Letters and Papers addressed
to the Board.
Vol. 288.

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Antioch March 14. 1860

Rev. R. Anderson D.D.
Sec. A.B.C.F.M
Boston

Dear Sir.

Enclosed I send you the Annual Tabular View for last year. also the Supplementary. I have copied at the foot of the latter the summary of results during the six years of which records are preserved. You can see from that at a glance how steadily and rapidly the Lord's work within the limits of this mission has been going forward. You will notice that the church is growing more rapidly than the community. The church is larger now when compared with the community than it was six years ago. The number attending divine service also bears a similar relation to the whole number of enrolled Protestants. Our work is therefore more a spiritual work and less a political work now than it was six years ago.

Mr. Powers has probably mentioned in his letters this winter the fact that I was at Adana with my family. We spent Dec. and Jan. in that city. I hope our visit there has not been in vain. The little community there seems to have made a good deal of progress within the past two years. Their numbers have not increased so much, but what is better than all their Christian spirit seems to have improved. The congregations this winter have ranged from thirty to fifty. On the Sabbath when the Lord's Supper was administered there were fifty five present On that occasion three lovely young men were admitted to the Church. I call them lovely for I do not know when I have met with more simplicity and fervor of Christian character. One of them has long known the truth but seems only lately to have felt its power. Another has for two years been exiled from his fathers house for his love of the gospel. He has no extraordinary ability & is only just able to read, and yet his answers to my questions when I examined him for admission to the Church came so fresh and prompt from a heart taught by the Holy Spirit that I could with difficulty restrain my feelings! The day before I left Adana I was sitting in the shop of that third one when he told me of a visit he had made the evening before at the house of a relative and seemed filled with delight as he said that the questions put to him there reminded him of the question of the Jailor at Philippi to Paul & Silas. I rejoice that three such men have been added to the Adana Church. All the members of the Church seem to be quickened. They seem to feel more anxiety for their families than before. Two or three of their wives have begun to learn to read.

It seems to me that the time has come for the location of a missionary in Adana. The field is a wide one. In Adana alone there are from eight to ten thousand Armenians The village population in the immediate vicinity is small but there is a chain of places through Sis the seat of the Catholicos away ~~up~~ to Hajin where there are probably from forty to fifty thousand Armenians! In this respect it is important. Then there is a work begun a church of ten members and a congregation of thirty, with a great number of persons who come to our services occasionally, and many who know the truth and are serious in their convictions to a certain extent, yet who hesitate to declare themselves Protestants. There seem to be remarkable facilities for access to the people at their houses and ~~in~~ the market. We spent several evenings visiting at the houses of our Protestants and had most ample opportunities for applying the truth to the varied circumstances of different individuals. The neighbors in several instances came in and listened most attentively. There seems to be a preparation for a good work in that city. // I was sitting in the shop of an Armenian one day and ~~another~~ a young man came up and after speaking with me entered into conversation with the other in regard to the history of Elijah of which they had spoken before. They did not then know where it was ~~found~~ recorded, but now with the aid of the reference Testament he had found it and told all the principal events to his companion with great interest. That same day going home I passed a shop and overheard perhaps three words of a conversation. they were "Faith in Jesus Christ" I can assure also you those are remarkable words to hear in a Turkish bazaar I often listen as I ~~walk~~ rapidly through the street to catch a word or two of the talk of those I meet. I often hear "grosh" & "para" and the numerals and sometimes something a great deal worse — I do not know as I ever heard "Faith in Jesus Christ" before. The tone in which they were uttered too was quiet and earnest.

The fact that we have a good native laborer there might seem to weaken the appeal for a missionary. But in a large wealthy city like Adana where the people in their way have a good deal of pride of style and etiquette a native of the stamp of our Aintab men labors under peculiar disadvantages, while a foreigner being a grade or more above them in those respects would even by these things exercise a good deal of influence. This may be called the power of the hat & not of the truth still it may serve to open the way.

The Adana Station would embrace simply the plain of Cilicia from the Pyramus westward. It is a perfectly distinct portion of our field and so far away from the Stations nearest to it that it cannot be cultivated properly from them. Marash is six days through a most dangerous country. Antioch is four days only, but the journey is expensive and in the winter uncertain the Steamers not being able to touch at Mersin if the weather be not good. It seems to me that we ought to have a several missionary in that field.

// Also Mr. Powers has mentioned, I doubt not, the fact that our little Antioch congregation anticipated your suggestion in regard to a Jubilee Offering. They started the ~~the~~ matter a week or so before your letter reached us so that they are entitled to all the credit of a spontaneous movement. I presented the ~~letter~~ subject in connection with the letter from the Antioch brethren at Adana before I left, and was delighted with the response. They have given between seven & eight hundred Piasters about $24.

This for Adana is a noble gift. They did it too with fervent words of gratitude to the Board for what it has done for them. I am sure their prayers accompany their offerings. I shall enter that item on my books to Mr. Gordons Credit with the feeling that it is worthy to be written in letters of gold. I trust that this evidence of love for the Board on the part of those who have been enlightened through its instrumentality may do something toward calling forth contributions at home.

Since my return on a visit at Bitias the letter of the Antioch brethren on the same subject was presented to the brethren there & they have made up their Jubilee Thank Offering of about $8.00 – a good gift too considering their poverty. It gives me great pleasure to see these indications of love & gratitude to the Board. We unfortunately come too often in contact with what seems to be ingratitude. This makes these gifts peculiarly grateful to us as they doubtless will be to you. The sums themselves may seem small yet they are not when you look at the poverty of the people. If Christians in the U.S. could give in the same proportion they would sweep off that dreadful debt instantly and place in your hands the means of enlarged operations all over the world.

I remain Rev & dear Sir

Yours most truly

H. B. Morgan

Antioch March 14. 1860.

Rec'd Apr. 23.

Ack Aug 1

Private 2

Rev. Rufus Anderson D.D.
Boston

Antioch, March 15. 1860

My dear Sir:

You will be glad to know that the unhappy state of things to which I alluded in a short letter last summer has been removed.

We are oppressed with the thought of your debt, and the fact that the contributions thus far are leaving you still behind. If the proposition of a Jubilee Fund is received throughout your missions as favorably as it has been in our vicinity you will get a little help from abroad which I hope will be the occasion of a good deal of help at home.

In view of all the circumstances I have nothing to say against the reduction of my salary. I do not think it was too large when it was granted. The expense of living is greater in Antioch than Aleppo. We are nearer the sea-coast it is true, but the cost of such articles as are brought from without is greater on the whole than in Aleppo. The demand is so limited here that there is no direct importation. Everything is bought in Beyrout & brought here, and sold at large profits. Then when this salary was fixed I was alone in this horseback field, with a great deal of travelling which involved expense of servants & wear & tear of clothing & horse keeping which in the course of the year made a sensible difference in the outgoes. Some of these things are diminished now that I have an associate, but on the other hand my family is increased - wheat & barley are double their ordinary price - and by the present arrangement we are obliged to pay for our own newspapers and their postage. Still as I said I am willing to try it. I know that you have been compelled to make

Antioch March 14/1860.

these reductions by the necessity of exercising the strictest economy in every department. I cheerfully acquiesce. I love the Board & its Prudential Com. It is nine years now since I first became connected with it, and I have never experienced anything but confidence and generosity at its hands. I am sure it would give you greater pleasure to add fifty dollars than cut it off if you thought it was needed. I shall try to bring my expenses within $800 and hope to succeed. If I do not of course I shall be obliged to make a statement of my case to you.

I suppose the Mission will have something to say in respect to your suggestion about keeping out of debt. My own opinion is that the proposition is a good one, if I understand it. I suppose it to mean that if our mission has a grant of $10.000 for 1860 its charges for that year shall be within that sum, loss in exchange - extras - expenses and everything - You must mean also American dollars. The practice in our Mission has been to ask all appropriations & make all charges in Spanish dollars. If your proposition would introduce a change in that respect we must add the difference to all our estimates in order to get money enough to support our operations. I do not understand your proposition to apply to sums that may be given as extra grants after the regular appropriations have been made. For instance we want $600 for a house for the girls boarding school at Aintab. Such a sum as that or the half of it of course cannot be economized from grants for ordinary expenses. If your proposition refers at all to such a case as this it would give us to understand that it is useless to apply for any such funds. Such a case as this is manifestly different from an extra expense arising from "war or famine prices" or "Loss in exchange." In these cases the expenditure has been approved but the estimate proves too little. In the other the expenditure has not been presented to you & has no affinity to the ordinary expenses of the ~~station~~ mission.

But whatever may be the application of the rule to details it seems to me a good one. It will cost some trouble but will be worth all it costs if it aids the Board in keeping out of debt.

We are very well as a family. Our children - a daughter three and a half years and a son nine months old, enjoy excellent health. We are however very much concerned in regard to Mrs. Powers health. She seems quite broken down both in body and mind. And now we are left utterly without a physician. It is a very trying case. Our only help is from the Lord.

Mrs. Morgan joins me in affectionate salutations to Mrs. Anderson and yourself.

Yours most truly

H. B. Morgan

as this is materially different from one which arising from "over a given price" or an advantageous. In these cases the exceptions has been expressed but the estimate seems not little. In the other the expectation has not been presented to you as affirming of the ordinary expenses this reason ~~status~~.

But whatever may be the application of the rule to details it seems to me a good one. At least it has this merit, they will be worth all it costs. [illegible]

We are very well as a family. [illegible] excellent [illegible] very much concerned in regard to Mrs. [illegible] health [illegible] in body and mind. [illegible]

Mrs. Morgan joins me in affectionate salutations to [illegible]

Yours truly

[illegible] Morgan

Antioch March 15/1860.

Rec'd Apr. 23.

Ackley!!

Private

Marash May 8. 1860.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

Dear Sir.

I have been instructed to reply to your letter of Nov. 8th in regard to a plan proposed for keeping the Board out of debt. We most heartily approve of the plan so far as we understand it to apply to us. It seems to us simple and reasonable, and likely, without great embarrassment to go far toward securing the desired end. Supposing the income of the Board in one year to be $350.000 you may pursue one of two courses. Either appropriate it all to the use of the missions and throw the provision for extras upon the mission; or appropriate $325.000 say and leave it understood that there is a fund in Boston for extras. Upon the latter plan our regular appropriations must be cut down to provide a fund for extras, while on the former plan we get our fair share of the whole at the first. It seems to us that for simplicity certainty and ease the plan proposed is far preferable. We shall therefore most cheerfully accept this as a general rule if it be finally adopted by the Board

There is only one point relating to losses in Exchange mentioned in your letter which seems to demand a word of mention All our Estimates and charges are in Piasters at the rate of the Spanish dollar which is to the American dollar as twentyfive is to twenty two and seven tenths. If the permission of this practice in the northern

Antioch March 15/1860.

mission and our own is reckoned by you a provision for Loss in Exchange, and if the new rule is intended to apply to this also, then all our Estimates must be increased by just that difference. But we have not so understood it and therefore have made out our Estimates on the basis of the Spanish dollar as heretofore.

In behalf of the S. Arm. mission
Yours most truly
H. B. Morgan

Marash May 8, 1860.
Rec'd July 6.
Ackd Aug 1
New Rule
Loss in Exchange?

Antioch Dec. 24. 1860.

Rev R. Anderson D.D. &c.
Sec'y A.B.C.F.M.

Rev. & Dear Sir.

I spent the last summer in Bitias as is our custom with my family and although owing to the unusual heat there was a good deal of sickness in the village we were mercifully kept in our usual good health. We had for native Preacher there one of the last class of licentiates from Aintab who took hold of his work admirably well. We have some thought of settling him there as Pastor. The number of Protestants in Bitias has not increased since last year. In fact there has been a decrease owing to the removal of several families who were not able to support themselves there. The congregation numbers however seventy or eighty. The women especially are in a hopeful state. The Sabbath morning Scripture lesson has been very profitable to them. From the first they have taken a great interest in it, and have derived a corresponding benefit. The last Sabbath before coming to town with my family we celebrated the Lord's Supper. Six persons were admitted to the Church five of whom were women.

At Bitias we very much need a new House of worship. The present place is quite unsuited & unprofitable. It stands on the top of a Knoll commanding a very fine view, but exposed to every wind and the Bitias winds are famous for violence. In the Summer even we experience great inconvenience from it. The noise it makes rushing around the house and whistling through the reeds on which the tiles of the roof are laid sometimes quite drowns the voice of the speaker. Added to this in the winter are cold and darkness. ~~To~~ my mind there is no question in regard to the need. It is neither pleasant nor profitable to the degree that it ought to be, worshiping in this place. But how to get something better is the question. I last ~~Thanksgiving~~ Summer procured a loan from the Chapel Building Fund to the amount of P. 4000 & bought a small place for a building spot, hoping to give the balance of this sum as a loan to be repaid in a few years. But some difficulties arising the arrangement was not completed and now the more I think ~~of~~ the subject the less inclined am I burden them in this way. I do not doubt that I could persuade them to assume a debt of say P. 4000 to be paid in a few years and I hope they would in the end pay it, but it would be with great difficulty and to the sacrifice of what seem to me more important interests. They are very poor, and by this I do not mean that they simply suffer for the want of comforts - but of necessities They lack clothes, bed & food. Their dependence is upon silk and for several years many of their worms have died and they are eating millet bread bought with money for which they pay twenty per cent interest per annum. This is true of many of them. Others are selling their gardens & fields for bread, and one or two, I dont think more live on the accumulations of former years. Now in spite of all this I dont doubt that for Christ's sake they would take the burden of a Church upon them other burdens if urged to do so, but I have not the heart to ask them to do it. And then it seems to me that it would be much better, if a way can be found, to do this for them and then get them to do what they can for other things. We hope to settle a Pastor there, they have their school and there is the Sdepan Agha tax. If they build their own church they cannot do what I should like to have them do for these objects. To give the same amount to these will be much easier. These are a living daily necessity, always before them. A church is a dead thing, built & done, getting old soon and the debt debt always singing in their ears will be cold as we say in Turkish, I fear. For these living objects, too, to give will cultivate a feeling that they are supporting themselves and they will actually be learning the lesson. It seems therefore to me that by giving them a Church we shall be likely to get more money from them in the long run, get it easier and at the same time teach them valuable lessons. In regard to Bitias this seems to me clear. How Kessab is to repay P. 12,000 I do not know. I fear we shall have trouble. I have their bond, but it is just between Christian men that bonds do not hold here. If they can persuade themselves that to pay is a hardship they may give us trouble. And it will be really hard for them. It will be hard too for Marash! But more than all would it be so for Bitias. Now is there no way to avoid it? This question I ask myself, hardly intending to ask you for an answer to it, except in the way of private advice. I do not feel that I can ask for an appropriation from the Board for this purpose – that should be done through the mission, and your new rules give no hope for a grant now. I have thought of applying to private friends for help and hope that it would not be in vain. From three to four hundred dollars with the help the people would give in labor and otherwise at the time would build them a small Church and a Parsonage which they need quite as much. Will you not advise me what to do?

Mr. Powers has written you fully in regard to Mrs. Powers health and the prospect of their return to the U.S. If finally obliged to give up his work it will be a great loss to our mission, and especially to us his associates. Within a few days they are thinking of the plan of Mrs. Powers going home with Harriette their daughter. Mr. Powers has remarked in his letter that the opinion of Mrs. Morgan and myself do not coincide with their view of this plan. If it were a case of mere physical weakness it might do. Harriette could give the help necessary although even then there might be a doubt whether the separation & attendant care & anxiety might not aggravate the difficulty. But Mrs. Powers disease while accompanied by great physical debility is to a great extent of a mental nature. She is nervous, and inclined to be over anxious about the morrow & the day too — to feel that a little thing is a great thing. Now it seems to us that Mr. Powers alone can stand as a barrier against that. For this reason we give the opinion we do. Still it is a matter which he must decide & upon which you from longer experience are capable of giving him the advice he asks for. I hope he will be guided to take such a course as shall secure to Mrs. P. such a degree of health as may permit their remaining in the field.

Mr. Powers has written you fully in regard to the late sad events at Kessab. There is a discipline in all this that makes them stronger for the future without doubt, but that is only the good that God gets out of this evil. One little development of this affair as it came especially to my notice I have agreed to bring to your attention. You remember that at the time you were at Kessab several of the young men of that church were under censure for conduct in connection with efforts to get up an English Church party in Kessab. Now when the Church Session were raking up every possible charge against Moses one of the most bitter against him said he had no confidence in him now in that respect - that he whenever the opportunity offered would desert us for an English party. When I pressed him for the reason of his saying so, he said that two years and a half ago when the Pastor of the Aintab Church and two of the prominent members of it came to Antioch & Kessab their object was to induce the Kessab Church to join them in cutting off connection with the Am. Board & placing themselves under the patronage of some English Society. The man who made this statement is the Head of the Protestants & member of the Ch. Session, He made it in the presence of other members of the Session who reproved him for telling me, yet confirmed his statement. I afterwards questioned Moses about it and learned that it was so. They (the Aintablis) had just been constrained by Dr Pratt & Mr. Coffing through pretty sharp fighting up to the duty of paying their share of their tax for the support of their "Lilliputian Kingdom" To escape from this tyranny of the missionaries they took this step. They were encouraged to do so by a vague notion that now even our native labor is supported by the English. They would engage to disburse these funds themselves more satisfactorily doubtless to themselves than we are doing. The Kessab people were a little cautious about it, were afraid the English Ch. might not be doctrinally pure &c. It would be well to send a delegation to Smyrna to investigate. Some efforts were made to secure a delegate, but here the difficulty of funds arose. It would cost a thousand piastres or so to make the experiment on an uncertainty and as economical considerations urged them to the step so now the same interposed as an obstacle. My opinion is that almost any of these communities could be detached from us at a very small price. A thousand piastres per annum of School tax or Sdepan Agha tax urged by us and assumed by an Evangelical missionary Society would probably settle the matter in Kessab. They could not be bought thus by any but a Protestant Society for they have too much knowledge of the truth, but they would make small account of gratitude & affection to us and the Board if sufficient inducements were placed before them. That is all any bond between us is worth. Now why is this? It is simply because we urge them to do what they can for self support. We tell them this preaching these schools all this apparatus is yours and you naturally should support it. It is unnatural for it to be supported by foreigners. This must be coming to an end & you should be giving now prepare for it. Especially have we urged this in regard to Sdepan Agha. And this has galled them. Three years or more ago I translated & explained to them a letter printed & sent out by the Protestant Community and missionaries at Constantinople, and they wrote to me saying that if I wrote to Const^e and procured the execution of the threats contained in that letter, that I might consider my relations with them broken and all the blood in my skirts. We in these ways urge them up to their duty. In respect to Kessab it has been almost a fruitless urging. They have done almost nothing. It is discouraging to think how little they actually do with all our urging. And yet this is the result, they are ready to give us our passports & send us about our business. — Now do not think that in view of this I am discouraged. So long as I believe that the gospel is the remedy for the ruin of sin, and have an opportunity to preach that gospel to sinful men, so long have I all that is absolutely necessary for me. Gratitude and affection are the luxuries of miss'y work, they are not necessaries. To preach Christ's gospel to sinful men is all that we need. If we have the love of the master here & his "Well done" at the end it is enough. — I am satisfied that the course we have taken is the best one. We have tried to explain & urge patiently & affectionately that they must do all they can for self support. The principle is I know a fundamental one with the Board and rightly so. It is essential. We should get more gratitude perhaps by the coddling system, but we should have only infant Churches & communities so long as we pursued it. We shall now get maturity & strength. We shall get it if the pupils are not taken out of our school. For this we can trust to Providence. God has placed them under our care & kept them to us so long that we can leave the future to him.

Mr. Coffing has reached Aleppo, passing through Antioch, on his return to Aintab. Of his trip he gives you full accounts. I wish to ask you if in case the mission should think best to put Mr. Coffing in that newly explored field - say Adana for the winter & Hajin for the summer station, whether you could give us say $400 for a house ✓ in Hajin to be built next summer. I ask this question now so that the mission may be prepared to act at its next annual meeting. I ought to have asked too whether you would approve the step, but the pecuniary permission would I suppose cover the whole.

Only a word more to this already long letter. We are delighted with the success in clearing of the debt. Your grant of $690 to cover reductions in our appropriations is a welcome turning of the tide, may it be a tide that shall never ebb again. We hope your last meeting may result in great good. What a thrilling scene that when the great Congregation responded to the appeal in behalf of the perishing with "Shall we whose souls are lighted &".

Mrs. Morgan joins me in kindest regards to yourself and family

Yours most truly

H. B. Morgan

Antioch Dec. 24. 1860.
Rec'd. Jan. 28. 1861.
Ack'd Feb. 14.

Aintab April 30. 1861

Rev. R. Anderson D.D.
Secretary A.B.C.F.M. }

Rev & dear Sir,

The Documents of the fifth Annual meeting of our mission which this letter will accompany contain the records of our mission action. You will rejoice at the prosperity which has marked the year now past. Especially will the work of grace enjoyed at Marash awaken emotions of gratitude. Doubtless your prayers will be called forth as ours are that this same Spirit may thus work with power in all our churches and congregations. Perhaps the report of the Tour of Mr. Coffing last Autumn will prove of more thrilling interest than any other paper presented to you. In respect to the extent of the region traversed the great Armenian population brought clearly to our knowledge and the promises extended to us of a great work for the Master by his blessing, this tour must be regarded as one of exceeding importance. You will not be surprised that when at the close of this Report Mr. Coffing expressed a willingness, all things considered to leave his work at Aintab and enter on that great but untried field, the mission felt that we were called on by Providence to send him, and voted the succeeding day that he proceed to that outpost as soon as practicable. He will first go to Hajin where he will establish the summer residence of this new field, and in the autumn remove to Adana which will give the name to the new station. The question of the expense of course met us at the outset as presenting a serious ifficulty, but considering the importance of the field, and the Providential ndications that the time to occupy it had come, we determined, if we can get no grants from America expressly for the purpose, that we would cut down our work in other respects and provide the necessary funds. The principal expenses this year will be a small house at Hajin, a native helper for the same place, and moving expenses of the missionary family. These we hope to be able to provide for without seriously curtailing our work, especially if help comes from the Turkish Missions Aid Society for our native agency enabling us to withdraw funds for that purpose. The grant of six hundred and ninety three dollars for the current year to meet reductions in our estimates, with appropriations from T. M. Aid funds nearly meet all the expenses. Another question involved in that of occupying this new field is the transfer of Vingdeh now an outstation of Cesarea to the Adana Station to form the summer residence of a second missionary when you shall send us one.

The return of Mr. Powers to the U. S. the necessity of which we most deeply regret leaves the Antioch station with only one missionary. In view of the wants of the Antioch field, its adaptation with respect to health to the family of Dr. Pratt, and the necessity of making such a disposal of our forces as shall give opportunity for labor of a literary character, it was thought best to unite the Aleppo and Antioch Stations in such a sense as to give the two missionaries occupying that field the option of spending such portions of their time together as they may deem expedient. We do this not with the conviction that the relinquishment of Aleppo is wise, nor that the Antioch field needs but one missionary, but because in the present paucity of our numbers and straitness of the funds of the Board, we can neither occupy these stations as heretofore nor urge the sending of an additional man from America ~~to Aleppo~~. Were is possible to locate another missionary at Aleppo, leaving Dr. Pratt wholly for Antioch, the result would be a more vigorous prosecution of our work there, and the relief of a larger share of time for the literary work contemplated.

The removal of Mr. Coffing from Aintab created the necessity of providing an associate for Mr. Schneider, which was done by locating Mr. Goss there permanently. In connection with this the subject of the removal of Mr. Schneider and the Theological School to Marash was briefly discussed. It seemed to the mission that this School is a Mission School and as such a permanent necessity for the work of the field, and not a temporary provision for the successive supply of the different sections of our work – that the place for such an institution is where it most conveniently meets the wants of the field as a whole – and that that place is still Aintab. The removal of the Theol. School too would involve either its separation from the Scientific School under Baron Alexander, or the removal of the latter to Marash also either of which courses would entail great difficulties. The separation of Mr. Schneider too from this Station in which he has so long labored, and with which he is so intimately identified would be a step not to be taken without strong reasons for the course. In view of all the circumstances the mission was unanimous in not wishing to disturb the School from its present location.

The subject of an associate for Mr. Nutting in Oorfa also claimed our attention. His isolated & lonely condition in that great field constitute a strong appeal for help. The only practicable thing in our circumstances seemed to be the request to the Eastern Mission that they would permit Dr. Nutting to reside with his brother during the summer months. This course seemed to be facilitated by the proposition that has been brought forward in that mission to occupy Diarbekir only during the summer, and ~~months~~ also that Dr. Nutting residing at Adiaman or Severek would still be within reach of that portion of the Eastern field which would depend upon him were he at Diarbekir

In regard to the location of the Girls Boarding School ~~at~~ ~~Aintab~~ although a year ago there seemed to be some reasons for its removal to Marash at our present meeting the reasons for its location at Aintab seem to have regained their force, and the question of removal was not even discussed. We attended the examination of the class of eight admitted last year as day pupils, and were greatly pleased with the progress they have made. We long for the day when the influence of this school shall be felt in every village and hamlet of our field. Our need in this respect is every year more and more urgent. The delay of a year in locating the school seems to have opened the way for providing a house for it on more favorable terms than before. While we are in session a house admirably adapted to the purpose has been found which can be secured by the deposit of fifteen thousand piastres in the hands of the owner who gives the house as security for ~~its~~ the repayment of the money. The unexpended balance for this school from the year 1859 will nearly meet this.

We have also asked for an associate for Miss. Proctor from the United States. This request is based upon reasons which are obvious The original plan of the school was that of a Boarding School, both for the constant influence of the school upon its pupils and for the sake of lessons in order and domestic economy gained only on that plan, and because this is the only practicable of providing for pupils from abroad. This plan of course entails a great amount of care and labor apart from the mere instruction of the school, and which cannot be left to native heads & hands with the hope of attaining the objects of this institution. All this is evidently too much for one person, and we therefore urge that without delay a suitable person be sent out to be associated with Miss. Proctor in the care of this School. we need say no more recollecting your readiness in this regard in respect to other Schools of a similar nature.

The arrangement of our native force has given rise to a good deal of discussion. The harvest is great and the laborers are few. The great Church at Kessab has been without a Pastor for more than three years Oorfa, Birejik, Antioch and Bitias are still unsupplied, and now the return of ~~the~~ Rev. Polat Avedis from Marash which seems unavoidable leaves that great and growing Church without its spiritual guide. After an extended discussion of the question the votes in our Records were taken viz. that Baron Tomas now at Birejik be recommended to accept a call from the Kessab Church and that Baron Avedis be recommended to accept a call from Oorfa if practicable. In respect to the latter if no way seems open for his full employment in some part of our field, the mission voted that they cannot pay him wages even for a short period as supernumerary at Aintab. Such action may seem altogether uncalled for it being a plain case on well known and fundamental principles. But the practice of sending young men from Aintab to our different Stations and outstations, they leaving their families at Aintab sometimes involves a few weeks of vacation between one employment and another. Taking into account the great value of Polat Avedis as a laborer and the peculiar nature of his domestic difficulties some margin has been allowed him in the past on this basis. The mission wishes now to say that this favor cannot be extended to him in the future.

In respect to the general subject of settling native Pastors over our churches the mission by adopting the language of the meeting of the Western mission at Harpoot last year only desire to reaffirm their conviction of the soundness of the principles therein expressed. It is our aim to ordain a native brother as pastor over each of our churches as soon as suitable persons can be obtained. We have also adopted the rule with respect to the auditing of accounts of the Station Treasurer by the other missionary of the Station, a certificate of which shall be presented with the account when rendered.

The subject of a system of study for our native Helpers while at their work was discussed. It is hoped that, so far as a system may be adopted the culture of the Helpers will be secured, and at the same time better instruction be given to the congregations.

The action in regard to the "Stepan Agha Tax" looks at a state of things that exists in some of our communities. They are Protestants really in sentiment, but whether by the apathy of the local authorities or the opposition of the Armenians they have not been able to secure their separation from their old community. Their taxes are still assessed with those of the Armenians, and they are obliged to pay civil community expenses to the same authorities. It does not therefore seem just to demand of the Protestants a double payment, viz one to the Armenians and one to the Protestant authorities. At the same time the benefits they receive from the Protestant civil organization are great and bring on them the obligation to do as much as lies in their power for its support.

You will notice from the Reports of the Stations that the week of prayer in January was observed very generally in our field and with marked and gratifying success. We cannot but hope that in the future a still greater benefit may be secured

The question was asked in regard to what advice should be given to Moslems with respect to attending our services. There would be a degree of danger arising from ~~these~~ such a practice, not from the local authorities but from the lawless mob. Still the mission could not doubt, if the Spirit of God should move the hearts of Moslems and lead them to inquire seriously in regard to Christianity, that we can do nothing to prevent their attending our religious services. The time has past when we need close the doors of places of public worship to inquirers for the way of life to whatever class they may belong. And if they should become truly converted, that, as the work of the Spirit of God should be considered as the leading of the same Spirit, and that they should be admitted to the privileges of Christs Church. If any danger should arise from pursuing this course, it is danger arising in the course of duty, and we could therefore rely on the efficient protection of the Master in such a case.

Constantly bearing in mind that our object is to establish communities and churches which shall support their own institutions the mission adopted a Resolution giving a definite expression to this principle. The present system of foreign support is an unnatural one. But having ~~long~~ been so long, and necessarily, practiced, a change can be wrought only by keeping our end constantly in mind. The mission felt the need of more effort in inducing the larger communities & churches to assume not only the support ~~not only~~ of their own institutions, but to aiding the smaller and weaker places more immediately about them. We shall thus confer an infinite benefit on these communities themselves, and release funds for carrying the gospel to more distant regions.

These seem to be the only points touched on which demand particular explanation. In regard to the meeting in general I may say that it seemed to all a peculiarly pleasant one. The Spirit of God was evidently present giving us help and guidance

In behalf of the mission

Yours most truly

Aintab April 30, 1864.
Rec'd July 12.

Ack'd Feb. 14.

Annual Mtg held

Aintab May 1861

Rev. R. Anderson D.D.
Sec A.B.C.F.M. Boston

My dear Sir

I have been appointed to write to you explaining the reasons for the change of the salaries of some of the missionaries.

The salary at Marash has been raised to $650. to enable the brethren to pay $90 per annum rent each for their houses. In every other place a salary is paid sufficient to cover the ordinary expenses of living including the actual cost of house rent. In Marash the latter item has been merely nominal. The houses cost about P. 35.000 each. At ten per cent interest they should pay P. 3500 rent per annum. It was thought just that they should pay a sum nearer the actual cost of housing them and since their salaries were fixed on the basis of the lower rent, it was necessary to add the same sum to them that was added to the rent. They will now charge the Treasurer $650 for salary & credit him $90 for rent instead of $600 salary & $40 for rent.

Mr Goss' salary was also raised to enable him to live alone and not with a missionary family. His former salary though sufficient for him when living as heretofore would not enable him to pay separate house rent and servant. In the present circumstances a separate establishment seems desirable & necessary.

In behalf of the mission.
Yours most truly
H B Morgan

Aintab April 30, 1861.

Rev. H. B. Morgan ✓✓

Aintab May 1861.

Rec'd. July 12.

Ack'd Feb. 14.

✓ Salaries

✓ [illegible]

Rev. H. B. Morgan) 44

Antioch Oct. 4. 1861

Rev R. Anderson D.D.
Sec ^y^ A.B.C.F.M.

Rev & Dear Sir.

Your letter to the mission in regard to Reduction of Expenses has lately passed through my hands. I can assure you we are doing all in our power to make our expenses as small as possible, without actually cutting into the vitals of our work. In this station we are reducing the outlay for Schools and throwing more burden on the Communities. I am glad to say that we have met with some gratifying instances of a readiness on the part of the ~~Communities~~ people to assume a good share of the burden. The circumstances of the Board seem to appeal most forcibly to them. In Bitias with expressions of thankfulness for what the Board has done for them thus far they have agreed to assume the board of the teacher. They have also with great unanimity voted to collect the Sdepan Agha tax which they have never done regularly hitherto. Haji Habebli is vacant & will remain so probably for the present. It is a pity that it should be so, but we have a little handful of excellent brethren there. In Kessab we are economizing a good deal from the fact that we have not been able to get Tomas Kalfa there for Pastor for whom the Estimate for 1862 was made out. The school will be mostly thrown on the people also. Ekiz olook school and Antioch school will also drop from our expenses & I hope be sustained in some way by the people or by extra effort on the part of other Helpers. For 1861 also the appropriation of $160 for Theol Instruction will not be used. – We have thus begun the work of economy and preparation for serious reduction another year. It is almost too much to hope that we shall get what we asked for for 1862 & therefore it is wise to make these preparations. My hope is that our mission will be able to reduce its proportion without material injury to our work. We shall have to stop our Schools, if the people do not take them up, which I hope they will, perhaps suspend Theol. Instruction and Literary work, but still the work of construction on ground already occupied will go on. We shall be obliged to stand still & look with longing eyes to the whitening fields around us without the ability to cast in the sickle. If Christs covenanted people only felt their duty to rise to crush this rebellion against him, which has been the ruin of our race from the beginning, we should not have to cut down & stand still. Here is a work more important, more urgent, more hopeful & one which they have sworn by the blood of Christ to perform.

I have had several visits from my old Salonica enemy this summer, which have kept me away from my work somewhat. I do not attribute it to Antioch or Bitias climate.

Mrs. Morgan unites with me in Christian Salutations to your family & yourself with your associates

Yours most truly

H. B. Morgan

Antioch Nov. 4, 1861.

Rec'd Nov. 11.

Ans'd Feb. 14.

Reductions of Miss.

Prud. Com.

Alexandretta March 31. 1862

Rev. R. Anderson DD

Sec A B C F M

Boston

Rev & Dear Sir.

Our Annual meeting was to have commenced this morni at Aleppo. Our pleasant anticipation was that we should be gathered th rejoicing in the divine goodness to us another year, but God's plan was different. Some of the brethren are in Aleppo, Dr Goodell of Constⁿ, Dr Pratt & Mrs. Coffing are in Antioch with my family. Mr. Calhoun and myself are here in Alexandretta, a instead of being employed in the opening business of our Annual gathering eac ones heart is filled with sorrow and anguish and we can only turn to our heavenl Father and pray for grace to support the heavy burden which He who knoweth a things & doeth all things well has seen necessary to lay upon us.

Last Wednesday morning while we were in the midst of our preparations for our journey to Aleppo I received a note from Mr. Levi, our Vice Consul at Alexandretta, informing me briefly that Mr. Coffing in coming from Ad around the head of the gulf when about an hour from this place had been atta by robbers and most dangerously wounded and asking me to come down immedi Mr. Calhoun very kindly consented to accompany me. We had a sorrowful and an journey as you may imagine, But two hours before reaching A. we met a man who gave us the sad news that Bro. Coffing was already dead. This to our inexpressible grief was found on our arrival to be true, and instead of doing what was in our power to save his life, the sad consolation of cheering his departing spirit was denied us, and we could only look upon his mutilated remains, I will now give you a narrative of such circumstances of the cas as we learned at the time and have been able to gather since.

Bro. Coffing left Adana Monday morning March 24th and w accompanied by the native preacher at Adana and some other protestants a far as Misis. From this place he took three mounted guards and reache an Armenian village named Najjarly where they spent the night, being abo 12 hours from Adana or 36 miles. The next morning they came on to a villag will not be used. - We have thus begun the work of economy and preparation for serious reduction another year. It is almost too much to hope that we shall get what we asked for for 1862 & therefore it is wise to make these preparations. My hope is that our mission will be able to reduce its proportion without material injury to our work. We shall have to stop our Schools, if the people do not take them up, which I hope they will, perhaps suspend Theol. Instruction and Literary work, but still the work of construction on ground already occupied will go on. We shall be obliged to stand still & look with longing eyes to the whitening fields around us without the ability to cast in the sickle. If Christ's covenanted people only felt their duty to rise to crush this rebellion against him, which has been the ruin of our race from the beginning, we should not have to cut down & stand still. Ours is a work more important, more urgent, more hopeful & one which they have sworn by the blood of Christ to perform.

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H. B. Morgan

Antioch Nov. 4, 1861.
Rec'd Dec. 11
Ackd Feb. 14
[illegible]

8

Alexandretta March 31. 1862

Rev. R. Anderson DD

Sec A B C F M

Boston

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passed through the upper edge of the vest pocket and diverted from its course eith

by the bone of the arm or some papers in his pocket glanced downwards only

grazing the skin. The horse of the guard upon the firing of the guns, as he says

ran away and Mr. Coffing to escape put his horse into a gallop for a short distance. Bu

he soon, probably from pain was obliged to dismount and was shortly overtake

by one of the muleteers leading his horse. The guard had gone off to one of the

nearest villages, as he says, for aid. The muleteer assisted Mr. C. to mount his

horse and he rode on for some distance. They were soon met by soldiers from

a neighboring guard house, who having heard the noise of the firing were going

to learn the cause. The soldiers aided Mr. C. as the hemorrage ~~of~~ from the wou

had taken away his strength. He came on with great perseverance occasionally

getting down from his horse ~~till~~ within twenty five minutes of Alex^{dra} when h

could come no farther ~~when~~ and ~~got down~~ dismounted for the last time and lay down upon

the sand of the beach. One of the guards remained with him while the othe

at Mr. C's request mounted his horse and galloped to Alexa to give notic

to ~~give~~ Mr. Raby the English V. Consul. Mr. Raby immediately informed the

governor of the town of the occurrence and without delay called the medica

officer of the Quarantine Dr. Grabschiid an educated European physician and

having procured a bier to transport the wounded man whom he supposed to be

an English Traveller went to the spot where Mr. C. had lain down. He fou

him lying upon his right side clasping the wounded arm with his right han

as if to stay the flow of blood and his head resting on the knee of the soldier.

It was evident immediately that he was most severely wounded & had lost a

large quantity of blood. His mind though correct in its action was exceedingly

weak, partaking doubtless of the exhaustion of his physical powers. Mr. Raby

did not at first recognize him but Dr. Grabschiid perceived immediately that it

was Mr. C. whom he had seen at Alex^{dra} with me a few weeks before. Mr.

Raby asked him if he were Mr. Coffing and he replied that he was. They then got

him upon the bier he himself making some exertion and started for Alex^{dra}. The

report of the occurrence having spread in the town, great crowds were soon on

their way to the scene. The first person who arrived after the Eng. Consul &

the Dr. was Munir Bey the governor of the town. They met on their way Mr. Levi the American Vice Consul to whose house he was directly taken. After his clothes which were saturated with blood had been removed a careful examination of his wounds, which were found as above described. Dr. G. tied up the artery and everything possible was done for his comfort. It was evident that the wound in the arm was so serious that an amputation would have been necessary; but Mr. C's. strength was so much reduced by the ^{2}unchecked ^{1}hemorrage for at least three hours that he had not strength to bear the operation. He complained of severe pains in the stomach and bowels whi were extremely sensitive to the touch. He drank tea several times. ~~but~~ He com little only giving answers with a broken & feeble voice, sometimes replying in English to a question in Turkish or vice versa. They spoke to him of sending for me and he replied that I must have left Antioch already for Alepp They asked if he had any message for his wife & he only answered in Turkish the name of God. as if he would say that this sad event was by God's permission and that he left her to his fatherly care. About half past four of the next morning he seemed easier so that some of those who had been constantly at his side left him to procure a little rest. Soon after he said that his pain was all gone and expressed his thanks to God for the re he had given him. He then lifted up his right hand, his left lying shattered & useless, and prayed aloud in English. A few minutes elapsed and with a single long expiration he breathed out his life at twenty minutes before five o'clock. ~~mar~~ Wednesday morning March 28th

It seems almost certain that the proximate cause of his death was the loss of blood from the ~~wound~~ severed artery. ~~This was to~~ The weakness of his mind while at the same time he retained his reason is in accordance with this supposition. It is certain that nothing but prompt surgical aid could have saved his life.

On the arrival of Mr. Calhoun and myself at Alex^{tta} Weds eve. we found all the preparations made for the interment of the body; and accordingly at nine o'clock the next morning we committed & treated. precious remains to the tomb to await the morning of the Resurrection.

He sleeps by the side of numerous English residents who have from time to time been buried here for the last two hundred years in the cemetery of the Greek Church. The funeral was attended by all the consular body and a great number of the inhabitants of the town. Indeed in every way the deepe interest and sympathy were manifested by the whole population.

I have thus followed out the details of the case as they relate to Bro. Coffing and will now return to the remainder of the party.

As was stated above, the servant was riding immediately after Bro. C. The robbers after shooting the latter turned on him & shot him through the chest, the ball entering just above the heart passing through the left lung and going out very nearly through the center of the left scapula, the air ~~through~~ rushing in and out with every breath in a most fearful manner. I have not time to give full particulars of his case. He lingered on in a peaceful and trustful state of mind until Sabbath morning when he was also released. He had been for some time a member of the Aintab Church. I shall make his case the subject of a special letter.

The robbers also wounded most severely the Turkish footman breaking his arm with a ball. They also fired at one of the muleteers ~~but~~ only producing a superficial wound.

My time has been so much occupied by the examinat of the case, following it up to secure the arrest of the murderers, that I have with great difficulty been able to find time to write the above. I should like to speak of the extreme kindness of all and especially of the attentions paid Mrs. C. by a number of persons here ~~and~~ of our suspicions in regard ~~of~~ to the murderers and of the prudence of Bro. Coffing's coming by that road. But I must close or I shall miss the post. In times like these ~~we~~ can ~~I can only say that [illegible]~~ only find comfort in God's precious truth. It is a heavy blow ~~ta~~ to our mission but ~~[illegible]~~ has done it.

I remain Yours most truly

S.H.B. Morgan

Rev. H. B. Morgan
Alexandretta March 31, 1862
Rec'd May 3.

Ack'd Dec. 29, 1862

Death of Mr. Coffing.
Wrote Mrs. C. May 12

Rev. H. B. Morgan

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Alexandretta April 29. 1862

Rev. R. Anderson D.D.
Sec. &c. 33. Pemb. Sq. Boston

My dear Brother

Enclosed I remit you a letter containing a resumé of the progress of events relating to the sad case of Bro. Coffing. I am still detained here and know not how long this detention may continue. Mr. Johnson of course has the official management of the affair, but not knowing Turkish he is dependent upon an interpreter which service I render him. In such a case as this we consider it of the highest importance that both the ~~sentiments~~ expressions of the Turkish officials and of Mr. Johnson should be faithfully rendered. The ordinary dragomans of the country are not sufficiently strong in English to enable them to do this, and often fear or interest influence them so that they are not to be trusted. It is a great inconvenience to me to be thus thrown out of my regular work and separated from my family, yet considering the important bearing this case has on the work of Christ in this country, upon our personal security and also the demands of justice for with respect to the murderers of our brother I am convinced that the best service I can render to my country & my work now is to remain & give Mr. Johnson all the aid in my power. It may be thought that the arrest of the murderers is a matter belonging solely to the Turkish authorities & that Mr. Johnson need not remain hen. But it seems to us that unless we show the local authorities that our eye is constantly upon them, and that any neglect or coldness on their part will be instantly reported, they will be sure to let the matter drop altogether or at least permit it to drag on an indefinite period. It is of great importance that justice secure its end and that speedily. The impression will be tenfold greater and the benefits to us & our work of course in proportion. We are expecting that any day may bring us news of the capture of the men. Ahmed Pasha is at work, apparently in earnest and when the men are caught Mr. Johnson should be on the spot to institute without delay investigations in regard to the origin of this crime. We as I have said strongly suspect that this crime has been instigated from Hajin - perhaps by the Armenians - perhaps by the Moslem family ruling in that region. If these relations of the crime should be discovered an immense influence may be brought to bear on the local authorities to induce them to cover up this whole matter & deliver up to justice only the miserable men who perpetrated the crime. But although the latter is necessary the other is still more important. If the crime has these relations we must know it and insist on their complete elucidation, and by God's blessing I trust such a punishment may be administered to the original authors of the crime as will strike terror through this whole country. I trust God will give help in this. It is not for a wealthy man but for one of Christ's faithful servants who perished in his blood. It is not for the opening of channels of commerce, but for the preaching of the Gospel of Christ through all the wild regions where souls are bound in chains of error. If this crime is avenged as it ought to be, it will do more than years of quiet effort & scores of imperial firmans for opening Hajin & Zeytoon to the entrance of the Truth and thus in a way he thought not the aims & prayers of our dear brother will be accomplished. Let this be done and we may almost make immediate preparation for occupying those interior places. And these may be the peaceable fruits of this heavy affliction.

Last Friday we got a respite of a few days and I went over to Antioch & spent the Sabbath with my family. Mrs. Coffing is with us. She is very much sustained in her fearful trial.

I have mentioned the ~~[illegible]~~ important services rendered by Capt. Hobart in this case. Nothing could exceed his ~~[illegible]~~ interest in the success of our efforts. Of his personal kindness to myself I can only speak in the most grateful terms. I was a fortnight his guest while the Fox Hound was lying off Payas & received the most generous hospitality.

The mission have requested me to correspond with you in respect to some testimonial to Mr. Levi our Vice Consul at Alexandretta. You are aware that he is a Consular officer without a salary. Our business connected with forwarding boxes &c is in his hands for which we pay according to his rates of charge, but it is small compensation for the trouble our small affairs give him. His house is always open for the entertainment of missionaries passing to & from the interior. And now in connection with the murder of Br. C. he is subjected to great inconveniences and expense for which direct remuneration is impossible. Mr. C. was brought to his house bathed in his blood. The servant also who lingered for four days experienced every possible attention. It has seemed to me therefore that both justice & gratitude demand some formal acknowledgement of his ~~Mr.~~ Levi's services. If I might be permitted to suggest the nature of the testimonial ~~form~~ I would say that some article of plate upon which a suitable inscription could be made would meet my idea of the case. It should be a Testimonial of appreciation of his hospitality to our missionaries & particularly for attentions to our wounded & dying brother.

I [illegible] my dear Bro
Yours most truly
H. B. Morgan

Rev. H. B. Morgan
Alexandretta April 29. 1862.
Rec'd June 6.
Ack'd Dec 29/1862
Pr. C.
[illegible] Jus V.

10

Alexandretta April 29, 1862

Rev. R. Anderson D.D.

Secy A.B.C.F.M. Boston

Rev & Dear Sir,

My letter dated March 31st gave you all the important particulars relating to the assassination of our lamented brother Coffing. The measures adopted for the arrest of the perpetrators of this crime and the degree of success that has resulted, form an important chapter in the history of the case. I can attempt to give you no more than a brief summary of the facts relating to this part of the subject.

// The crime was committed as I stated in my former letter at a place about an hour from Alexandretta, and within the jurisdiction of the Kaimakam of Iuzein, the official name of the district commonly called Payas, which forms a part of the Pashalik of Adana. There has been some dispute among the authorities in regard to the question of jurisdiction, but from all I hear the assault ~~murder~~ was committed within the Pashalik of Adana. The governor of the district of Iuzein is a certain (Moostook) Mustuk Pasha, a native of the district, a man of great personal & family influence, who, contrary to the usual practice, has been placed & retained in his present office for the reason that no one from without could govern the district. The whole region under his jurisdiction has always been notorious for robbery and murder. It includes a great part of the rang

Rev. H. B. Morgan
Alexandretta April 29. 1862.

of mountains called Giaour Dagh or Infidel mountain which name has been changed, in these days of moslem fraternity & equality, into Bereket Dagh or mountain of blessing. This mountain has been for ages the retreat of pirates & robbers.

Immediately after the murder Mr. Levi U.S. Vice Consul at Alexandretta wrote to Mustafa Pasha informing him of the event and urging him to exert himself to secure the discovery & arrest of the guilty persons. He came to Alexa on Friday and enquiring into all the circumstances promised to do all in his power. As the result of his efforts the crime was traced to two young men of notoriously bad character living by robbery ~~in~~ near a village in the mountain about five hours from the sea. On discovery they fled for protection to a village farther off and when Mustafa Pasha professed himself unable to arrest them by force. Various efforts have been made to induce the villagers, under whose protection they had thrown themselves, to give them up. But all efforts have been hitherto unsuccessful, and the murderers are still at large. We however know who they are, where they are and by whom they have been harboured and we have strong hopes that a few days more may bring us the result of all our efforts in their arrest.

You will recognize with gratitude as we do the kindness of Providence in bringing Walter on this case so many paid & powerful influences. Steps were first taken by our excellent Vice Consul here. Mustuk Pasha was seen & made to understand the importance of the case & the danger of any trifling with it. On Monday the 31st of March H. M. S. "Foxhound" Captain the Hon. Augustus C. Hobart came into the harbor of Alexdria. I immediately called on Capt. Hobart with Mr. Levi and stated to him the circumstances of the murder of Mr. Coffing. He manifested the greatest interest in the case & expressed his willingness to do everything in his power to promote the ends of justice. It was thought that the influence of the appearance of a man-of-war off Reyas the residence of Mustuk Pasha & a personal interview between the Pasha & Capt. Hobart would have a good effect. Capt. H. immediately assented to the plan and arranged to go to Reyas on Wednesday. He was accompanied by the English & American Vice Consuls by Mr. Calhoun Dr. Roth and myself. He made some remarks to the Pasha which tended to deepen his impression of the nature of the crime and the consequences of a failure to bring the guilty parties to justice. These expressions I doubt not increased the efforts of the Pasha to discover and arrest the murderers. Capt. Hobart remained here continuing in every possible way to render aid in the case until the 9th inst. when he left for Beyrout. On the 8th inst. Mr. Johnson our Consul for Syria & Palestine arrived at Alexdria on board the French frigate Mogador Capt. Simeon. I had previously written to him urging him to come by and give the aid of his consular authority & professional experience to the prosecution of the case. His arrival and his intercourse with the authorities together with the representations of Capt. Simon gave a fresh impulse to the measures in progress. After a few days a special commissioner appointed by the Pasha of Aleppo reached this place. He commenced anew an investigation of the case and prosecuted his work for several days. He at last, apparently, discovered the bearing on his position of the fact that the crime was committed by men and at a place beyond the jurisdiction of the Pasha who appointed him, and suddenly ~~left for~~ returned to Aleppo. The steps he took however could not fail to leave the impression that the Turkish government will demand of its officers the most earnest exertions to bring this matter to a satisfactory conclusion. On Monday the 21st Ahmed Pasha governor of Adana reached Payas. He has come over expressly to give his personal attention to the prosecution of this case. He bears the character of a shrewd and energetic man, and I have strong hopes that he has come over with the intention of bringing this case to the termination we desire. I am confident too that he will succeed if success is his object. He as yet continues the policy of strategem as more likely to secure the arrest of the men than a policy of force. Yet he has made his arrangements for an invasion of the mountain should that be necessary.

// Nothing certain is known as yet in regard to the various relations of this matter. We are convinced that the young men who committed the crime were instigated by others and there are some indications that it is the result of the Hajin affair last summer. But we allow all this to rest now. When ~~until~~ the murderers are arrested these ramifications of the case can be investigated. //

With kindest regards to the gentlemen at the Missy House

I am Rev. & Dear Sir

Yours most truly

H. B. Morgan

Alexandretta April 29. 1862.

Rec'd. June 6.

Ack'd Dec. 29, 1862.

Alexandretta May 17. 1862

Rev R. Anderson DD
Secy A.B.C.F.M.

My dear Sir.

I have only time to-day to announce to you the arrest of one of the murderers of Bro. Coffing & his servant. Both were caught but one succeeded in getting his hands free and escaped. The remaining one is I suppose the actual murderer. I have strong hopes that the other will be caught again within a few days.

I returned from Antioch on Tuesday of this week. The next day the news of the arrest came and on Thursday I went to Kerzin a place on the skirt of the mountain about nine hours from Alexandretta where the Pasha of Adana was encamped. I saw the murderer and questioned him a long time in regard to his crime. So far from denying it he explains to you every circumstance or with the greatest minuteness. In personal appearance he corresponds precisely with the description we have always received. He is not much over twenty years of age. Has full face and speaks with a gentle persuasive tone. There is nothing timid nor sullen nor hardened in his appearance. In telling his story he appeals to your own sense of what is right and probable to justify his statements, reminds you of his knowledge of God & future punishment as a reason for his telling you the truth and excuses himself for not recalling any circumstance by the fact that human nature is liable to err.

He charges the Armenians of Chok-merzimen, a village about six hours from Alex^tta with having instigated the crime and also asserts that two young armenians went with them to the place of the murder & that they also he actually shot Mr. Coffing. But this does not agree with what he is said to have said previously, nor is his story credible from other circumstances. The men however whom he denounces are all under arrest and will have to undergo a rigid examination. I hope by Gods blessing we shall be able to elicit the truth and in no way involve the innocent with the guilty.

A great effect has already been produced upon the inhabitants of this district by the steps taken to secure the arrest of these murderers. If nothing untoward happens to prevent our arriving at the result at which we aim, I am convinced a most impressive lesson will be given through all the country. Thus Gods wisdom in permitting the blood of one of his faithful servants to be thus cruelly shed will be vindicated. Bro. Coffing had given his life to be expended on month by month & year by year for the enlightenment ~~salvation~~ of the Armenians and others of this benighted land. In Gods providence he pours out that life in one night of pain. It must be that there is some valuable end to be gained in all this. Whether we see it or or not that death will not be in vain.

The Pasha of Adana gives me the strongest assurances that the other murderer will be caught again in a few days. I hope it may be so. Certainly the success of his efforts thus far would lead us to put confidence in his assurance in this respect. I will keep you informed in regard to the future developments of the case

I remain my dear Sir
Yours most truly
H. D. Morgan

Alexandretta May 17. 1862.

Rec'd June 21.

Ack'd Dec 29, 1862

Murder of Mr Coffing

Rev. R. Anderson D.D.
Boston

Alexandretta May 31st 1862

My dear Brother

There is nothing new to report concerning
e sad matter that is taking all my time these
ys. As I wrote you some days ago one of the
urderers has been caught. I came down yesterday
this morning from Antioch to meet Mr. Johnson
n & go on with him to attend the trial of the
sons in prison which will commence at
ana in a few days. I have less expectation
w than formerly of our being able to trace any
nection between this crime and Hajin. The story
the murderer now under arrest as far as it
tains to the Armenians is full of falsehood if
wholly false. I trust God will help us both
discover all the guilty and to avoid doing any
ury to the innocent.

Mr. Johnson is acting most efficiently
this case. He manifests all the zeal of a
thful public officer and all the sympathy
nterest of a Christian. He is one of the best
ssible representatives of American energy and
istianity. This is his second journey to this section
attend to this affair. — I remain

Yours most truly
H. B. Morgan

Rev. H. B. Morgan
Alexandretta May 31. 1862.
Rec'd July 5.

Ack'd Dec. 29, 1862.

Adana July 5, 1862

Rev. R. Anderson D.D.

Sec. of the A.B.C.F.M.

My dear Sir.

My last letter to you was dated at Alex^{na} May 17th. It announced to you the arrest of the murderers of Bro. Coffing & the subsequent escape of one, and gave you some impressions ~~respecting~~ made by my interview with the murderer. On Monday the 19th I returned to Antioch where I remained until Friday the 30th when I left for Alex^{na} again. I there met Mr. Johnson our Consul who had come up from Beyrut by the Russian Steamer & we came on together to this place reaching here, via Mersin & Tarsus, on Wed June 4th. We found that Ahmet Pasha governor of the province had not yet returned so that we could not proceed in the business which had brought us here. Our time was however not unprofitably spent in learning something of the character & reputation of the principal officers of the local government with whom we should have to deal. The Pasha made his entry in almost triumphal style on Sunday the 8th. He had succeeded in ~~arresting~~ capturing one of the murderers whom he brought in in chains; he had arrested a number of Armenians charged with complicity in the crime; he came with the prestige of having collected a large amount of taxes due to the government from some nomadic & half rebellious tribes as well as having without the loss of a life or the firing of a gun brought the notorious Giaour Dagh under the authority of the Sultan. His own retinue was swelled by the presence of two battalions of regulars who had joined him from

Marash. The whole procession as it emerged from the clouds of dust of the plain and ascended to the long high bridge which forms the entrance of the city must have presented an imposing appearance. It was I doubt not a proud moment for Ahmet Pasha. It must have seemed to him a part compensation for his years of banishment and disgrace after having been a Mushir of the Empire and commander of a division of the Turkish army in the late Russian war. On Wednesday we got at business and all seemed to bid fair to go on prosperously. But the next morning the Pasha sent for me to announce his removal from office news of which had come by post the night before; the next day intelligence came that ~~his~~ the new governor ~~successor~~, Khoorshid Pasha formerly of Marash, had arrived at Mersin; Saturday Ahmet Pasha was almost tumbled into the street with his family and furniture to make way for his successor who being a personal enemy sought every occasion to heap indignities upon his fallen rival. This change in the government we thought might prove to be unfortunate with respect to our case, and so it has, but not to the extent we feared. The change in itself creates a great deal of work, and in the present case the intense desire of the new governor to blacken the character of the old has called forth cases without number which must of course be attended to. Yet we have found apparently the determination on the part of the new Pasha to secure the arrest of the fugitive assassin and to investigate all the ramifications of the case. He was also accompanied by a Special Commissioner from Constantinople charged with the pursuit of this case. And although we have had enough of Turkish slowness we probably have made as rapid progress as could be expected all things considered.

Ahmet Pasha brought with him eight persons charged with being connected with the murder of Mr. Coffing. One was Ahmet who, with his companion Khaleel, both moslems, are doubtless the real murderers. Two were Armenians charged by Ahmet with having first proposed to him & his companion the robbery and murder and with having aided them in its execution]; another was an Armenian charged by the same with having offered him & his companion five thousand piasters to commit the deed; two more were Armenians charged with having sent offers of money to the mountaineers to bribe them to procure the denial of the story of Ahmet which implicated the Armenians and two other Armenians who carried the messages of the last two named.

The first case attended to was that of Ahmet. After his arrest, on his formal examination at Kerzin he had stated that he & his companion Khaleel were met in the Armenian village of Chok ~~merzimen~~ Merzimen on Monday March 24th by the three Armenians first mentioned above and persuaded to join them in committing the deed; that the two first mentioned went with them to the spot where the attack was made & that they & not he or his companion shot Mr. Coffing. In all his examinations at Kerzin before the Pasha & by myself he adhered substantially to this statement. But when brought before the great mejlis of Adana on Wednesday June 11. after the reading of the record of his previous examination & his formal confirmation of all that it contained he suddenly turned to the Pasha and in a most earnest manner denied all that part of it that implicated the Armenians said that he had been compelled by beating & threats to tell that story, that the Armenians had nothing whatever to do with the crime & that his companion Khaleel, who it was pretended had escaped on his way down from the mountain, was unbound and permitted to go. He asserted that the truth of the story was that he & Khaleel were stealing oxen in the plain when

Mr. Coffing and his party happened to pass. He followed them a certain distance passed them and waited for them at the place where the crime occurred; that his companion shot Mr. Coffing & he only the servant. To this story he adhered substantially in all his subsequent examinations. But while at Erzin the night after his arrest when pointedly charged by the wounded Turkish messenger with being the murderer of both Mr. C. and the servant he had confessed the fact. There were three reliable witnesses to this confession whose testimony has been taken in Adana in a formal manner. One of these witnesses Ahmet Aga the faithful head Cavass of the Beyrut Consulate. He was as a boy a servant in Mr. Bird's family years ago & must be well known to all late travellers in Syria. The circumstances of his presence at Erzin & his agency in procuring this confession are somewhat remarkable.

When Mr. Johnson returned to Beyrut to confer with Cabouli Effendi the Turkish Commissioner in Syria and with Hellim Pasha Commander in Chief of the army of Arabistan and to urge them to more energetic measures in the prosecution of our case he left his faithful Ahmet with our Vice Consul at Alexandretta to be used in communication with Ahmet Pasha in case of necessity. He remained in Alexandretta idle for ten days. I returned from Antioch on Tuesday and on Wednesday we after a long debate we sent Ahmet with a letter from Mr. Johnson to Ahmet Pasha. I well remember the difficulty we had in procuring a horse & guards for him and that we were at one time on the point of sending the letter by some one else. That day the prisoner was brought down to the Pasha, who immediately sent his interpreter to Alexandretta to announce the fact. The interpreter & Cavass did not meet on the road so that Ahmet went on to his destination. That night with a good deal of difficulty he succeeded in procuring a private interview with the prisoner and extorted from him in the way above stated the confession of his guilt of the murder of Mr. Coffing. The importance of this confession in securing the conviction of this man may not be apparent at first. You may say that the man confessed before the mejlis that he had killed the servant & that therefore his conviction would be certain. But the servant was a subject of the Sultan, and by Turkish law one of his heirs must appear to prosecute the case against the murderer, and such heir would have the right either to forgive the criminal or to accept a sum of money as commutation for the punishment of death. If the Turks could have thrown the matter into that shape they might have attempted to exclude Mr. Johnson from the prosecution of the case or in the end to secure the release of the prisoner upon terms utterly inadequate to the demands of justice. With the confession of the prisoner that he had shot Mr. Coffing thus providentially placed in our hands by Ahmet's sagacity and fidelity this danger is completely avoided.

As soon as Khoorshid Pasha took up the duties of his office he began the examination of this case. The work to be done was mostly of a merely formal character. The great mejlis of Adana had to gather up in one document a narrative of the case including the varied statements of the prisoner and the confession at Kozin. This was done and made ready for the post for Constantinople of the 16th ult two days after the arrival of the Pasha. He used his seal for the first time in his new post in affixing it to that mazbatta. This is the verdict of the Adana mejlis pronouncing Ahmet guilty of the crime charged

The sentence of death must be issued at Constantinople & signed by the Sultan. We hope it may come next week.

The examination of the Armenian prisoners came on immediately after the disposal of the case of Ahmet. The first three named above had been arrested solely on account of the denunciation of Ahmet. There were circumstances to lead one to suspect that this crime did not originate with the poor men who committed it; but there was nothing to fasten suspicion on these three men rather than any others, except the declaration of the known assassin, and there was nothing whatever elicited during the whole trial tending to confirm his story. But on the contrary there were some things in his original statement that were manifestly false. The most patent of all was his assertion that the Armenians shot Mr. Coffing from the lower or right hand side of the road, whereas from the wound in Mr. C's side and arm it was perfectly certain that he was shot from the upper or left hand side of the road. There were other things of a similar character. Then the prisoners final denial of all that part of the story criminating the Armenians left the charge utterly without support. They were therefore discharged from custody after having given security for their reappearance if any future developments of the case should make it necessary. Two of the remaining four Armenians were charged with having sent promises of money to the mountaineers. Their united testimony was that this was done immediately after the murder, at the orders of Mustuk Pasha, and as a measure for securing the arrest of the murderers. There was nothing of a positive character tending to criminate them and they too were liberat on bail. The remaining two ~~having~~ simply carried the messages of the others to the mountains were discharged altogether.

As to the arrest of the assassin who escaped the case stands thus. Ahmet Pasha had made arrangements before he left the region of the mountain which he was confident would ~~arrest~~ result in his arrest. But of course his removal from office broke up all these plans, and the new governor who seems determined to succeed was obliged to begin anew. He has perhaps done all that could have been done in the circumstances, but the man is still at large. He is a relative of some of the principal men of the mountain and also of Mustuk Pasha of Payas and the general opinion, perhaps well founded, seems to be that the law~~s~~ of honor among thieves & murderers is stronger than their sense of duty to justice & their government and stronger too than their fears of the consequences of refusing to deliver up this man. The new governor is taking some very strong measures and our hope is that he will succeed. At least the measures are taken in the most hopeful direction, and if they do not secure the specific result we desire the changes he is making in the government of the district where our brother fell will produce a deep impression upon the public mind and I hope give greater security to that whole region.

You will be interested in knowing the effect produced on the minds of the Armenians of Adana and the district of Payas by the course Mr. Johnson has ~~produced~~ pursued in this case. When by calumny or otherwise they were involved in this crime they were overwhelmed by fear. They expected that true or false the crime would be proved upon them. They knew the unscrupulous character of their Moslem rulers &

thought perhaps that we should be more scrupulous in demanding the shedding of expiating blood than careful not to involve the innocent. We however on every opportunity assured them that having been denounced by the murderers these Armenians must be arrested and examined, but that we ~~should be~~ were just as determined to clear the innocent as to convict the guilty. These and similar expressions very much calmed their apprehensions. After the case of Ahmet was finished the Pasha proposed some delay in respect to the Armenians to which Mr. Johnson objected ~~saying~~ urging that ~~if these poor men were innocent~~ they should be examined as soon as possible, in order that if they were innocent they might be liberated at once. And when at last all were freed and at liberty to go to their homes, the principal men among them and the Chief men of the Adana Armenians came to Mr. Johnson and in oriental phrase expressed the most fervent gratitude to him for what he had done. They said to me that whenever I chose to send a preacher to Chok merzimen they would receive him, and listen to him & care for him in every respect. Whether this may be all true or not, I cannot doubt that a deep impression has been produced and that they have acquired ideas of American justice and Christianity of which we shall see the fruit some day.

I remain My dear Sir

Yours most truly

H. B. Morgan

Adana July 15, 1862.
Rec'd. Aug 18.
Ackd Oct. 29/1862.

Antioch Nov. 14. 1862

Rev. R. Anderson D.D.
Secy A.B.C.F.M.

Rev. & Dear Sir.

You have doubtless heard from other sources that Ahmet one of the murderers of Mr. Coffing has been executed. He was beheaded on the 25th of Sept. at Adana in the presence of Mr. Abdo Debbas Acting Consular Agent of the U.S. of America, amid a concourse of some five thousand of the inhabitants of the town. The companion of Ahmet has not yet been arrested. Mr. Johnson still continues his efforts however, and expresses hope of success.

In the hope that the events of the spring & summer might have opened a door for the preaching of the gospel among the Armenians of Payas and vicinity I lately sent two of our young men thither to make a trial. After a long delay at Alexandretta owing to the intrigues of the Armenians they succeeded in reaching Chok Merzimen, where the largest Armenian population of the district is found. They remained there nineteen days a guest in the house of one of the chief men of the village making every effort to hire a house which they might occupy permanently. In this they were opposed by the whole population of the village. Every one, either from a desire that they should not establish themselves there, or from the fear of others, refused to rent them a house. The chief men of the village came to them repeatedly in a body & desired them to leave. In this desire the man whose guest they were concurred. They finally appealed to Mustuk Pasha the governor of the district who at least apparently made some efforts to overcome the opposition of the

Armenians in which he was not successful. The final decision was that the Armenians should write to Adana to the Turkish authorities with respect to the case, and pending their reply the young men were to remain at Payas, two hours from Chok merzimen, as guests of the Pasha. They then concluded that they had made every reasonable effort to secure a foothold at Chok merzimen, and returned to Alexandretta. — The reason given by the Armenians for their refusal to permit our Helpers to remain is this. They fear that the inhabitants of the mountain, either from enmity to them, or at the instigation of Mustuk Pasha their enemy, would bring some harm on the Helpers for the purpose of throwing the blame upon them. In this they may be sincere, and it must be confessed that they are not without reason in this fear. And yet I am persuaded that many who give this as their reason exaggerate the danger, their great motive being a desire to prevent the entrance of the truth into that district. Still it is said that the father of Ahmet the murderer of Mr. Coffing has shaved his beard & given himself up to robbery and murder & vows that he will take the lives of those who have brought about the execution of his son. It is even said that he came down one night while our Helpers were there, with a number of men and laid in wait for an opportunity to take their lives, but the owner of the house where they were being awake often in the night, they were unable to accomplish their purpose. This too may be true and on the other hand it may be the invention of the Armenians to prevent the return of our men. Whatever may be the truth we have made a sincere & earnest effort to avail ourselves of any opening for the preaching of the gospel there and not being successful we must conclude that God's time has not come yet.

On their return one of the young men remained in Beylan for directions from me as to what he should do. I told him to hire a house there and see what could be done in that village. He did so. He closed his bargain in the presence of witnesses, had a contract drawn up in legal form, on legalized or stamped paper, by the Turkish Cadi and received it from the owner of the house in his presence; had the house delivered to him and occupied it three days. At the end of this time the Armenians priests & people set on him in the market place & drew him before the governor and threatened that if he were permitted to remain they would all emigrate from the place. The end of it was that the governor warned the young man to give up his house and leave the place. He refused to do this and appealed for assistance to Mr. Levi at Alexandretta. The case is not yet settled, but I hope we shall be able to secure our rights in so plain a case as this. The preaching of the Gospel in Turkey is a legal occupation and hiring a house in Beylan for that purpose is a legal act. The Armenians of that village might, as those of Chok merzimen did, have opposed the gospel in a legal way. But when all the forms of Turkish law have been complied with in the hiring of a house, the attempt to dispossess ~~this~~ helper of it & drive him from the village is an illegal proceeding and I hope we shall be able to prevent it. There are some enlightened men at Beylan. Our helper occupied his house there one Sunday and had as many as thirty with him listening to the truth. He is still at Alexandretta but not idle. He is living in a court where there are a half dozen Armenian families from Beylan with whom he meets every evening, to whom he reads and explains the Scriptures & with whom he prays before they separate. This is a more hopeful work than that at Chok Merzimen, where the most utter ignorance of even the tenets of their own faith prevails.

At a late Communion at Bitias five persons were admitted to the Church. This Church has recently invited Killisli Harootune, a licentiate of the last class at Aintab, who is now laboring among them, to become their Pastor and have subscribed about two fifths of his salary. He has not yet given them an answer, but I hope it will be favorable.

Kessab Church seems to be now more united than they have been for some time past. Dr Pratt doubtless kept you informed of events during the summer. As the result of Baron Moses' preaching there once, at Dr Pratt's invitation, a number of persons got up and left the Church, and some of them attempted to establish a separate service. But when they saw that the intention was not to impose this young man on them as preacher, but simply to indicate our opinion of his innocence & the injustice of the charges to which he was subjected some were ready to return. In fact all came to our services again. Soon after however one of these men, one of the most bitter against Moses and under Church censure for denying that he had written a letter which was manifestly his own, / went to Aleppo & there fell in with an Armenian of Diarbekir named Garabed, said to have been ordained Priest of the English Ch. by Bishop Gobat, of whom you are likely to have frequent mention in your letters from these parts. By him this young man was converted to the English Church & Prayer Book as a purer faith than that already preached in Kessab, and returned to propagate his sentiments in his native village. It is now about a month that this has been going on and the result is this. He has drawn to himself one young man, a member of the Ch., & formerly a native helper, named Boghos one of the three young men put under suspension seven years ago when you were in Kessab; and one other, a disappointed candidate for Church membership. There are two others of no account as to influence who openly adhere to this English party. If there are any others from the Protestant community they are Nicodemuses as yet. From the Armenians and Catholics they count some converts, but, if one can place confidence in the opinion of our brethren there, these professed adherents mainly desire to sow discord among the protestants that they may laugh at them in their sleeves. I see no spiritual element in this movement, at all. Without charging them with the utterly worldly motives ascribed to them by their neighbors one must say that the conduct of these men before there was anything said of an English party was not such as to lead one to expect them to initiate such a movement from the impulse of an enlightened Christian conscience. They seem too to know nothing about Episcopacy. They only know or think they know that members are admitted to the English Church without examination as to evidences of a change of heart, and that everybodys children are baptized. In this connection they have two proof texts - viz "Let a man examine himself" and "Suffer little children &c". With these texts they preach the corruptions of their former Church to Armenians Catholics & Moslems even. For this however they get amply repaid by quotations from the Prayer Book on the subject of Baptismal Regeneration and Priestly Absolution. The effect of this movement on the community & church has been on the whole promotive of peace and concord. They forget their own differences in the presence of a common enemy.

As to this man named Garabed said to be a priest of the English Church I know very little of him. You will doubtless get his ecclesiastical & missionary definition from Bro. Schneider & Bro. Walker for I fear he has already visited the Aintab fold & meditates a descent on Diarbekir. But if any Evangelical Society has sent this man out here to prowl around our weak protestant churches – to say nothing about it as a Christian or an unchristian act – it is a piece of discourtesy inconsistent with the character of gentlemen. If they had sent an educated English clergyman – a man with whom we could have conversed – on whose candor & principle we could have placed some confidence & with whom we could have reasoned as to the effect of certain things on the true prosperity of Christ's church, it would not have been so intolerable. But to send an ignorant, lying Armenian (I am writing perfectly deliberately) with a roving commission to go about and fan every flame of discontent in these weak communities is too much to be borne patiently. If it cannot be remedied I suppose it must be put up with like the sword, famine & the pestilence as one of the "all things" that will work together for good. You may have in your correspondence from the late Dr. Dwight either in relation to his visit at Jerusalem or Diarbekir something in relation to this ~~you~~ man. He met him at Jerusalem & told me here that he was so rude treated by him that he felt obliged to tell Mr. Nicolayson that he had never been treat so disrespectfully by any person in Turkey before. He told me that this Qarabed assu his patrons at Jerusalem that Mr. Walker's reports of the number of protestants at Diarbek ~~was~~ were false &c. He also said that he promised Mr. Nicolayson that he would make particular enquiry at Diarbekir in regard to all points relating to this man's assert and write him with regard to it. Whether he did so or not I do not know.

I remain Rev & Dear Sir
Yours very resp'y
H. B. Morgan

Diarbekir, Nov. 14, 1862.
Rec'd Jan. 5/1863
Ans'd Jan. 30
[illegible]

Extract from a letter to Mr. Gordon by Rev. H. B. Morgan dated at Kessab, Jan. 15, 1863.

" Mr. Montgomery has doubtless reported his own arrival. We are very much pleased with him. But what is one man? And now Dr. Goodale writes discourageingly of Mrs. Goodale's health, perhaps go home in Spring etc. I assure you we are now hardly on a living basis — not on a working basis. We need a half dozen good men such as you send Syria if we are to be saved. We can only rub along as we are now, we are too few to discuss a question, too few to adopt any measures. Mr. Treat's last letter gives me reason to hope that you at the Missionary House, are aware of our condition & will do all you can to reinforce us. This gives me hope."

Signed "H. B. Morgan."

Nassau, Jan.

Rec'd Feb. 22.

New Mil^{s}

Pub. Ext

Kessab. June 7. 1863.

Rev. Selah B. Treat

Secy A. B. C. F. M.

Rev. & Dear Sir.

You will be gratified to learn that pastors have been ordained & installed over the churches at Antioch and Bitias. On the 20th ult. I met Bros Schneider & Goss at Antioch and the next day we proceeded to the examination of the candidate B. Polat Sarkis, the arrangement for salary ~~and~~ other preliminaries having been already settled. The examination was conducted in the presence of our little church & congregation with a number of friendly Armenians and Greeks and was well sustained. Perhaps in thoroughness it would not come up to the standard of American Presbyteries & Associations, but it produced a profound impression on some Greeks present. They said "If our priests were compelled to pass such an ordeal they would turn about & run away saying 'take your church and your priestly office - let them be yours. we don't need them at all'." On Friday the 22d the ordination services were held which were as follows. Sermon & ordaining prayer by ~~Rev~~ Dr. Schneider. Charge to the Pastor ~~Rev~~ by Mr. Goss, to the people and right hand of fellowship by myself. Benediction by the Pastor.

The next day we went to Bitias and in the evening held the examination of B. Haroutiun. which was very very satisfactory. Particular attention was paid to certain points with reference to the nature and work of Christ on which the mind of this excellent brother had at one time been led astray. His replies showed that he had made these points the subject of careful study & that he had arrived at convictions according with the standards of the Evangelical Armenian Church. The earnest attention paid to the examination by the

Kessab, June

congregation was remarkable. They are uneducated, except as the gospel has educated them, hard working people and it was Saturday evening; yet though the exercises were prolonged the interest was unabated to the end. // The ordination was performed the next day. The exercises were the same as at Antioch with the exception of an exchange in the parts taken by Mr. Goss & myself and that the right hand of fellowship was given by the newly ordained pastor of the Antioch church. The welcome extended by Bo. Sarkis to the young brother him to this new office was extremely touching. Our little Chapel was full and the congregation seemed impressed with the solemnity of the occasion. After the third service a meeting of the church was held at which appropriate words of congratulation, encouragement & warning were spoken by the missionaries and pastors. The brethren of the church also expressed their thanks for the blessings of the day. The effect of all upon the minds of the young pastors was most striking. Their hearts seemed overflowing with love & gratitude. Sarki especially could not express his thanks to us often & strong enough. He felt humbl too at the thought of the great responsibility he had assumed. Some of his Armen friends in Antioch had congratulated him on an accession of dignity. He had rejec emphatically any such idea saying "No! No! Before I had a little but now that i gone and I have got nothing left."

// Both Mr. Schneider & Mr Goss were, I think, deeply impressed with appropriateness of the settlement of these young men over these two places. My own previous correspondence is testimony to my conviction in this respect. I have high hopes of good results from these new relations. A note since received from the pastor at Bitias says "I greatly rejoice at my having become pastor of this people. You know that to conduct a current of water from one place to another they make use of troughs. Now in order that the mutual love of me & this people might be increased this relation has been formed between us like a trough for our love to flow through. If you had asked me before if I loved the Bitias people I should have said yes. But now I see that I did not love them before. I hope that I do now. This tender bond has greatly affected both me & the people". I surely need not bespeak the prayers of Christians in America that these hopes may not be disappointed. I trust you will also see in these ordinations and those in the Adana field. and others already, ~~accomplished~~ or soon to be, accomplished an evidence that we of this mission have "a" settled purpose to assign the native Churches to the care of a native ministry". //

I am painfully reminded by these events of the fact that the great Church here at Kessab is still without its shepherd. Doubtless however God will provide for it in his own good time. I hope to be able to report something good of this people in a future letter.

I remain Rev & Dear Sir

Very truly yours

H. B. Morgan

Ressab June 7. 1863.
Rec'd July 9.
Ack Sept 30

16

Rev. Rufus Anderson D.D.
Secy A.B.C.F.M. Boston }
Kessab Sept 12. 1864

Rev & Dear Sir

// You will mourn with us deeply the loss of our noble & beloved brother Goss. The brethren. Drs Wood & Thompson, who were with us at our last meeting will have given you their estimate of him as a man and a missy. I am sure you have sent few more lovely men or more promising to the miss'y field. He had endeared himself to us all. We loved him as a brother. Having no family of his own. he seemed a member of each our families and had been in fact a member of most of ~~our families~~ them. We loved to converse with him, counsel with him, sing & pray with him. We had built on his strong body & clear vigorous mind & earnest Christian heart many hopes for our work. But God has done as seemed good in his sight. and we have lost this precious fraternal intercourse for this life & the work we had laid out for him & which he seemed so well adapted to do must go undone or be done by others. As to ourselves our hearts will long feel a sense of loss, but for the work what can we do? We are now six missionaries (including Dr Nutting) to six stations. We ought to be ten to do our work. Aleppo is vacant and Adana is vacant Dr Nutting is not a preacher and Dr Pratt we are always afraid will break down with the work that comes on him. And it seems to us, and to others who know our work intimately, we need a Theological Seminary, but how can it be managed. Adana ought to have two missionaries, Where are they? Aleppo ought certainly to have one missionary if not two. If we are not to consider our work done when we have succeeded in getting established in each place a weak struggling church, our force in the six central places we occupy must be kept up to its full number. We need at Adana two, Marash with Theol. School three, Aintab at least one, Oorfa two, Aleppo ~~one at least~~ two Antioch two. At the latter places one should know Turkish and one Arabic. This would put us in working order and is the least number that will do it on the theory that we have a work yet to do here. And that we have a work to do I cannot doubt. If we ever had we have now. We have a noble work done if you measure it from the small begining up to its present status. But if you measure the distance from what it is now on to the result at which we aim, what we have done is only a begining. Are we a mission to a race or to all the races of this empire? If the latter, and who can doubt it, do we expect these feeble struggling Armenian churches to do the work or are we to remain and conduct the work on to its conclusion. I have no doubt which must be done. If we persuade ourselves into the fond belief that these feeble churches are going to stand & grow & do this work without foreign aid and guidance we shall very disastrously fail. We have got a church & pastor in Aintab, the best & strongest of all our places. Take it for all it seems to be in its brightest rose colour and what have you? A church of some three hundred members in a city of thirty thousand inhabitants// Take it for what it is and this is an indication & aid in forming an opinion" I hear not much good from Aintab. and suppose Polat & Kikor will resign before a great while" //And take any other place and the distance between what has been done and the result we aim at, is still greater. I acknowledge the forwardness of our work in comparison with other places. I admit that we must throw on these churches as fast as possible & faster than we are doing if you wish, the work of self-government & self-support. But I do not believe we can withdraw from the field, nor from these central stations, consistently with the theory that we aim at the conversion of all the races of the country. If our aim has been the conversion of the Armenians, it *might* be possible to justify a gradual withdrawal. But otherwise not.///

This is as it seems to me and as it must seem I think to any one who will look away from the little light that has been kindled into the surrounding darkness. But it sometimes seems as if God's plan was different. Since I came to the mission in 1856. we have received as reinforcement twelve missionaries & asst miss. Messrs. Coffing. White, Powers, Goodale & Montgomery with their wives, Mr. Goss and Miss Proctor. Of these only four remain in the field. Leaving out the last come & of ten you have only two Mrs. Coffing & Miss Proctor. During the same period we have lost Messrs. Perkins & Beebee & their wives. Now if God's field were not the broad field of the world visible & invisible I should consider it clear that he wished us to go on in this way. But he needs his servants in America and Constantinople and in his presence above and removes them, and I may by this removal be called on to co-work with him in securing some one to fill these places by lifting up my voice & proclaiming our necessities. But if it be his purpose to leave us alone here to work on to the end of our span we will do it & do it cheerfully and gratefully too. I hope you will be guided by Divine wisdom in what you do for us. If that wisdom should prompt you to send us a half dozen men we shall not, I shall not think it an over supply.

I had intended to write you by this post asking what you would say as a fraternal adviser to our visiting the U.S. next year. Bro. Goes' death puts out of my heart to say anything in the expectation that I shall be able to go next year. Still I will repeat to you my thoughts on the subject. Next year if our lives are spared we shall have been out fourteen years. There are only two or three miss^s in all these missions who have now been as long away as we. Bros Ford & Calhoun I think are the only ones of these four missions. That however is not a strong reason. A stronger is the effect of fourteen years absence from America & residence in these countries on the mind & heart. I feel as if I needed to come in contact with the blessed home influences. Mr. Powers used to say I had become too much of an Osmanlu to stay away from America any longer. Another reason is the health of Mrs. Morgan I have hope that a change of climate and habits of life might tend to remove her increasing liability to those dreadful attacks of inflammatory rheumatism. Again age and infirmities are creeping over both my parents my father writes not at all encouragingly of my mothers health. Their longing for a visit which has increased from year to year has been very much intensified by these circumstances. Again by the fact of Mrs. Morgan and myself having been married in this country it happens that we are each of us strangers to the family of the other.* I feel as if I ought to know her parents & brothers & sisters & that they ought to know me & the same of Mrs. Morgan & my parents & brother. It is no small loss thus to be strangers to each others dearest friends. There are other reasons that might be mentioned, but the above are the strongest, and I have little heart to urge them considering the weakness of our mission. I should be glad if you would tell me what you think of the subject. I should be glad of an opinion from you which would be any consolation to my parents. They are thoroughly miss'y parents, but they long to see me after so long an absence.

As to Kessab & your Circular of July 5th I have had a meeting and presented the subject of self-support in all its bearings. and I hope the people will come forward and do all that we wish. This is my hope I will tell you of success or failure as the result may be.

There are some good signs here but we need a thorough work of the Spirit. The community as a whole does not feel the power of the truth.

Be so kind as to remember us to your family & the gentlemen of the miss'y Rooms and believe me

Yours most truly

H. B. Morgan

* Mrs. Sutphen.

Kessab, Sep. 12. 1864.

us Rec'd Oct. 18.
c

His visit home

✓ [illegible]

Ans'd. Nov. 25, 1864

Kessab, Jan'y 5. 1865.

Dear Bro. Thompson,

I was glad to get your note of Sept. 28th. and hear from yourself of your safe arrival home. I have had a letter from my uncle lately in which he speaks of seeing you. You will have mourned most deeply with us the death of Bro. Goss. You can appreciate the irreparable loss to our mission. How weak we are! What can be God's meaning in this. And we are getting lower and lower. Dr Pratt is just broken down. If we were not at the lowest degree of depletion there would not be a moments question in regard to him. He ought to have perfect rest, and such rest it is next to impossible to get here. Then Dr Nutting goes or expects to go home in the spring. Mr. Nutting too you have ere this heard of. He denies the necessity of a vicarious atonement - denies that Christ's death was such. There was no obstacle on the part of God to reconciliation with man which the death of Christ removed. Christs life and death were a testimony to Gods character and readiness to be reconciled and his death was the seal. I heard him say the substance of this at Aint. at communion some years ago. And now the matter has culminated. One of the young men who has been under his influence has with these views come forward for ordination and been rejected. I don't know what the Pru. Com. will do, but the case is a serious one. I am writing to you perfectly confidentially and therefore speak as I do. Mr. Schneider says our Pastors are very much stirred up about it "and they have talked of sending a protest to our Board in regard to Mr. Nutting and some of his proceedings". Apart from the intrinsic merits of the case, our influnce as Miss^s^ is at stake. The course we have hitherto taken in regard to him and his views has seemed very strange to them. //

They had even got a fear that rather than sacrifice Mr. Nutting the Miss^s^ would ordain his disciple. This feeling grew out of our silence in regard to his views. Our silence arose from the fact that we knew that the "Rooms" had had correspondence with Mr. Nutting on the subject of his views and had satisfied themselves in regard to them and the course he would pursue. Yet after all here are the facts - his views - the views of the young man candidate for the Oorfa pastorate - Mr. Nutting's preaching of his views - the effect on the minds of the pastors in regard to us. I have no doubt in regard to what ought to be done nor in fact as to what will be done. I am only anxious that you should act so that we may get something from you before our next Annu. Meeting probably about May 1st and here. This as I said entre nous. I am writing to Bro. Thompson and not to the Prud. Com.

We are in usual health. The Lord kindly gave us another son on the 22d of Dec. The little boy whom you baptised is very well indeed. He was very very ill soon after my return from Oorfa, but God mercifully spared him. We are all in respect to work very much as you saw us. We are in the midst of the week of prayer and enjoy it much. Mr. Morgan and Mrs. Coffing both join in much love to you and your family. Did you not mention having left a package containing one of your books at Miss. House for us? Nothing has come

Yours most truly

H. B. Morgan

Rev. A. C. Thompson D.D.
Kessab Jan. 5, 1865.
Rec'd Feb. 14.
Ans'd June 8.

Aintab May 6th 1865.

Rev. R. Anderson D.D.

For. Sec. of Am. Board.

Dear Brother,

The questions respecting Bro. Nutting's views with regard to the Atonement were brought to our notice early in our meeting, by the letter from yourself to him a copy of which you sent the mission, and by letters from the Orfa church requesting us to investigate the matter. Mr. Nutting in his reply to your letter, which he has read to us, has signified his intention to present to us a series of questions for our consideration and answer. The mission accept the proposition to answer these questions because Mr. Nutting refused to answer questions proposed to him by us, until we had answered the questions drawn up by him. This fact is stated in the Report of the Committee appointed to draw up the required answers, which Report will be found in full in the minutes of the meeting (see inclosure no. 1. accompanying minutes). Upon the adoption of this Report Mr. Nutting read a series of answers to the same questions which will also be found in the minutes of our meeting (encl. no. 2) The mission then presented to Mr. Nutting a number of questions upon the subject of the Atonement, the Trinity & the Person of Christ which with the answers to the same will be found in full in the record of the meeting (encl. no. 3.). The better part of five days has been spent in the careful deliberate examination of this case. Every effort was made to apprehend the exact nature of the difference between Mr. Nutting and ourselves upon the doctrinal points in question & carefully to state that difference. The result to which we have come is embodied in two Resolutions which are found in the minutes of the Session of May 6th (see minutes 3d sheet pp 1.2.). In these Resolutions we have stated what seemed to be the main thing in regard to which Mr. Nutting and the Mission could agree that there was a difference. Mr. Nutting's divergence from the views of the Mission seems to begin at the point indicated. The Mission see in the sufferings and death of Christ a work wh. satisfies the demands of Divine Justice, manifests God's hatred of sin, and as an exhibition of God's Character constitutes to sinful man a powerful motive for obedience. Mr. Nutting regards the Atonement as a manifestation of the Divine Character especially to man; and to consist, as he sometimes says, in the designed effect of the work and not the work itself. He states that he is unable to affirm that there is anything in the Divine Character which, apart from any manifestation to intelligent creatures, demands the substitution of atoning in the place of the penal suffering of the sinner. According to his belief the necessity of manifestation is the fundamental necessity of the life and death of Christ, and the designed effect of that manifestation is the Atonement. He further limits this manifestation as especially made to man, who are influenced by this manifestation to believe in God.

But while adopting this first Resolution expressing as nearly as possible what seems to be the main doctrinal difference between us we have felt compelled to accept the second Resolution respecting the character and tendency of Mr. Nutting's teachings. If Mr. Nutting had in explaining the life and death of Christ brought clearly to view the necessity of the vicarious sufferings of the infinite Son of God in the place of the penal suffering of the sinner as a manifestation of the inflexible Justice of God to the universe, it is probable no difference impression would have been produced by his teaching from that produced by the teaching of others. But this has not been the case. He has leaned very much to the moral effect to be produced on sinning men by this manifestation of the Divine character as the main object of the life and death of Christ. Christ's work was a work of instruction: His life, his miracles, his parables, his explanations of truth. His sufferings and his death all teach men concerning God's whole character, were mainly intended to do this, and in doing this tend to break the sinner's heart & lead him to faith in God & reconciliation with him, and is thus an atonement or at-one-ment. That this has been the character of Mr. Nutting's instruction with respect to the atonement could hardly be more clearly or strongly stated than it is in the second resolution which he accepted as correct and affirmed that it had been the great object of his preaching to explain this view of that doctrine.

Mr. Nutting states that he has been influenced to give a greater prominence to this view of the work of Christ than he otherwise would have done by the conviction that a different explanation tended to foster in the minds of men the belief that salvation was needed from the penalty of sin and not from all the alienating and polluting consequences of sin. Giving prominence in teaching to the idea of suffering substituted in the place of penalty tends in his view to turn the mind away from the sense of sin as something that needs to be provided for and fasten it simply on the penalty. Another, to us incomprehensible misapprehension of the doctrine of the Atonement as a satisfaction to Divine Justice has confirmed him in giving his exposition of the office of Christ. He first adopted that in saying that God's Justice demands satisfaction for the remission of the penalty of the broken law, we mean to say that God derives satisfaction i.e. pleasure from the execution of the penalty of the broken law and that to be influenced to remit the penalty an equivalent satisfaction i.e. pleasure must be afforded him by the sufferings of a substituted victim. If this has not been the impression got by Mr. N. himself ~~by~~ from our exposition of the Doctrine, for he sometimes exonerates us from so heavy a charge, he affirms that that was the impression produced upon the mind of the candidate for the pastoral office at Oorfa (Kelisly Harootian) during years of instruction. Fearing to produce a similar impression by the use of the word or idea of Satisfaction, Mr. N. has been impelled to use the word manifestation and has too constantly restricted its necessity solely to the effect to be produced on the mind of the sinner. In this way Mr. Nutting has been understood to deny what we understand by the term vicarious atonement. In fact this has been an inevitable result. He affirms it to have been the main object of his preaching to unfold a view of the nature of Christ's life & death which omits to insist that his sufferings and death were substituted in the place of the penal sufferings of the sinner & that the main objects of his mission was to provide such substitution // Mr. Nutting does not wish to be understood as denying the vicarious atonement; but in his explanation of these terms he says that by vicarious he means that the suffering was *for man* ~~and~~ thus vicarious — that the sufferings of an overworked missionary are for his people & thus far in some sense vicarious; and that by *Atonement* he means that effect produced in the hearts of men by the work of Christ, or all that Christ did & said as tending to reveal God & influence man so that there is atonement in his Sermons & parables and miracles as well as in his sufferings & death. //

With respect to the effects that have been produced by the teaching of Mr. Nutting, the examination of the candidate at Oorfa and the decision of the council, so far as they relate to Oorfa itself they have been stated in the Report of the Oorfa Station which will be forwarded to you and in a letter drawn up for the Oorfa Church and adopted by them, but not subsequently signed, in which statement of the condition of things corresponds identically with that of the Report of the Station, Another letter signed by a large number of the members of the Oorfa Church gives a somewhat different statement of some facts // From all it is evident that there is a serious schism and no little strife in that Church in respect to Mr. Nutting and the preacher Harootune and their teachings. In other churches also the sad effects of this state of things are seen. In Aintab and it is said in other places a good deal of excitement exists. Doubtless much of this excitement is due to greatly exaggerated statements & apprehensions in regard to the teachings of Bro Nutting & his pupil. Still as a fact the excitement exists. The Association of Pastors now in session here has shared in the general impression. From communications made by them to us in relation to the subject, from conversations with them & from the action they have taken in regard to the case of Harootune it is evident that they are most deeply stirred in regard to the matter. / That these results have appeared is to us an occasion of deepest regret & we are assured none the less so to Mr. Nutting. It is a profound sorrow to us that we that in saying that God's Justice demands satisfaction for the remission of the penalty of the broken law, we mean to say that God derives satisfaction i.e. pleasure from the execution of the penalty of the broken law and that to be influenced to remit the penalty an equivalent satisfaction i.e. pleasure must be afforded him by the sufferings of a substituted victim. If this has not been the impression got by Mr. N. himself ~~by~~ from our exposition of the doctrine, for he sometimes exonerates us from so heavy a charge, he affirms that that was the impression produced upon the mind of the candidate for the pastoral office at Oorfa (Killisly Harootune) during years of instruction. Fearing to produce a similar impression by the use of the word or idea of satisfaction, Mr. N. has been impelled to use the word manifestation and has too constantly restricted its necessity* solely to the effect to be produced on the mind of the sinner. In this way Mr. Nutting has been understood to deny what we understand by the term vicarious atonement. In fact this has been an inevitable result. He affirms it to have been the main object of his preaching to unfold a view of the nature of Christ's life & death which omits to insist that his sufferings and death were substituted in the place of the penal sufferings of the sinner & that the main objects of his mission was to provide such substitution // Mr. Nutting does not wish to be understood as denying the vicarious atonement; but in his explanation of these terms he says that by vicarious he means that the suffering was for man ~~and~~ thus vicarious as that the sufferings of an overworked missionary are for his people & therefore in some sense vicarious; and that by atonement he means that effect produced in the hearts of men by the work of Christ, or all that Christ did & said as tending to reveal God & influence man so that there is atonement in his Sermons & parables and miracles as well as in his sufferings & death. //

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In behalf of the mission, I am

Yours most truly & affly

H. G. O. Morgan

Antioch, May 6. 1865.
Rec'd June 29.
(Dr. Anderson)
Decd Aug. 3, 1865
[illegible] the Meeting
B. C. Com.

19

Antioch May 29. 1865.

Rev R. Anderson D.D.

Cor. Sec. A.B.C.F.M.

Dear Sir.

The mission documents sent to you by the last post will put you in possession of the facts with regard to our late Annual meeting. It was a very trying meeting. I felt, as I left Aintab, as if I was going home from a funeral. It is hard to be reduced so low in numbers & strength as we are. Our very existence as a mission is imperilled. We have a noble field, and every opportunity to do a good work. But our very prosperity has become a burden. We can do nothing of an aggressive nature. I would not, to-day, take charge of another outstation, simply because I have not strength to attend to it, with other duties. We cannot preserve even what we have got. There is work & important work to do in all our stations, — work requiring careful, judicious, constant pressure of influence, — that we have no strength to do. While one is binding up the breaches in one place another place goes all wrong. Then there is the relation between the miss^{n} & the Pastoral body a most interesting & important relation. But what can three or four or a half dozen men do toward preserving this relation & getting out of it all the good that might be? They cannot be held and directed by us weak as we are. To work out all these problems so vitally connected with the prosperity of our Churches we need to be both for consultation and for execution a body of weight & character. Weak as we are others besides Mr. Nutting may reproach us with being but four men when we talk of ourselves as a mission.

You will have received before this reaches you a letter from Dr. Pratt in regard to our return to the United States. He is very decided in his opinion that Mrs. Morgan ought not to remain longer in this country. The mission have decided that they cannot spare me specially in view of my Treasury duties. Mrs. Morgan's going without me is quite out of the question. The plan therefore is for me to take my family home & return. I shall (D.V.) go as soon as possible after finishing my semi-annual a/c, probably near the end of July. My plan is to spend about a month in visiting among my friends & then return to my work. Being gone so short a time it will not be necessary to transfer my a/c to any of the brethren already overburdened with work. As I shall probably land at New York I would thank you to inform me what you wish me to do with respect to going to Boston. It would give me great pleasure to see you once more and I should like to talk with you about our mission. I know you feel deeply grieved at our weakness and my prayer is that God may put it in your power to reinforce us. Meanwhile patience.

Yours most truly

H. G. Morgan

Antioch, May 29. 1863.
Rec'd July 27.
Ans. Aug. 5
[illegible]

Extract of a letter from Rev. H. B. Morgan, Dated Kessab, June 8. 1865 to Rev. A. C. Thompson, D.D.

"Dear Bro. Thompson,

Yours of March 10th. I found awaiting me on my return from our late Annual meeting. It was very grateful to my feelings that you wrote so fully in regard to the sad case of our dear brother Nutting. This was the great topic of our meeting. Everything else went off with remarkable unanimity and rapidity, but this hung on day after day an anxious wearying grieving subject of discussion. You will have seen the documents before this and have made up your mind in regard to the position of Bro. Nutting. It probably will have struck you that the mission have gone out of their sphere in pronouncing upon the theological position of Mr. Nutting. This is so. I felt it at the time and regretted it and strove against it; but Mr. Nutting drove it on. He demanded of us answers to his questions and demanded of us a formal expression of our conviction as to the difference between us as to whether it was a fundamental difference. My opinion was that we should simply endeavor to elicit Mr. N's views and have all questions about truth or error essentiality or otherwise to the Committee and churches at home. We all agreed in this But Mr. N. compelled us (moral compulsion) to take the course we did. His reasons for this are best known to himself. I think he started in this course from the fact that the Council last Autumn at Oorfa had pronounced the opinions of his pupil fundamentally erroneous and had asserted that he shared those views. He may have had an idea that the mission on thorough investigation and comparison of our views would reverse the decision of the council, and thus clear him. He also wished to get this positive expression of opinion for the sake of the Oorfa Church. He had a strong hope that we would say that there was no fundamental difference and would so inform the church. Again it seems to me he wished to get out of us this declaration in regard to the difference between us and that it was fundamental in the hope that the committee and churches would say ~~were~~ to us that the difference is *not fundamental*. But whatever may have been his motive this was the course he took and the result to which we were led. This which was not in itself desirable is the less to be regretted from the fact that his own views have as it seems to me been so fully developed in this way. // His own answers to his own questions leave as far as I can see no room for doubt in regard to the essential socinianism of his views.... // In fact though not so plainly stated the answer to the letter of the Prudential Committee and the Report of the Oorfa Station will without doubt seem to you defective in this very point. / In neither of these papers does he state anything which comes anywhere near the doctrine of a vicarious atonement as usually understood. // In his answers he says that when he says that "forgiveness of sins is only through the sufferings and death of Christ" he means that "the willingness of sinners to be forgiven is by that means." In this he defines the very centre of his position. I don't see that in all that he says he expresses a single conviction that is not in agreement with this in which he does not attempt so to explain as to make it agree with this. Atonement is reconciliation in alienated man; and christs life and death produce by the spirit this reconciling effect and are therefore an atonement and as having been wrought for the sake of man, for him they are vicarious and this is his vicarious atonement.

He gets off the track at the word manifest.... The penalty and the substituted vicarious suffering, in my view, manifest God's esteem of his law, his unchangeable justice and are demanded too by his justice, his worthiness his self respect one may almost say. But not to insist in this there was a necessity of God's manifesting the immutability of his justice to produce the conviction in the minds of all intelligent beings that he is thus just This required vicarious suffering and christs death and suffering are such a manifestation. But this is a very different thing from Mr. Nuttings "manifestation". His is a manifestation of God's whole character with the end in view of removing the sinners unwillingness to be forgiven. The word manifestation leads him astray, and far enough away too. And his whole theory has a remarkable consistency in it, as you will have seen. With him death the penalty of sin is the natural consequences of mans unbelief and sin, alienation from God. Salvation is the removal of those natural consequences. For this salvation a moral power is needed and this is punished by the life, instructions, works sufferings and death of Christ. But I did not intend to go so far into this matter. The subject has already been before you or will have been ere this reaches you and your opinion will have been formed. Even if it were not you would doubtless form an independent opinion from the language of Mr. N. and not from my exposition.

It was a very painful discussion that we had with Bro. N. I can assure you. All the more so from the fewness of our numbers. It often came to my mind that it would have been much easier if the subject had come up last year, when you were with us. But God doubtless has his wise plan in its coming up this year in our weakness. The subject has this year come up in a most natural way by the developments of last autumn which thrust the subject upon us. It is perhaps better that the mission and not the officers of the Board should come into relations with the subject at just this stage, and I think we have experienced a benefit in being compelled to go through it alone. We probably have this error more clearly defined in our own minds than we should have had had we been able to leave the laboring oar or the tiller even in other hands. At any rate this was God's plan and the result is before you. May He guide you to the result which shall be most for his glory." × ×

Rev. H. B. Morgan to Dr. Thompson.
Kessab, June 8. 1865

Mr. Nutting
Rd. Cd.

Marshalltown Iowa. Mar. 13th 1866.

Rev. R. Anderson. D.D.

Dear Sir

Your kind letter of Nov. 3rd was received at Dunleith. and was I believe acknowledged by my Father. I regretted exceedingly that I was unable to answer it myself. and now that returning strength gives me the power to use my pen. I take an early opportunity to thank you for the sympathy expressed in it for myself and children in our great bereavement.

It was and is very grateful to my feelings as also your kind words of appreciation of and esteem for my dear husband. He always valued very much the intercourse he had enjoyed with the members of the Prudential Com. and especially with yourself and Dr Thompson. and anticipated great pleasure in renewing his acquaintance with you all and in conferring with you on matters of importance, pertaining to our mutual work with a freedom and satisfaction which he could not enjoy at a distance.

I am grateful to God, that He has permitted us to labor so long in this work under your care, and I feel that he was

was honored in his short life-work then than in any other in which he might have spent a longer life.

I trust that I shall not be intrusive in assuring Mrs Anderson and yourself of my sympathy with you in your recent affliction. May Our Father comfort you in your sorrow, and spare your lives yet many years.

It has relieved many anxious thoughts to hear from Dr Pratt last week, that he had arrived safely at his home again. It was one of the many mercies, ordered by a kind Providence, in connection with the trials of the past summer, that he was able to accompany us home. And I trust that it was a gain to him, and through his recruited health, to the work. for Mrs Coffing writes me that she has never seen him in such apparent good health, as he now enjoys.

I would also acknowledge with many thank the grant of $30.00 for my travelling expenses to the West, and $70.00 additional for persona expenses. I should be glad if it were not necessary for me to call again upon the Treas. of our Board for assistance. But while I am here, I feel that I ought to do something to relieve, to some extent, the increased expenses which our residence here brings upon my dear

Father - already overburdened, and struggling to meet the daily necessities of his family.

I cannot yet tell anything how my personal accounts will stand, after the closing up of matters left behind in Syria. I have a small sum coming in semi-annually which will usually suffice for our common expenses of clothing, etc. For the present, my health is not sufficiently established to enable me to undertake anything but what is necessary in the care of my little ones.

Should I return to Watertown to reside with my husband's parents, as it is possible I may feel it best to do this spring, I shall be obliged to look to the Com. to defray my travelling expenses. I have been thus explicit that the Com. may know exactly on what ground they stand in considering any request I may in future make.

I have ordered from Franklin N. H. a knitting machine, which will be sent to the Rooms, directed to Antioch, Syria, in care of Mr Powers. I have written to him about it, and it will I suppose go on with his things to Syria. I sent in payment a draft for $42.50 in my name, which Dr Pratt sent to me, which will be passed on to him I suppose, against my account.

Please present my affectionate regards to your associates, especially to Dr Thompson and believe me as ever, dear Sir.

Very truly yours. Susan H. Morgan.

Mrs. Susan H. Morgan.

Marshalltown, March 13. '66

Rec'd March 20.

Ang. r. 3. Melç, and

22 27/84

Marshalltown Iowa Aug

Rev Dr. G. Clark

In behalf of Mrs Morgan I write to acknowledge your letter just rec'd & to request of the Com. an appropriation of ($100) one hundred dollars which she hopes will meet her necessities for a long time. I refrain from a particular statement as I have stated in my letter of this date to Mr Ward, written before your letter was rec'd, all I deem necessary.

I will say that our R R authorities have been very kind towards her. The Chicago & North Western and the Chicago Burlington & Quincy R R having given her free passes over their Roads —

Very Respectfully
Yours
H. H. Kellogg

Rev. H. H. Kellogg,
Marshalltown Iowa
Aug. 27. 1866
Rec'd Sept. 1 "

Rev N. G. Clark
Miss Rooms
Boston.

Mrs. Susan A. Magoun
Dec. 29. 1866
Watertown, N.Y.
Rec'd Jan. 1. 1867
Ack'd " 2./67

Watertown Dec 29th 1866.

Rev. N. G. Clark. D. D.

Dear Sir..

I returned no direct answer to your very kind letter of Aug 28th as when I received it. I was on the point of leaving Marshalltown. for this place. and was therefore. full of work. and care. I felt then. and wish now, to thank you for your words of sympathy. and assurance that the Com. were ever ready to consider promptly any request for assistance which I might present. I surely needed no such assurance for I have experienced the truth of it, in all my communications with them. I acknowledged the receipt of the $100.00 in Sept. to Mr Ward. and I now write to ask the Com. if they can grant me again the same amount. I find that I am not able to do without occasional assistance of

with many kind remembrances to
the gentlemen at the Miss. House and with
renewed thanks for all their kindness an
interest in me and my children

I remain dear Sir.

respectfully yours

Susan H. Morgan

24

Mrs. Susan H. Morgan.
Watertown, Jan. 10. 1867.
Rec'd Jan. 14.

✓

Watertown Jan 10th 1867.

Rev. N. G. Clark.

Dear Sir

Yours of the 2nd inclosing a draft for $100, was received day before yesterday. and I would like through you to express my thanks to the Com. for their prompt and favorable response to my application. I thank them also for their interest in me which you so kindly expressed. and will take pleasure in giving them more particular information in regard to myself and my children. The short and sudden blow. which has outwardly separated us from the work and associations. of so many years has no power to destroy the love for and interest in that work. It seems all the more precious and all-absorbing to me, that I have now no more hope of once more engaging in it. My native

land. with all her privileges. and dear
friends. has no charm. which would for a mo
ment detain me here, had not God. laid
out for me here my work. and marked on
my path so plainly. that there can be no
mistake. Antioch and Kessab. have far hi
attractions in my eyes. and to my heart. th
any spot in America. I dare not often per
myself to think of their present destitution
and and the utter desolation of the Antio
church. which though small. was always
most precious to us. for each member was to
us like a member of our own family. they had
grown up under our own care. Now how scatter
how broken. It seems so strange that we who
love this work so cannot by our exceeding
interest. and loud and frequent calls. arouse
and constrain an interest in it. in the
hearts of Christ's people here at home. an
interest which would bring forth fruit. an
earnest hearty consecration to the work itself
I have been glad to learn from my brother
who is in the first year of his course at

Auburn, that there are several in that institution who have their minds upon the foreign field.

My own health is much better than it was in the last winter though I cannot call myself very strong yet. My three children have most mercifully been spared and have enjoyed excellent health. Henry the eldest is in his eighth year. Mary has just completed her fifth. and Homer B. has just entered upon his third. We are now living with my husband's parents who have a little place just on the outskirts of the village. who most cheerfully give us a home with them. and do to their utmost ability for our support. But their means are limited. and unless I am able to do something more than I can at present for our own support. I shall still occasionally request assistance from the Com. My two older children are in the primary department of the excellent graded school. which our town provides for the education of its

children and youth. They are making
good progress. and if God spares their li
they will I hope be both capable and rea
to take their fathers and mothers place
the work, in which we have felt it to be the
greatest privilege to be engaged.

I have connected myself with the 1st
Presb. Church in this place. of which the Rev
J. J. Porter is pastor. It is a church which
is able and generally very ready to respon
to claims made upon it. but & aside from
my husbands being connected with it. it
has been brought ~~into~~ very little into acti
living sympathy with the foreign work. Scarce
any missionaries have ~~ever~~ visited them. I
wish in the tours planned out for some of
our returned miss. Waterloo might be in-
cluded. and a strong effort made here. I fin
there are very few copies of the Herald taken.
I hope the pastor will make a new effort to
increase its circulation. With kind regards
to the members of the Com. I remain dear Sir
respectfully yours.

Susan H. Morgan.

25

Mrs. Susan H Morgan
C. Turkey

Watertown Nov. 20th 1867.

Rev. N. G. Clark. D. D. ✓

Dear Sir.

I take great pleasure, in availing myself of the privilege, which your request gave me. of occasionally communicating through yourself, with the Com. I am thankful that I have nothing to report of [illegible]. but to record. God's continued goodness. and blessing to us. We have all enjoyed excellent health. and the two elder children have commenced a new year in their school in advanced classes. We are now anticipating something of a change. though not a great one; in our home life. Father Morgan has been erecting an addition to his house. and, we are expecting in a few weeks. to commence a home life of our own, to draw together the broken family circle. We shall doubtless feel still more keenly the irreparable loss. the absence of the head of

our household band. but we rejoice most
heartily at the prospect. It is much better
as. much better for my children. for us to be
ourselves. and it is a great relief to the
grandparents. who want us near them. but
whose advanced age. and infirmities. make
hard to bear
1 the constant presence. and noise of active
restless children. We shall keep house in a
very humble way. We have three small roo
and the privilege of using in common with
Father's family. some portions of the main build
when occasion requires. They also assist me
as far as they are able in furnishing the roo
and I already have some articles. as I have
furnished my own room hitherto. I spoke
of these matters. as I wish to ask. whether the
Com. can consistently and willingly. make any
addition to the generous grant they have alre
made for our support for this year. I know well
that I am not entitled to anything more than
I have already received. I shall not expect to
furnish wholly at this time. but gather convenience
about us from time to time, as I can afford.

But there are a few of the more important and expensive articles of household furniture such as cookstove. carpet &c which I cannot see any way clearly to obtain. I should not ask this. had I any hope of anything additional at. coming to me, from the sale of our household effects in Syria. But Mr Powers writes me that I cannot hope to receive anything more. if indeed there will enough be realized from them to balance accounts there. This is to me most unexpected. but arises from some mistake which cannot be rectifyed now. From my own knowledge of our pecuniary matters at the time of our leaving home. I know that though somewhat behind hand. it was not more than we hoped to cover with the grant of $100 which the Com. made to cover arrearage of salary But when Dr Pratt took the books. there was a large charge of Mr Jessup's which he could not trace out & was obliged to charge it. This accounts for the fact I mentioned above. that I could not hope to receive anything more from the things I left.   Excuse me. for being thus

minute in my statement. but I wished
that you might know just how I stand.
I have the greatest reason for trusting wh
in the judgement and generous consideration
of the Com. and shall acquiesce cheerfully i
their decision, whatever it may be.

It is a source of regret to me, that I am
personally so great a stranger to most of you
number. I had a strong wish - I cannot
say hope - to be present at the Meeting at
Buffalo, not only to enjoy the rich treat
which the Meeting affords to those who lov
the cause, but also for the pleasure of meeting
the Secretaries and Members of the Com. an
those of the dear Miss. band who might be th
I have never yet attended a Meeting of the Boa
but I hope if my life is spared, I may before
many years.

With kindest regards to all of your numb
I remain most respectfully yours.
Susan H. Morgan.

Mrs. Susan H. Morgan. 26
Watertown, Nov. 28. 1867.
Rec'd Dec. 2.
Ack'd Dec. 4

Watertown. Nov 28th 1867.

Rev. N. G. Clark. D. D.

Dear Sir

I desire to thank you most heartily for your cheerful and cordial response to my last letter. I know full well and rejoice in knowing that the Com. still regard the interests of myself and my dear children with the same tender care. that they extend to those who are still permitted to labor in in the field. and although I ~~sh~~ should be glad on most accounts if I were not obliged to draw upon the Treasury for assistance. yet I should feel it a great trial to lose this link of personal connection with the cause which is, and always must be most precious to me. As regards the amount that I should need. I think that it is possible that $100.. might cover all that I should need to make me comfortable at present. and am sure that

$150. would be amply sufficient. I should
not satisfied with the judgement of the
Com. upon either sum.

With kindest regards to yourself and oth Rev.
gentlemen of the Rooms.

I remain Dear Sir

respectfully yours

Susan H. Morg

27

Watertown N.Y. Oct. 24th 1868.

Rev. N. G. Clark. D.D.

Dear Sir.

After the promptness and cordiality with which all my needs have been met and supplied by the Com. I feel very reluctant to make any extra application. but feel myself constrained to do so. This year has been a more expensive one to me. than (under the ordinary circumstances of health) I have good reason to expect succeeding years will be. In thus commencing housekeeping. even on the moderate scale we have done; it is accompanied by many little extras. which were not at first calculated for. but which are essential to our comfort. I was also obliged to expend something upon the house. of small matters. which were very necessary for our comfort. but which Father felt he could not afford. Another extra expense has arisen from the fact that

beginning so late in the season. I had not
been able to lay in some stores. such as coal
and wood. in their season. which has great
increased the expense of them. as much as th
I paid $10 more for the coal I used the fir
seven months. than for that; I have now lai
in for a years supply. I have spoken of these
items. for they are the reasons. in my own
mind. why my allowance has not sufficed
for my expenses.. I think that the allowance
the Com. have voted me to be amply sufficie
under ordinary circumstances, to make us
comfortable. But I now feel obliged to ask
for $75 more than the Com. allowed me for
the year. I have already drawn all the
amount voted me.

I cannot tell you how greatly I was
cheered and comforted. My dear Sister Soph
visit. short though it was. It was a faint
vision of our precious lost home. given to us
for a season. I am glad to see that
you had so delightfully and cheering a mee
ing at Norwich. but feel somewhat di-

appointed. The next meeting is
ant to be in Brooklyn. for the especial reason
that I hoped to be able to make it possible
to attend next year.

With kindest regards to the gentlemen at
the Rooms.

I remain Dear Sir

Respectfully yours.

Susan H. Morgan.

Mrs. Susan H. Morgan

Watertown, Oct. 24. 1868.

Rec'd Oct. 27.

Ansd Octr 28 a. Oct. 28/68 by L.S.W.

Prud. Comee ✓

$75. sent Oct. 28th L.S.W.

Mrs. S. H. Magune 28

Watertown
ans Jan. 13. 1869

Watertown Jan 7th 1869.

Rev. N. G. Clark.

Dear Sir

As the time for making my request for our annual appropriation has arrived and as I was requested to include all in one statement I will now ask your attention to our needs. For my children I suppose nothing is needed to be said from me. The sum for them is I suppose a fixed and specified one. In regard to them I would say we owe a great gratitude to our Father that they continue in the best of health. The eldest Harry (Gyp) has been in school the entire year, and makes good progress. They are all healthy, active children. For myself. I wish that I could see my way clear to ask for a less sum. Than last year. I would gladly do so. But I fear that so far from this. I must ask the Com. to consider whether they can grant me something additional

As I was before. I hope this year will
not be so expensive as the last. and I
reason to think it will not be. But
all my care and economy. and now the
the additional grant of $75.00 which
~~Board~~ Com. so kindly voted me.
the close of the year, I find myself
ing the year, with a debt of $25.00.
I would therefore ask. for an addition
$50. or $75. to the ~~former sum which~~
~~of~~ $200. which they have heretofore g
granted me.

I want to express my most hear
thanks for your kindness, in what
said in your letter of Nov 2nd in
to my attending the meeting at Pittsb
I hope that my way will be clear
go. I have some friends in N. Yor-
and N. Jersey. whom I shall proba
visit before the meeting. and I shall
probably be able to leave some if no
all of my children with them. I also
be if I get so far east as that I ma
be able to visit friends in Boston. a
Excuse me for trespassing so long up

your time and believe me Dear Sir.

Truly and respectfully yours.
Susan H. Morgan.

Feby 14/68, The P.C. voted her	200."
Apl 21/68 " " " " for 3 children	230."
Oct. 76 " " " " " addit.	75."
	505."

Should be one allowance for all, say $500. according to this application. L.S.W. Jany 9/69.

500 $

Rev. N. G. Clark. D.D.
Mission Rooms.

29

Watertown Jan 7th 1870.

Re N. G. Clark.

Dear Sir

It would have
been my pleasure as well as my priv-
lege and duty, to communicate with
you on my return home after our long
journey. But very soon after my
rrival at home (which was on the
11th of Nov.) I was taken very ill, and
am but just recovering. My old
enemy the Rheumatism took a sharp
ld of my lungs and heart, and
I had great reason to fear that my
ear children would be left motherless
as well as fatherless. But our Father
has been merciful to them, and
spared me this time. I see from
a remark in the Herald, that you
ve also been visited with sickness
I trust ere this, that you are fully

restored to your usual health.
I feel it to be one of the greates
privileges of my journey this fall. tha
I was permitted to visit the Roo
and make the acquaintance of tho
with whose names I had been so lon
familiar, and especially am than
ful for my visit at your own home.
You will pardon me for saying this
but your letters had always cheered
and encouraged me so much by your
sympathy and thoughtful consider
and they will be doubly welcome
now. My whole journey though
long and often wearisome was a contin
enjoyment and it will be so in the futur
I suppose that the time ha
arrived for me to make my annual
application to the Com. The sums
for my children are of course fixed
ones. For myself I hoped to carry out
a plan this winter which would have
enabled me to obtain the Board of

a portion of the expense. But God has seen fit to disappoint me entirely and my sickness has not only prevented me from doing anything but have brought some heavy expenses. So that I fear I must ask them to grant me if they can the same as last year. My children are all in excellent health, and desire to be remembered to your children. Will you when you see Mrs Smith assure her of my warm remembrance of her & hers. My kindest remembrances to Mrs Clark. I shall never forget the kindness & attention I received at your home. Remember me also to Miss Howard if with you.

and believe me

most sincerely & truly yours

Susan H. Mayer

Mrs. Susan H. Morgan

W

Jany 11/70.

a. " 13/ "

by L.S.W.

$500 allowed for 1869.
She asks for same for 1870.

Obtained an allowance of $500.
Jany 12/70. L.S.W.

Rev N. G. Clark. D.D.
Miss. Rooms.

Mrs. Morgan

Ansd. Jan. 3. '72

Granted

Watertown Dec 30th/71

Rev. N. G. Clark. D.D.

Dear Sir.

Agreeable to your custom. I present now my request to the Prud. Com. for the annual grant for myself and my children. and I would ask if it might be fixed at $600.00 this year. I have been obliged to ask the additional $100.00 for the last two years. and I cannot see how I can do with less. with any degree of comfort or health. Still I leave it altogether in the hands of the Com. with truest thanks for kindness & sympathy I have experienced from them in the past

Truly yours. Susan H. Morgan.

Watertown Ap 18th 1872

Rev N. G. Clark. D.D.

Dear Sir.

My anxiety and fears are so great in regard to the distressing news we have of Antioch. that I am prompted to ask that some one at the Rooms may communicate to me any news you have of the missionaries or native brethren, or indeed of the place itself The news in the papers is so vague and in some respects the statements in regard to the city are so seriously mistaken that I have hopes that the destruction is not so overwhelming as has been stated. I had a letter partly written to Hattie

Powers. and I send it accompanying this. though I know not if they are living or where they are. I would not willingly add any thing to your burden. but if some one could send me whatever news you have it would be most gratefully received. My heart is wrung with the thoughts of the suffering and distress there.

Harry my eldest son is not now with us. He is spending a year on a farm with my brother in Iowa It is a great trial to me to part with him. and in many respects I was very dependent upon him. but it seemed best for him. and I have cheerfully sent him. We are all in usual health. Please present my warmest regards to Mrs Clark and to Mrs George Smith if still your neighbor. Also to the gentlemen as-the Rooms. with whom I have acquaintance. and believe me dear Sir

sincerely and gratefully yours.

Susan H. Morgan.

and heart to her Saviour. This I constantly pray for, and trust in the covenant-keeping God.

This absence of my older children from home, leaves me alone with the youngest son of eleven years. It lessens our home expenses, to some degree, but with such largely increased expenses abroad, I do not see how I can meet them, upon less than I have heretofore had.

Leaving the matter in the hands of the Com. to whom I desire to express my kindest regards.

I remain with heartiest respect.
yours truly.
Susan H. Morgan.

Recd Jan. 6. 1876.
Ansd 7 —

Watertown Dec 30th 1875

Rev N. G. Clark.

Dear Sir

In presenting through you, my request to the Prud. Com. for a renewal of their usual grant for myself and our children for the coming year. it seems but suitable that I should say something of the present position of our family. I asked, and received from the Com. last spring, assistance in sending my oldest son Harry (aged 16) to Iowa. He earned through the summer in farm work, enough to meet a part of the expenses of his tuition in the Com. Coll which he wishes to attend. But as he wished to relieve

Rev. N. G. Clark.

Watertown Nov 8th/1877

Rec'd Nov. 12.

to relieve me of a larger share of his expenses. than he could if he entered this fall. and also desired to review some of his studies. it was thought best for him to enter the High School where he is for this winter. as it is no expense aside from the necessary books. and he meets the expense of his board by his labor. morning and evening. He expects to commence labor again. as soon as the spring opens. and by the fall. be ready to enter the Com. Coll.

I rejoice to inform you that we have good reason to hope that the many prayers in the past years have been answered in his behalf. as he has acknowledged the God of his fathers, as his God and Saviour and takes an active and earnest part in Christian work. This great blessing has repaid me an hundred fold. for all the self-denial involved in sending him away from me. Thus I am not entirely free from expense in his case. and when he enters upon his course of study in the fall. I shall need to assist him in board & clothing.

My daughter (now 14.) has been since the commencement of the school-year in the family school of Miss Wilson. at Newton. Mass. Through the kindness of Miss W. herself, who is an old friend, and some assistance from my sisters, who are teaching, I am relieved of a part of the expenses ~~&~~ of tuition and board, and hope to be able by close economy at home to meet the remainder without any additional aid. She gives promise of good return for these efforts for the culture of her mind. though I have not yet the evidence I desire to see of the consecration of her powers of mind ministry and probably to the foreign field. if his life is spared. He has in making this known to me. told me the fact of which until then I had remained entirely ignorant that this subject has been upon his mind ever since he cherished a hope. and even before, the necessity was upon him to preach the Gospel That he had resisted the thought and compromised with it. saying that he could serve God as truly in other walks of life. But he was brought to see that there was no alternative for *him*. It was only when he made up his mind to serve God in the *way* He chose for him and further, *wherever* He would have him that he found rest & peace. He has now entered upon a direct preparation for college

involved in sending him away from me. Thus I am not entirely free from expense in his case. and when he enters upon his course of study in the fall. I shall need to assist him in board &

Watertown, Nov. 8, 1877.
Rec'd Nov. 12.
✓

Watertown Nov 8th 1877.

Rev N. G. Clark.

Dear Sir.

There are certain things I wish to bring to your notice. and some questions to ask. and my uncertain health warns me not to defer them until my usual time for writing. You will excuse me if I bring them to you unseasonably.

My own health has been steadily declining since my return home: twel years ago. and markedly so since a severe attack of Rheumatism the winter after I saw you in Boston eight years since. My general health is good. but a loss of strength

and a steady advance of the disease
of the heart under which I have
labored for years. has kept me in
mind of the fact that I may not
have a long time to care for my
children. This has made me more
anxious than I should otherwise
have been (and perhaps more so than
was best) to advance my children
in their studies, that the time
might soon come when they would beable to
care for themselves. It is true that
there are relatives, and kind ones
on both sides of their family, but
none who could aid them pecuniarly
For this reason Harry the eldest gave up the
idea of anything more than a High
School education, and has been for the
last three years, working on the farm
summers, and attending the public
school winters working there for his

board. Though I have always wished and prayed that my boys might be accepted of God for the same blessed work as that to which He called their dear Father, still I have left it entirely in His hands. They have known my wish and prayer but it is a matter I would leave entirely between God and their own consciences. When Harry went East I had no good hope that he was a child of God. but he soon came out a clear & happy Christian and has been an active, working one ever since. But last winter He was brought to a more earnest and entire consecration of himself and all his powers to the service of his Saviour, and the result has been that has felt that God has called him to his work of the and a steady advance of the disease of the heart under which I have labored for years. has kept me in mind of the fact that I may not have a long time to care for my children. This has made me more anxious than I should otherwise have been (and perhaps more so than was best) to advance my children in their studies, that the time might soon come when they would be able to care for themselves. It is true that there are relatives, and kind ones on both sides of their family. but none who could aid them pecuniarly For this reason Harry the eldest gave up the idea of anything more than a High School education. and has been for the last three years. working on the farm summers, and attending the public school winters working then for his board. Though I have always wished and prayed that my boys might be accepted of God for the same blessed work as that to which He called their dear Father, still I have left it entirely in His hands. They have known my wish and prayer but it is a matter I would leave entirely between God and their own consciences. When Harry went East I had no good hope that he was a child of God. but he soon came out a clear & happy Christian and has been an active, working one ever since. But last winter He was brought to a more earnest and entire consecration of himself and all his powers to the service of his Saviour, and the result has been that has felt that God has called him to His work of the

In Oct. my strength failed very suddenly. and my physician forbade all exertion & entire rest. But three weeks since I experienced a shock of paralysis. slight: which for the time disabled my left arm and hand. and warns me that though with rest and care I may live many years. and even recover my strength. yet life is more than usually uncertain. If I am spared through the winter. I shall break up here and go to my Fathers in Chicago and board with them. while I hope to place May with her Aunt. and Homer with the Uncle with whom Harry has lately been. He can be in school in the winter and his work at present will pay for his board though not much more.

I write particularly now to learn

which will require one year besides
the present one to fit him. He has
been able to lay aside some of his
wages besides ~~aside~~ ~~from~~ what he has
needed for clothing &c. which he expects
will carry him through the present
year at least and he hopes to make
his own way with God's help. He has
had an offer of aid from the Education
Com. but he wishes if possible to
avoid receiving it. as he thinks there
are others who need it more. and he
wishes if possible to be independent.
There is probability of a scholarship
to assist him if he enters Ham. Col
I hope to withdraw the small sum
I have in a Mort. ~~in~~ the spring
when I can apply some of that

to help him. as well as for May though that will of course reduce our income. but it was for this purpose their Father intended it and I have used from it for that purpose. You will excuse me for writing so freely. but it is only right that the Com. who have so kindly aided us should know that the Lord has blessed those in whom they have taken an interest & has answered prayer. Harry was 18 last June.

May has not been in school since she came home. As I wrote you, it was impossible for her to enter the public school, for several sufficient reasons. She studied under my supervision during the winter and spring. and is now reciting to a friend who lives near. If we go to the West in the spring. as I expect- if life is spared. Her Aunt who is a teacher in Monticello Sem. near Alton. hopes to help her to some extent in that school. She has not been able heretofore to do so.. May is nearly 16. Homer was obliged to leave school on account of his health and studied for some time at home. but for the last six months has been in a store His wages have been a mere pittance but I have felt that the regularity and discipline were worth more to him than anything else. He is nearly 13 years old. large of his age. but not far advanced in his studies.

This last year has been a very severe one for me. More than usual care and anxiety have been upon me. which has worn me down.

hat help my children may be
titled to from the Board. in
se I should be removed from
hem. Perhaps you may think me
rmature in such a request.
ut the uncertainty that hangs
ver me makes it necessary. for
e to forecast somewhat in their
ehalf. I know that owing to my
wn health. and age of my children
e have been for a long time a burden
upon these funds. we would so gladly
id instead of draining. I do not
now the rules of the Com. in regard
to age or time of assisting or amount.
As our appropriation has always
een in one sum I have had no
eans of knowing. I have striven

to use the means put into my hand as conscientiously. and economically as I could. and am grateful for the consideration I have received from you all. If it is not in your power to answer my questions. let me know freely. If I am to leave them in uncertainty that is also His ordering, and I would not have it otherwise.

I have rejoiced greatly at the relief which came to the Board at the meeting. and I trust the wave will swell onward. and have no backward movement

With kindest regards to the Members of the Com. to whom I am known especially to Rev. A. C. Thompson.

I remain

Resp^{ly} yours

Susan H. Morgan.

prayers.

Kindest remembrances to Mrs Clark. I have by no means forgotten my pleasant visit in W. Roxbury. Salutations to the Com. also.

and believe me most gratefully

yours,

Susan H. Morgan.

Watertown N. Y.
Nov. 14th 1877.

Rev. N. G. Clark.

Dear Sir.

Your words of sympathy and encouragement which have just reached me, have been a cordial to my heart. I cannot tell you how mu I needed them. but our dear Lord knew and He prompted them. I have felt lately that the only way for me was to throw myself upon his goodness, and as much as possible to forget my perplexities and cares. for they were wearing my life away. Your letter seems an answer to my trust. I have

been cramped and have suffered
this year greatly. for ~~at~~ want of the
sum that the Com. found it necessa-
ry to reduce our allowance. But I
felt it must be right. Our dear
ones in the work abroad were suffer
ing - the work was suffering. and
it brought me nearer to them.

If the Com. felt that they could
add anything to that which they
allowed me it would be a relief
I leave it to them. My physician's
bill for myself and for Herm (who
had a severe attack of Rheumatism
in the summer) has been a heavy one
He is a kind Christian friend &
has done me many kindnesses. I told
him a few weeks since that I knew
not when I should be able to pay
him for his frequent & attentive visits
He said that, that would make

no difference. if I never could. But it would be a relief to be able to meet that and some other extra expenses which have come upon me from my state of health.

This I leave to you and the Lords guidance, and thank you all for your interest and sympathy.

I shall gladly let you know from time to time of Harry's progress if I live & if the Lord takes me away I shall hope that he will keep up some intercourse with the Com. I trust the Lord will take him for a laborer in our old field How gladly would I send them all back there or wherever else they may be needed. It would be worth more to me than any earthly prosperity. I pray for it; I trust they may also have an interest in your

attendance at the Grammar or
High School when the holidays
are over. He spent a week in
Mr Geo. H. White's family (our former
associate in C. I. M) in Chester
Iowa, on his way to Chicago.

Mr. Morgan

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Watertown N. Y.
Dec 20th 1877.

Rev. N. G. Clark.
Dear Sir.

I should have acknowledged your kindness and that of the Com. But Mr Ward mentioned that you would probably write in a day or two. & I delayed, thinking I might hear directly from you & would then answer. But a severe cold and violent cough rendered me quite incapable for any thing of the kind. I am now better and able to take up my pen again. I am most grateful to you and the Com. for their kind consideration of my needs. The $50. which Mr Ward, sent me, at or receivin your information of the action of the Com. was indeed most helpful to me. Please express my thanks

May I consider the statement I made to you at that time of our circumstances and needs will suffice for the action of the Com. for the coming year? I will only say that if they could see it best to grant me as much the coming year as they have for the past years (except the last) I should be very glad. We shall probably remove to Chicago as soon as navigation on the Lakes opens in the spring. and I shall probably send Homer on to Guthrie soon after reaching Chicago to be with his Uncle on the farm. This breaking up and the changes and travelling will make it a very expensive year to me. but I hope after that that we may be able to retrench considerable. Our board will not be equal to the house expenses that have been necessary as a family and Homer will be able to meet his own expenses except for clothing.

This matter however I leave altogether to the Com. I believe they are guided by God. and I wish in all things to follow only where He leads.

With thanks and the kindest wishes of the season to all who are interested in us.

I remain yours
truly & respectfully
Susan H. Morgan.

Harry is in Chicago. will enter on

Memorial Meeting.

From the Galesburg Republican-Register of May 7th, 1878.

A meeting was held Sunday evening May 5th, in memory of Mrs. Susan H. Morgan, eldest daughter of Rev. H. H. Kellogg, formerly pastor of the First church and the first President of Knox College, and as some notes of the meeting may be interesting to such friends as had not the opportunity of being present, the following sketch has been hastily prepared:

Among those who laid foundations in this city was Rev. H. H. Kellogg. Arriving here in 1841 he entered with earnestness upon the work of building up a Christian college in a new country. With the family came of course the subject of this sketch, a a thoughtful womanly girl of eleven. For six years she was the friend of many of those who gathered Sunday evening to pay the last tribute of affection to one they so well remember. In 1844 she decided the great question, choosing to be a follower of Christ, and became a member of the First church. In the fall of 1847 the family removed to Clinton, N. Y., where they had formerly resided, and where she completed her education. She went as a missionary to Asia in 1851, and after fourteen years spent in toil she returned to this country, broken in health, to educate her children. On Thursday last her body was placed in Hope Cemetery by her aged parents and a few assembled friends. Such is a summary of what we knew of her life; and the memorial meeting was held that we might learn more of her history and to sympathize with those whom we so much love.

The Presbyterian church, the First church and the First Congregational church united in the meeting, and the exercises consisted of an opening piece by the choir; reading of the Scriptures by Rev. M. B. Lowrie, pastor of the Presbyterian church; singing of "There is Rest for the Weary;" prayer by Rev. A. R. Thain, pastor of the First church; introductory remarks by Prof. Geo. Churchill, who conducted the exercises; a memorial sketch by Rev. H. H. Kellogg; an address by President N. Bateman, of Knox college; prayer by Rev. A. Ellsworth, pastor of the First Congregational church; singing, and benediction.

Prof. Churchill spoke of the early times in the history of Galesburg, referring to pleasant memories of President Kellogg's intercourse with the young people, and explained that the father would give the memorial sketch, because no one here was conversant with the life of the departed.

President Kellogg, the venerable, white-haired father, told the story of his first born, just, he said, as if he was in the midst of a sympathizing family circle. After giving a short account of his family, and their residence in Galesburg, he proceeded with the account of the life of their daughter. From an early age she was intensely interested in missionary work. This zeal was quickened upon her conversion in Galesburg, and was still farther fostered by the spirit of the school in Clinton, N. Y., where she spent four years in completing her education. At the age of twenty-one she was asked by Rev. Jos. W. Sutphen to go as his companion in missionary work. Thus was realized the great desire and purpose of her young life. Her father gave her in marriage to the strong, earnest young missionary without a fear except, possibly, that her strength might prove insufficient to endure the hardship of such toil, and that her life might soon close. Before leaving for her foreign home, she visited Galesburg and renewed the friendships of her bright youth. While here, she experienced severe illness, but recovered, and in the fall of 1851, with her husband, Rev. Jos. W. Sutphen and Rev. Homer B. Morgan and wife, sailed for the East. The two missionaries, Sutphen and Morgan, had been life-long friends, passing college and seminary life together, and now they were to enter upon life's work, inspired by the same hopes. Mr. and Mrs. Sutphen went to Marsovan, near Kars in Asia; Mr. and Mrs. Morgan to Salonica, the ancient Thessolonica, in Turkey in Europe, the two stations being 600 miles apart. Within a year Mr. Sutphen and Mrs. Morgan died. After a little more than another year Mr. Morgan and Mrs. Sutphen, having met in Constantinople, the centre of missionary operations, were married. The young widow had been watched over with a father's care by Dr.Schauffler,the friend of Pres. Kellogg. With Mr. Morgan she went to Salonica, but soon found a field of labor in Smyrna and finally in Antioch. In these two cities twelve years of missionary life were spent; in comforting and sharing the labors of her husband; in learning three new languages; in conducting a christian household as example to those among whom they were placed; in training a family of children, three of them soon to be taken to the heavenly home, three to return to this country. On account of her impaired health and under the direction of the Board, she, with her husband and four children, were on the eve of sailing for America with the intention of resting for a year, when one of the children was taken sick and died. Mr. Morgan, borne down by care and labor, after embarking was attacked with fever, went on shore at Smyrna for the sake of better medical treatment, but died in a few days, leaving her a widow a second time in a foreign land. She came home with her three remaining children, the oldest being but five years of age, and spent thirteen years of arduous labor in caring for them. Dearly beloved by the friends of her late husband, she found a home at Watertown, N. Y. But disease increased in violence, and a few months since it became apparent that her time upon the earth was short. Under the kind care of a younger sister she so far recovered as to be able to reach her father's home in Chicago. For a few days she seemed cheerful, but the hopes of even a few more months of life were cut short last Tuesday morning by a sudden return of her disease, and after a few hours of intense suffering she passed away. A short time before her death she expressed pleasure at the thought of being buried by the side of her beloved brother Charles, who died thirty-three years ago, and so the weary feet now rest in Hope Cemetery. Mrs. Morgan leaves three children, a son 18 years of age, preparing for college, also a son 14 years of age, both residing with Mr. Kellogg, in Chicago; and a daughter, 16 years of age, pursuing her education in Clinton, N. Y., under the guidance of Christian ladies, who are kindly caring for her welfare.

Dr. Bateman spoke of a question which the occasion had deeply impressed upon his mind, "What is a finished, a complete life?" Such a life is not measured by duration, for some lives are complete though their sun goes down long before high noon. The work of life is sometimes performed in a year. God counts not time as we estimate it, but by the relation to his work. Mrs. Morgan had a moral purpose in life. How often is this lacking in our young men and women. They are drifting, but she had a deeply fixed purpose, without which there is no moral earnestness, and without moral earnestness, life is a failure. In addition to purpose, abiding faith in God is necessary. She had that kind of faith that enabled Paul to say: "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Let there be self-renunciation, consecration, and God takes care of the rest. With fixed moral purpose, inspired by faith in God, life comes to an end not an hour too soon Pres. Bateman said he could not without deep feeling look into the face of one who in the early time had done so much to build up the college: and uttered the prayer that God would grant him strength to hold the institution to the purpose for which it was fonnded.

Thus with sacred song and kind remarks, memories of our early friend were revived; and so our dear pastor, teacher and friend of former days, with his companion, are commended to the loving care of the good Heavenly Father. *

town, Apr. 18, 1872

Rec'd Apr. 20.

Ans 20

have all the data to enable you to form an opinion. My eldest son is still at the West. He has worked on the farm these two summers, and attended school in the winter working for his board. He has thus laid by a sum of money with which he designs to attend a school there for a year from next fall. He means to be no further expense to me, and is doing well in all respects, is an earnest active Christian.

With these statements I commit the matter to the hands of the Com. hoping to hear from you as soon as possible.

With grateful remembrance to those of the Com. with whom I have a personal acquaintance. I remain as ever S. H. Morgan.

Mrs. S. H. Morgan.
Watertown, Dec. 29. 1876.
Rec'd Jan. 1. 1877.

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Watertown Dec 29 12/76

Rev. N. G. Clark. D.D.

Dear Sir.

In accordance with my custom. I present through you my request to the Prud. Com. for such aid as they see fit to grant us. I wish it were possible for me to come saying that I no longer need the help. which they for so many years have generously granted. But I cannot; I must leave the matter of the amount to their decision. knowing that they are not left to their own wisdom. but seek & I doubt not receive guidance from Our common Father. He knows my need. and if the Com. do not feel it right to grant the same

that they have heretofore granted
me. He can make it up in some
other way. or He thus signifies that
we must change our plans. My
principal expense at present is
for May's school expenses. This
seems to me very important. but
God knows best. If He sees it best
for her to suspend her studies for
a while. He will I trust make it
very plain to us. I know that
Miss W's school is an expensive one
but she does not charge the full
price for May. and allows her to
assist some in the house. which to
a small amount lightens the expense
But I could not think of sending
her from me at her age to any large
school. or anywhere in fact. where she
would not be as carefully guarded
and cared for as she is under Miss
W's eye. She seems to be doing

well in her studies, and is certainly improving in womanliness & self-control I hope in a year or two she may be able to lighten the ~~expense~~ burden by teaching some, and thus carry on her studies with comparatively small expense. but at present it is all outlay.

If I were at liberty to choose my residence, I should try to locate myself in some way near her, that the great expense of travelling might be avoided But I see not my way at all clear to avoid the duties which are laid upon me here. May did not come home & at the holidays last year, and we should have denied ourselves the pleasure this year, but have no one in New England, on whom we have any claim, and there was no place for her to spend the time. I shall weary you with these minutiae, but it seems necessary that you should change of residence. and consequent expenses. he was not able to send it. My sisters too found themselves unable to assist me as they had done. and I was left with only the help which her Aunt continued to me this year.

I had decided at one time not to send her back to Newton. on this uncertainty. and I feel now that my mistake was at this point. Miss W. had become greatly interested in her. and urged her return strongly. saying that if I could pay her $100. now she would wait for the rest. Father had received a good appointment in the Lake Forest Sem. in Chicago and for the prospect of an increase

that they have heretofore granted
me. He can make it up in some
other way. or He thus signifies that-

Watertown. Jan 5th/77.

Rev. N. G. Clark. D. D.

Dear Sir.

Your favor of the 3rd reached me this morning. I thank you most sincerely for your frankly expressed opinion. I have had many doubts in my own mind in regard to the matter. have thought that it is possible that May has already received the benefit from that school that I desired for her, & that it is possible that it would be better for her to be in some other school. but could not see my way plain to a decision in regard to it. When she first entered there. she was too young to go into anything but a family school. I knew Miss N. & her mother well. & knew just what would be the influence and care over her. It was very necessary that she should be in school somewhere. for she could not attend the Institute here. on account of the difference distance from us. and her great liability to severe colds when exposed in the winter. She was suffering from need of the discipline of school. She was also at an age when her health needed the carefu supervision of a mother. She could not that first year have borne the strain that a course of study such as Holyoke gives. I am doubtful in regard to it yet. as though I have never been there myself I have understood ~~that~~ from those who have. and who love it. & appro it requires a strength of body that few girls of her age (15) possess. An aunt of Miss Wilson's who knew May and was interested in her offered to pay $100. for her last year. and my sisters assisted me to the amount of $100 more. Miss W made some deduction, as much as she was able to do. & even more perhaps. for I know that she is now straitened. My expenses for her all told. did not I think go over $200. but unfortunately I was not able to meet them all. and still owe her $50. You will wonder why I sent her back in that case. I should not have done so. only that I confidently expected to receive the money from friends at the West & be able to pay it soon after her return. But owing to my Father's

Mrs. Susan H. Wingate

Waterlown, Jan. 5, 1877.

Rec'd Jan. 8.

West. Turkey

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of salary after 6 mos. In that case I knew that there would be no doubt as to the possibility of my getting the money from that investment. But I have just heard that owing to the difficulties of the times that appointment has been withdrawn.

Excuse my long explanations, but I knew not how else to make the matter plain to you. I would value above anything the privilege of a personal interview and your advice. I have no one to consult and I freely confess that I have very little confidence in my own judgement, and am liable to many mistakes. I shall be very thankful for your advice. I shall let the matter stand as it is until I hear again from you. As to the point of which you speak I own I have been disappointed in regard to the influence of the *school* Not of the *teacher herself*. that is all I could desire. loving, careful. watchful. and the best of example But the class of scholars. is not such as I could wish.

I do not know about the expenses at Mt. Holyoke. should like to know I think now that perhaps May had better not go back. and incur fresh expense. though I do regret greatly to have her lose her studies for the year

I regret also to take a step that will appear ungracious to one who has been very, very kind to me and to May. But with this new uncertainty in regard to the funds from the West. I shall have all I can do to meet my indebtedness to Miss W. without incurring any new, by the schooling for the rest of the year & her travelling expenses. Will you advise me in regard to it. I regret that I did not consult you before, but it seemed like asking too much, with all the cares devolving upon you.

Could you authorize Mr Ward to send me a Dft for $100. or even $50. before the action of the Com.? I shall be very greatly embarrassed if I cannot have something by the earlier part of the next week.

Be assured I shall always be very grateful for any advice from yourself or any of the Com.

Sincerely yours.

Susan H. Morgan

in their studies, and in intellectual matters, and a healthful emulation which was entirely wanting here, and which seems wanting among most of the scholars I have seen here.

I have tried to remedy this as far as I can, by reading and conversation at home, but my strength is limited as well as my capability. Their home as a means of education to my children is a very different power to what it would have been, had their Father lived. I have felt this keenly as well as my want of power to govern and control them, as I see they need But I have felt that their Heavenly Father knew my wants in these respects, when He took from them their earthly Father, and that He would supply what I was not able to give them in some other way. So far He has seemed to meet their wants wonderfully. He placed Harry in my Father's

Watertown Jan. 12th 1877.

Rev. N. G. Clark D. D.

Dear Sir.

Yours of the 8th was received yesterday, and I sit down to answer it now, with a strong feeling of the utter inadequacy of pen and paper to discuss such a matter at least on my ~~paper~~ part. In regard to the matter of May's attending school here, unfortunately it is utterly out of the question. For the last three years she was at home, I was obliged to keep her out of school, during the entire winter, while her school was within half a mile of home. The High School which she would have passed into the next year is nearly a mile from home, and her attendance there would have been still more impossible May has naturally a strong vigorous constitution. and usually enjoys the best of health. but ~~when~~ is peculiarly sensitive to cold. and liable to take cold on the least exposure. The winter she was a year old. she lay at deaths door for more than a month with a violent attack of influenza. and on her recovery from it. Dr Pratt who had with us watched her through it. told us that her lungs and throat were so seriously affected. that it would be only by the greatest care that her life would be prolonged to mature years. It is only in this liability to suffer from cold or exposure in any way that this delicacy shows itself now. During three winters that she was out of school. she kept up with her classes ~~so~~ that she passed each year, but she suffered much from the want of regularity and the discipline of school order. This is something which ~~we~~ situated as I am. and my burden of work & cares. I can not give her. It is in this respect as well as in the matters of self-control culture. and taste for & inclination for study that she has profited. in this years absence at Preston Cottage far more than I can give you any idea. Every one notices this who meets her. and I feel it in our home, more than any one else can.

Our schools here also are not at all equal to the public schools in many other places. The requirements of public sentiment here are far below anything of the kind in any place I have ever been acquainted with. In both Harry and May. I have noticed the change as soon as left and entered school elsewhere. I could see evidences of an awakening. and growth of interest-

Bitlis, Assyria, June 28th, 1860.

Rev. R. Anderson D.D.,

My Dear Sir,

// When Mr. Knapp wrote you, nearly three weeks ago, our congregation had been for several weeks rapidly increasing. About that time we took possession of a room, the use of which for two months had been offered us gratuitously, by two very interesting young men, who are brothers. They have been reading the Bible, in modern Armenian for a year, and seemed very anxious that we should have a place for school and preaching, in their neighborhood, which is a mile and a quarter from our Chapel. A school was immediately commenced with nine scholars, and we promised to have preaching there every Sabbath afternoon. The following Sabbath, at our forenoon service, there were present one-hundred-and-twenty persons — the largest congregation we have ever preached to in Bitlis. I need not say that we were greatly encouraged, and our hearts filled with rejoicing and gratitude. At the afternoon meeting, held for the first time in the northern quarter of the city, the room was crowded, and many who desired were unable to get in. As many as one-hundred listened attentively to the preached word. //

/ But during the following week, the Vartabeds and priests, having learned that great numbers were coming to hear the Gospel, became exceedingly enraged, and determined to exert themselves to the uttermost to prevent their people from listening to the truth. ~~Therefore~~ The next Sabbath, at the early morning service in the four Churches, a writing of the chief Vartabed was read, anathematizing, in the strongest language, four men, who were supposed to be the leaders of the ~~Leaders~~ of those who came to our meetings, and threatening anathemas upon all others, who should attend the Protestant meeting, or send their children to the Protestant school; and also upon all who should have any dealings with them. This had the effect which they desired, to a considerable extent. Our audience was reduced to about twenty-five persons that day. The Wednesday following, (yesterday) the chief Vartabed, and priests, summoned all the chief men among those who have attended our meetings of late – twelve or more – and spent six hours in trying to persuade them to recant! At last all but one yielded, upon condition that they be allowed to meet in a room of one of the churches every Sabbath to study the scriptures together. This one was then forced to yield, by the threat that if he did not they would eject him from his house — (proving by false witnesses that it was not his.) He believed they would do so, and at last ~~he~~ said – "I shall submit to you simply because I am compelled to!" The Vartabed then required them to give up all their Bibles, and the other books they had bought of us, and Der Moses (one of the priests) strongly urged that they be publicly burned! The two young men, were also compelled to take back the room they had allowed us to use as Chapel & school-room. //

[July 23.] During the four Sabbaths which have passed since my last date, from eight to fifteen persons have attended our meetings. Though the Vartabeds & priests have not in the least relaxed their efforts to deter men from coming to hear the Gospel, there are five ~~men~~ who have stood firm in resisting them through all their persecutions; and ~~they~~ have neither given up their books, nor ceased to attend our meetings. Of these, one is a pipe-maker, who first became acquainted with the Gospel in Erzroom, and afterwards in Aintab;

and two are his apprentices. He has been called before the chief Vartabed several times and the effect of both smooth words and harsh tried upon him. He has been anathematized & reviled. Those to whom he was owing money have been hunted up by the priests and urged to enforce immediate payment. Strenuous efforts have been made to turn him out of his own hired house, and to force his apprentices to leave him. Three priests at one time came to get away his Bible & other books, but went away unsuccessful. One day the father of the youngest apprentice (about 16 years old) entered his shop in a rage, saying to the elder apprentice: "Why do you lead my son to the Protestant meetings?" and threw a large stone at him, with such force that it broke in a dozen pieces against the wall, (he having dodged it as it passed his head.) He evidently intended to take his life, as he said he would, and flee the city. But none of these things move them to turn away from the truth; and we thank God and take courage.

All the anathemas of the Vartabed have not availed to prevent great numbers of men, women, and children from coming to the Dispensary, for Medical & Surgical treatment. Some have come from villages several days journey distant, to be operated upon for cataract or Dropsy. On Wednesday afternoons, when I vaccinate gratuitously all who desire, there have often been more than one hundred present. And to all, Armenians, Syrians, and Mussulmans, I read and explain a portion of scripture, and ~~then~~ pray. The men always give excellent attention; but the women (who do not understand Turkish well) are less attentive ~~do not always~~. In many instances I have known of persons coming ostensibly to get medicine, but really to hear the Gospel.

Pastor Simon, who now occupies Moosh, writes that he meets with encouragement there. Twenty-Eight at meeting last sabbath. The priests say: "If the people all read the Gospel, what will remain to us?"

Mr. Richardson & I think of visiting Van, a few weeks hence, D. V.

We hope Mr. Burbank & wife are on their way before this, & that we shall have the pleasure of welcoming them to their new home. As yet we have seen no notice of their marriage, his ordination, or of their sailing. We recommend that they come by way of Trebizond & Erzroom.

In case a physician is not sent this Summer or Autumn to take Dr. Wright's place in Oroomiah, it has been recommended that one of the Assyrian Doctors go there in the Fall to spend the Winter. It is not definitely decided yet whether Dr. Haskell or I shall go. We hope it will not be necessary for either of us to go.

We are pleased with the action taken at the Kharpoot meeting in regard to forming a new Mission out of the Assyrian & the Eastern part of the N. A. Mission; and like the name — "The Mission to Eastern Turkey"; though we were much attached to the "Assyrian Mission".

Most respectfully & affectionately yours

David H. Nutting.

D. H. Nutting M. D.
Bitlis June 28. 1860.
Rec'd Sept. 19.
Ack'd Jan 1 '61.

Adiaman Aug. 2. 1861.

Reverend & Dear Sir,

You have no doubt before this received a copy of the minutes of the "First Annual Meeting of the Mission to Eastern Turkey;" and in reading them you may have taken notice of the following resolution, which was adopted:— "Resolved that the Physician of our mission be recommended to take fees, from all natives who are able to pay, for professional services rendered them." As I am the Physician alluded to, you may like to know my views in regard to it. After much deliberation, and consultation both with Dr. Goodale and Dr. West, I have concluded to write you freely, though somewhat briefly, upon this subject.

I was opposed to the resolution, and so stated while the subject was under discussion; and the more I have thought upon it, the more I am convinced that the following out of the recommendation would result in serious injury to the cause of Evangelization in this land. Although, in many cases, at the older stations, it may not be objectionable to take remuneration for professional services, yet to make it an established rule to take fees, as other Doctors do, I think would be detrimental to our work, especially at new Stations. I think the people should be led to regard our work as one of benevolence, and that nothing should be done by us to lead them to suspect that we have any mercenary motives.

Although the recommendation coincides with Dr. West's practice in Sivas, yet he acknowledged that it would not do to do as he did in S. at new Stations; and he said he thought each Physician should be left free to do as seemed to him best, considering the state of the work at the station where he happened to be. I am quite apprehensive that Dr. West's course will not only greatly diminish his influence as a missionary, but also that of his associates, and his missionary brethren at neighboring stations. You may be aware that last year he took from patients some 30.000 piastres. His charges for surgical operations, for visits, and for medicines, are as high as first-class, city physicians charge in America, I think, and, in proportion to the comparative ability of the people, much higher; indeed so high, it seems to me, as to give the people the impression that his motives must be mercenary and not benevolent. A few months since he was called to Amasia, to visit a Swiss gentleman resident there, who has always been very kind & hospitable to Missionaries, and for a visit of eight or ten days he took sixty £. Turkish, or 240 dollars. Some of the brethren have approved of his taking fees from patients; and it appeared to me that the Dr. had become very ambitious to see how large a sum of money he could acquire by his practice in a year. I would by no means impute any unworthy motives to bro. West. During the three days of my visit with him in Arabkir, as well as by the correspondence I had had with him, I was led to esteem him highly as a devoted, conscientious Christian. I have no doubt he thinks the course he is taking is the best one for him to take in Sivas. But I think, that, if he is to continue in it, he ought to be disconnected with the Board — and make it known that he supports himself, & practices independently.

Dr. Goodales' views upon this subject are similar to mine, as you will see from the following extract from a letter of his to me, dated May 10th. :— "To practice medicine in this Country, as a money making business, I have no hesitation in saying, is an exceedingly disastrous plan. The natives soon learn to point at such a man and say — "You see that the missionaries are the same as any of us, they come here to make money?" From the error of one such man all must suffer. With regard to taking pay for medicines, I should think it advisable to ask enough to cover the expense of the same. My practice has been to do so since I came here, and I think yours & Dr. Pratts' has been the same. I would ask more than the cost of the medicines from the wealthy, and in all cases give medicines to the poor. I have never asked any thing for visits. The Physician can go to places where another missionary would not be welcome, and by his influence can do much towards bringing them to the truth. This should be his great work. He should never go to a house in the performance of the medical man's duties, merely — but uppermost in his work should be the idea of bringing those to whom he has access to Christ. If he is paid for his visit he will then be considered as only a servant, and respect for his religious teachings will at once vanish. In this country nothing should be done to give the first idea of mercenary motives on the part of the missionaries."

"I was led to decide to become a missionary physician by reading Dr. Scudders', Dr. Abeel's, & Dr. Grant's appeals to pious physicians, and a book entitled "A new Order of Missionaries," and I derived my views of the nature and object of the missionary physician's work chiefly from these and similar writings. I was led to believe that missionary physicians, by resorting to the bed-side of the sick and neglected, by gratuitously prescribing for & dispensing medicines to the poor, could so manifest the benevolent nature of the religion of Christ, as to conquer the prejudices and secure the good will of the people, and, with the blessing of God, lead many to become both hearers of the Gospel, and followers of Him who went about doing good; that missionary physicians had peculiar talents, qualifying them for a peculiar work — work most needed at the commencement of labors at a new station — that of getting ready access to the people under circumstances favorable for imparting religious instruction, and so securing their confidence as to lead them to become permanent hearers of the preached word; — and of securing the friendship and protection of the authorities; that they are continually called to houses, to which a mere missionary could not gain admittance, and that oftentimes what he says is listened to when it would not be coming from a clergyman.

My seven years of experience and observation have confirmed me in this belief. It seems to me that a Missionary physicians' knowledge of medicine ought not to be considered a mere appendage for the convenience and benefit of missionary families, who may need medical attendance, but as a peculiar talent entrusted to him, which he is to use, in such a manner *as will most help on the cause of Christ*, taking an enlarged view of the field around. It was because I beleived thus that I desired, some two years ago, to leave Diarbekir, & remove to a newer station. I felt, that during the five years of my stay there, my labors as a missionary physician had, through the blessing of God, been attended with good results. When we first went to D. missionaries were despised, rejected, persecuted, and all manner of evil spoken of them falsely. But *then* there was hardly a house in the city where missionaries would not be welcomed, and their conversation upon the subject of religion listened to with respect and attention. Persecution had mostly ceased, and all classes had acquired some correct idea of the benevolent nature of our work and aims. At Bitlis the work had just commenced, and the missionary located there felt that the greatest hinderance to his work was the want of ready access to the people. I therefore felt that it would be well for me to go there; and I was permitted to spend two Summers there, though you did not approve of my removing there, as the mission had voted ~~that~~ I might, and as I had prepared to do.

Dr. Goodale's views in regard to the location and work of missionary physicians also agree with mine. He says:— "It would no doubt be pleasant to have a physician at or near each station occupied by missionaries; but it can hardly be expected that more than one or two physicians can be sent to one mission. If so, they must be so remote from some of the stations, that, in all cases of acute disease, their services would be almost useless. Some days would pass before they would send for the physician, some days would elapse before the messenger could reach him, and the same length of time would be necessary for the physian to reach the patient; so that in most cases the patient would be either convalescent, or past hope, before medical aid could reach him. It is therefore very evident to me, that to attend to the wants of the missionaries, in acute diseases, is not the great work of the missionary physician. It seems to me ~~that~~ his great work is to open new fields for the reception of the Gospel. He possesses a power, in this particular, which goes quite beyond, usually, that of the missionary who is not a physician. In America I think the services of the missionary physician to missionaries are generally over-rated, while his services in preparing the way for the Gospel are quite under-rated. Too much cannot be said on this point, in my estimation. Missionary physicians should be sent to the frontier. If you send a physician to a field when the opening process is all done, he must either practice medicine as physicians do in America, taking pay for his services, or he must stop practice and give himself to public preaching, and after a time become rusty in his profession."—

It seems to me that the importance of a missionary physician's being located in a central position, with reference to the stations to which he may be called professionally, is not equal to the importance of his being located at a Station where his influence & labors will tell most for the advancement of Christ's cause. For experience has demonstrated that it is usually futile to place dependance upon a Dr. residing more than three or four days journey distant, in all except chronic and obstetrical cases, and, in these cases, it would make little difference whether the Dr. be called from a station three or six days distant. Since I have been in the field only twice have I been called to go to another station to attend a case of acute disease, and in neither of these was I able to be of any service. In the one case, Dr. Lobdell had been sick some twelve days before the message reached me, and it was decided that before I could possibly reach Mosul he would be either convalescent or past hope of benefit from medicine, and so it proved. In the other case, although the patient (Mr. Clark) was in Arabkir, & I in Kharpoot, and I reached him with Post-horses the third day after the messenger was dispatched from A., yet when I arrived I found him rapidly recovering, and not in need of my services.

removal

Seeing that I hold these views, you will not deem it strange that I feel strongly opposed to carrying out the Resolution of the Mission, and that I greatly desire to remove to a new station. I was sent out as a missionary physician, and I desire to remain one as long as I am in the field. I cannot consent to become *Physician to the Mission*, dropping the missionary part of my work, and giving myself to practice among the rich, with the aim set before me of earning thereby sufficient money both to cover all my family & medical expenses, and pay all my travelling expenses incurred in visiting mission families at other stations on professional business. I have *no* doubt I could, if I thought best, in Diarbekir, earn 30. or 40.000 piastres a year. But how? By transferring my practice from the poor to the rich, by making it a mercenary instead of a benevolent work — by giving up opportunities for preaching from house to house, and making myself the servant of those who would pay well for my services. *This I cannot feel willing to do.* But if the mission wish a physician merely, I have no doubt some young M.D. in America or England could be persuaded to locate in D., independently, supporting himself by his practice — and he would, no doubt, be willing to make occasional visits to the neighboring stations.

If the Prudential committee, in view of the pecuniary pressure upon the Treasury of the Board, desire me to support myself until the War is over, or until the Treasury is relieved of debt, I will cheerfully do so, giving the people to understand the reason of my so doing. But I wish you to understand, that the above resolution was not passed with any reference to the embarrassed state of the Treasury, but, as I have reason to believe, to prepare the way for *the* resolution which follows it, viz: — "Resolved that physician's travelling expenses, in visits to families of missionaries, be paid from the receipts of the Medical department."

Rather than to take the course marked out by the mission, I would prefer to give up practice almost entirely, and give my whole time and strength to public preaching. This I should enjoy doing, though close study would not be as promotive of my health as active practice. And, besides, this hardly seems advisable, when we consider that only 13, of the 175 missionaries, in the employ of the Board, are physicians. Believing, as I do, that missionary physicians are fitted to do a peculiar, and very important work in the mission field, I cannot feel that it is best, in ordinary circumstances, for them to leave that work, and engage in doing that which ordained missionaries can do better than they.

You may here ask — what course would you propose? Regarding the work for which I am peculiarly qualified as about accomplished in Diarbekir, I have for several years desired to remove to a new station — where the influence of a missionary physician, in gaining access to the people, and opening the way for the preaching of the Gospel, is more needed than in D. I first proposed Bitlis, and then Oorfa. I now propose Malatia, as the place where I think I can be more useful than at any other station in our Mission, for a few years to come.

[August 31st] Having thought the matter over for some weeks, and consulted with several missionary brethren, I have come to the conclusion that it is best for me to remove from Diarbekir to Malatia. On our return from the Annual Meeting at Harpoot, Mr. Schneider & I came by way of Malatia, & spent two days there. We were surprised at the extent of the city, and number of Armenian houses; and we were both deeply impressed with the importance of having it occupied by missionaries at once. Although for several years a native helper has been laboring there, little has been done compared with what

Secker Rich'd Dec Jul 23.

might be accomplished in the same length of time, if missionaries should be located there. It is the opinion of Mr. Richardson, Mr. Pollard, Mr. Schneider, & Dr. Goodale, (~~who~~) as well as my own, that it is just the place for a missionary physician. As it is "a city of gardens", and consequently much irrigated, malaria is abundant and causes not a little sickness. Hence the services of a good doctor are eagerly sought after, and a missionary physician could get access to as many houses as he had strength to visit, and could, with God's blessing, in a short time be the means of persuading many to become hearers of the preached word. He could also secure an influence with the authorities, and to some extent moderate persecution. Malatia is also central to a large part of our mission. It would place the physician within 50 miles of six mission families — it being 18 hours from Malatia to Arabkir, 18 to Kharpoot & 18 to Adiaman. Whereas at Diarbekir I have only 3 mission families within 50 miles, all the others of our mission being 100 miles or more distant. Besides, when in D. during a large part of the Winter, I am entirely cut off from all the stations of our mission except Diarbekir & Mardin by the Mts. rendered impassible by deep snows. The telegraph makes Malatia as near Diarbekir as Kharpoot was formerly. I could get to D. from M. in four days from the time the message was sent from D. Whenever Van is occupied, I think one of the two men should be a physician, & then Bitlis & Erzroom will fall to his medical care.

I feel very confident that a majority of our mission would approve of my going to Malatia. I doubt whether any but Mr. Wheeler & Mr. Walker would oppose it. Mr. Wheeler is strongly opposed to ever having Malatia, with its ten or twelve hundred Armenian houses, (twice as many as in Kharpoot) besides several hundred more in Derindeh which would naturally be an out station of M., and other large cities within the boundary of our mission, occupied by missionaries. At the

Annual meeting, at Kharpoot he advocated centralization with all the eloquence & vehemence he could command. He said let Sivas, Kharpoot, and Diarbekir, be thoroughly manned, having each three men; and then all the other cities and towns can be worked as out-stations. He wished the mission to pass a resolution adopting centralization as a principle to guide in future action. Mr. Richardson, Mr. Pollard, & I opposed the passage of such a resolution, and I think Rev. Dr's Dwight and Schneider also expressed themselves as opposed to such a policy. (see note 1 at end of the letter)

Rather than have Malatia remain longer an out-station, I think it would be better that the Arabkir missionaries should remove to Malatia, and make A. an out station. By the way, is not that true mission policy, which leads us to occupy and preach in all the cities & towns in the land, either simultaneously— or, if that cannot be, one by one in succession, leaving the work in the villages, around these large towns, to be cared for by the large congregations & churches which we may hope will be raised up therein? Would it not be better, instead of spending so much missionary strength in the villages around Kharpoot, to leave those villages to be evangelized by the church of Kharpoot, (which ought to be spiritually, as well as geographically, a city set upon a hill, whose light cannot be hid) and to spend more missionary labor in such large cities & towns, as Malatia, Egin, Derindeh, Palo, & Choonkoosh, each one of which has more Christian houses than Kharpoot, and three of which have each more than twice as many as Kharpoot? If the Kharpoot church could not, alone, send the Gospel to all its villages, the larger church of Malatia (which would have less villages of its own to care for) and the equally large churches of Palo & Choonkoosh would aid them, & fill up what was lacking on her part.

The best plan I can now think of is this;— let me remove to Malatia, and one of the Arabkir brethren join me there, leaving Arabkir station to the care of the other brother. I think the brethren there will be willing to enter into such an arrangement, although I have not consulted with them in regard to it.

[October 22nd.] Since writing the above I have made a professional visit to Kharpoot, passing through Malatia, and spending a Saturday and Sabbath there both in going and coming. What I saw and learned during these two visits confirmed the impression I received during my visit there in June, of the importance of making that city a missionary station, at least for a few years. I preached both Sabbaths to an attentive congregation of some twenty persons. They express a strong desire to have a missionary come and live among them.

[Kharpoot June 17th. 1862.] Some two weeks after I penned the above, or the first week in November, with my family I returned to Diarbekir. There I found Mr. Wheeler & family, on a health tour. In private conversation with him, he asked me whether I would be willing to remove to Erzroom, to be associated with Mr. Shedd, should the mission vote me there, as he intimated he thought they would. I replied, that though I should prefer to remove to Malatia, I would not refuse to go to Erzroom, in case the Mission thought best. This led me to defer sending this letter. But now, since reading the minutes of the Bitlis meeting, I have determined to send it, with the assurance that my views and feelings have not changed since it was written — neither with regard to taking fees from patients, nor in regard to location.

Not feeling it to be my duty, I have not, during the year, done according to the recommendation of the Mission. The

Mission, knowing this, saw fit this year, at their meeting (wh. I did not attend) to take means to compel me to follow their advice; and, to this end, they did not ask the usual appropriation for the expenses of the dispensary, which exceed its receipts from the sale of medicine — the pay of assistant & rent of building.

I now, therefore, appeal to the Prudential Committee trusting that they will justify me in the course I have taken and make the usual appropriation of $100. for the coming year, to enable me to conduct the dispensary as heretofore. I also trust they will approve of my removal to Malatia the coming Fall — concerning which I will write more soon.

I am most respectfully & sincerely yours &c.
David H. Nutting.

(Note No 1.) Mr. Wheeler now (June 1862) declares openly that "within two years both Arabkir & Malatia will be out-stations of Kharpoot."!!

David H. Nutting, M.D.,
Adiaman Aug. 2. 1862.
Rec'd Sept. 5.
Ans'd Dec. 16, 1862.

Oorfa, Mesopotamia, April 4th 1863.

Rev. Dr. Anderson,

My Dear Sir,

Yours of December 10th, in reply to mine of last July, was received in Diarbekir Feb. 5th.

Soon after sending my letter to you, we went on from Kharpoot to Arabkir, to spend a few weeks there with our lone brother & sister Richardson — this seeming better than to remain where there were four missionaries families besides ours. We spent nearly seven weeks there very pleasantly, and trust profitably. The latter part of August I wrote a circular to the brethren of the Mission, giving them my views in regard to my removal to Malatia, and desiring them to approve of my removal thither. Mr. & Mrs Richardson rode down to Kharpoot, at the same time, to advocate the plan of my removal. The brethren Allen, Wheeler, & Barnum, & Walker, listened to his plea, but expressed themselves as unwilling to vote me to Malatia, then, but intimated that perhaps they would at the next Annual meeting. He endeavored to show them that it were better to do it then, as it would save the expense, time, & trouble of hiring & fitting up another house in Diarbekir, just for one Winter — the rent of my previous house having expired and it being impossible to renew it. But they refused to take action then.

We therefore returned to Diarbekir, with the Walkers, in

David H. Nutting, M.D.,

September, hired & fitted up a new house, on the border of the Syrian quarter; moved into it, & recommenced house-keeping as formerly.

But I still think, as I have for three or four years past, that I could be more useful at another station, and that it would be better on many accounts that we remove from Diarbekir. I have in former letters given you some of the reasons for thinking thus—allow me to repeat some of them.

1st. My medical practice would do more good in opening ways of access to the people, and in securing their respect and attention, in a newer place than in D. where the people have become very accessible.

2nd. I could labor to better advantage, both directly and indirectly, at a newer Station.

3rd. An Armenian-speaking missionary is needed in D., on account of the six or eight large out-stations, containing about 2000 Armenian houses, the language of which is almost exclusively Armenian.

4th. Another Missionary has been asked for D., but I will not consent to be one of three to man that Station, while there are so many equally important Stations occupied by only one missionary.

5th. I think it better for bro. & sister Walker to have new associates. We esteem and love them much, and we have labord as pleasantly and harmoniously as most missionaries, I presume, for more than eight years; but he is quick and I am slow, and we do not always pull together though generally in the same direction I hope. I might also here say, that our views in regard to the best way to advance the cause of evangelization in Diarbekir do not agree entirely. I have advocated (as did our departed brother Dunmore before me) the opening of a second chapel — in the Syrian quarter, (a mile distant from our present chapel, which is in the Armenian quarter,) and he has always opposed it.

These reasons I think are sufficient to justify my removal from D.; and now it remains to decide to what place I shall remove. My repeated proposals and attempts to remove to Bitlis and Erzroom, with the expectation of ultimately going on to Van, having been unsuccessful (because the missionaries feel that their Physician should not be so far from the centre of their mission field) and there being at present no Providential opening in that direction, my face is turned to the West rather than to the East — towards the Malatia & Oorfa fields — each of those very promising and important fields (containing each three cities, besides many large towns & villages) having only one missionary. On the whole the Oorfa field seems to me to be the preferable place for my location, and its climate best adapted to my health. I therefore propose that the Prudential Committee sanction my removal to that field, with the expectation that I shall reside, a considerable part of the time in Severec. Severec & Oorfa are both Post & Telegraph stations, being in immediate connection with Diarbekir, Mardin, & Kharpoot; whereas Malatia is neither a Post nor a Telegraph Station. The climate of Oorfa field is, I am well satisfied, better adapted to my constitution and peculiar health than that of any station *North* of the Taurus Mountains.

Severec is about as near Kharpoot, Arabkir, & Malatia as Diarbekir is; and it is much nearer to Diarbekir & Mardin than Malatia is — and, other things being equal, Diarbekir & Mardin have a greater claim upon the missionary physician than Kharpoot and Arabkir, which are so near Sivas that Dr. West's services can often be secured, at either of those places, when necessary.

The importance of the Physician's residing at Diarbekir, *on account of its being central*, has been exceedingly overrated, as I think I have previously shown. During the 8 or 9 years of my connection with that station, I have been called to another station to attend in cases of acute disease *only twice*, whereas I have been called to other stations to attend obstetrical or chronic cases in mission families probably thirty or forty times, during the same period; and in this latter class of cases it makes little difference whether I am located a little more or a little less centrally.

The fact that I should be beyond the boundary of the Mission to Eastern Turkey, if located in the Oorfa field, would not in the least decrease the extent or value of my professional services to the members of that Mission. During past years I have never paid any regard to boundary lines, but have always been ready to go to Stations of the neighboring missions, when necessary; and Dr. West, of the Western mission is always ready to visit the stations of our mission bordering on that Mission when necessary, and consistent with other engagements, in his own Mission.

It is probable that Dr. Goodale will not return to the Central Mission, but either locate in some station north of the Taurus (perhaps Erzroom or Van) or go to America, on account of a chronic disease.

Holding these views of the case, I earnestly entreat the Prudential committee to transfer me from the Mission to Eastern Turkey to the Mission to Central Turkey, with the understanding that I am to reside in the eastern part of that Mission, near the line dividing the two missions — so that my professional services will still be available in the former mission, as heretofore.

Most respectfully yours,

David H. Nutting

[P. S. Bitlis June 22.]

I thought best not to send this letter till after our Annual meeting in May. At that meeting, as you will see from the minutes, it was voted "that the Mission approve of Dr. Nutting's removal to the Arabkir or Oorfa fields, should he think best." [Minutes of Third Annual meeting of Mission to Eastern Turkey, May 1863, page 15.]

Having thus been made acquainted with my views and desire in regard to removing from Diarbekir to the Oorfa field, and knowing that the Mission approve, I doubt not the Committee will accede to my request to be transferred to the Mission to Central Turkey.

[I am here on professional business. Mrs. K. gave birth to a son on the 13th inst. and both the mother & child are doing well. Mrs. B. expects to be confined before long.]

D.H.N.

Dr. David H. Nutting
Oorfa, April 4. 1863.
Rec'd Aug. 21.
Ans Sep 26

Oorfa, Mesopotamia, Oct. 8th, 1864.

Rev. R. Anderson, Sec. A. B. C. F. M.,

My Dear Sir,

Two months ago I wrote the enclosed circular to the members of the Mission to Central Turkey, concerning our visiting our native land in 1865. On the 5th inst. I returned from a months absence on visits to Kharpoot, Diarbekir, and Mardin, and found that the circular had been to all the stations, and returned here with the appended vote signed by all the members of the Mission.

In the mean time your circular, of July 5th, has come. In that you say:— "A number of the brethren speak of the desirableness of their making a visit home within a year. You will see the necessity of deferring all extra expenses, when it can be done without too much exposure of health & life". After reading this, I was at first inclined to think that we ought to defer our visit indefinitely. But after more deliberation, and consultation with brethren in Kharpoot and Mardin, I have concluded to write and ask the permission of the Prudential Committee to visit the United States of America, D. V. the coming year. The reasons for our going I have stated briefly in the circular enclosed. The reasons which lead us to feel that it is not best to defer our visit on account of the state of the finances are these:—

1st. Because I think we can and will make the visit more economically than most missionaries.

2nd. Because there is little prospect the state of the finances will be much improved for two or three years.

3rd. Because, having made our arrangements for going, we can go in 1865 better than at a later period.

4th. Because I believe our visit will not cause any "extra expense"— my wifes' brother, Mr. I. Howard Nichols, being both able and willing to pay all extra expenses, at least, of the visit, as I think he will state to you.

Dr. David H. Nutting

We do not intend to prolong our visit beyond one year. If we go directly from Scanderoon to Liverpool by screw steamer, and thence by the Inman line of Steamers to U.S.A., our passage would probably be accomplished in six weeks — three months in going and coming — making 1¼ year of absence from our field. Our salary is £. 135. a year, or £. 168⅓ for 1¼ year. Our expenses I think would not exceed the following estimate:—

Oorfa to Scanderoon (Alexandretta) — — —	£. 10.
Scanderoon to Liverpool	" 37.½
Liverpool to Boston	" 37.½
Incidentals	" 5.
Total	" 90.
Expenses in returning,	" 90.
Total in going and returning	" 180.
Deducting salary 1¼ years	" 168.⅓
there remains a balance of	" 11.⅔.

For sd. balance (which may exceed my estimate) ~~and~~ together with our expenses while in America, brother Nichols will be responsible, I think.

Having made this brief statement of the case, I would submit it to the consideration of the Prudential Committee. Whatever their decision may be, I hope we shall cheerfully acquiesce in it.

I request that, if possible, you present the case at the first meeting of the Committee, after the reception of this; and send me information of their decision by the first steamer which leaves after the meeting.

I am respectfully and affectionately yrs.,

D. H. Nutting.

Dr. D. H. Nutting.
Oorfa, Aug 8 & Oct. 8. 1864.
Rec'd Nov. 28.
Ans'd Dec. 6, 1864

Oorfa, Mesopotamia, Feb. 18. 1865.

Rev. Rufus Anderson,

Foreign Secretary of A.B.C.F.M.

My dear Sir,

On the 14th instant I arrived at home, after an absence of just seven weeks. I spent one Sabbath in Adiaman, one in Malatia, one in Kharpoot, one in Argana, two in Diarbekir, and one in Severe. I preached in each of these cities and towns, except Kharpoot, where I was prevented by an attack of fever, which lasted four days. In Diarbekir, too, I was prevented from preaching the first sabbath, by another attack of remittent fever, which lasted about a week. During the past ten years, I have had from four to twenty such attacks each year. I generally succeed in stopping the fever in from three to six days, but it weakens me, and it takes several days after the fever has left to regain my usual strength.

Yours of the 7th of December (in reply to mine of Oct. 8th making application for permission to visit our native land in 1865) together with a reply to it, which my wife had written, reached me in Diarbekir Jan. 27. After perusal I sent them on the same day to Kharpoot, requesting the four brethren there to read, and return immediately, with their views of the question. They did so; and their letters, dated Jan. 30th & received in O. Feb. 16th, I will enclose, together with Mrs. Nuttings', that you may know just how they look at the matter.

I had not supposed that the Committee, after reading my circular of Aug. 8th to this Mission, to which was appended the unanimous vote of the brethren, approving of our visiting the U.S.A., and my letter to you of Oct. 8th, in which I stated that I had just consulted the brethren of Kharpoot and Mardin, during my then recent visit at those stations, and in consequence of such consultation and deliberation had concluded to write as I did, would be so much perplexed in knowing what reply to make to my proposal, as it seems they were.

I knew, as I stated, that there was a serious difficulty on the score of finance; and it was only on the supposition that my brother-in-law, Mr. J. Howard Nichols, would assume all the extra expense both of our going & coming, and our stay in America, that I made the proposal to go in 1865. And I still think he will do so, if we go. In regard to my approximate estimate's being incomplete, I would say that we should feel it to be our duty to economise as much as possible in the circumstances, both in going and coming, and during our stay there. I hope I shall be able to secure a free passage, at least from England to America, in return for my services as physician & Surgeon on board the ship.

I do not see the weight of your argument for our not leaving the field this year founded on the smallness of the missionary force now in this region. If I were an ordained missionary, instead of a missionary physician, it would have great weight. Whereas the very fact that there are few mission families within my circuit who will be likely to need my professional services during the coming year, is a strong reason why I can better leave now than at a future period, when we hope the force will be increased.

You speak of Dr. Pratt's being "unable to attend to the medical wants of the Mission". I know he is in danger of over work in Marash; at the same time it is my deliberate conviction that if he would become a circuit Doctor, as I have been for ten-&-a-half years past, giving up for a time to associates direct missionary work & the care of the Churches, and spending much of his time in making professional visits to distant stations, — it would be the very best thing he could do, for his frequently recurring headache.

I hope Dr. Goodale will return soon, and be located at Erzroom, Bitlis, or Van. I think the climate of either of those places would agree well with his constitution, & his residence be of advantage to the work.

Dr. Wests stay in Sivas it is supposed may not be of long continuance, on account of Mrs. Wests delicate state of health — still I think the prospect now is that he will be able to stay at least till our return from America, if we go this and return the following Summer. Dr. Wright might be able to visit Erzroom or Bitlis in case it should be necessary during my absence.

Before closing, will you excuse me for mentioning one thing which I have often thought of, since engaging in this work, and which may not have occurred to you? It is this. An ordained missionary, when he feels the need of a little rest, can go to another station and there be as free from care and labor as he wishes to be; whereas a missionary physician, in this land, (I know not how it may be in other parts of the world) whether at his own station, on the road, or at other stations, is every where and at all times sought after by the people, and by their entreaties compelled to prescribe for them. Thus year after year he labors on, with no vacation or respite, unless occasioned by sickness. Often when unable to hold up his head, patients find their way to his bed-side, and a sight of their sufferings constrains him to extend relief. The anxiety too wh. he has for his patients, who may be dangerously ill, with no good physicians whom he can call in for consultation, is very great—often depriving him of sleep. I mention these things not at all in the way of complaining, but thinking that perhaps the one-hundred-&-fifty ordained missionaries, with whom you correspond, may have so absorbed your attention as to cause you to overlook the circumstances and needs of the half-dozen missionary physicians.

You say that the proper course for me would seem to be to submit the case, as you have stated it, with my own views, to the brethren interested in my professional services in both missions, and be governed by their wishes, opinions, and advice. I will do so. I have every reason to suppose that the other brethren will take the same view as that expressed in the enclosed letters from Kharpoot. As the annual meeting of this mission is to be held in Aintab instead of Kessab, and in April instead of March, we do not expect to leave Oorfa before May, at any rate. In the mean time, I shall probably make another professional visit to Kharpoot, and possibly to Marsovan.

I think I can truly say, my dear Sir, that, if we visit our native land, it will not be merely to see our friends, and enjoy a little rest. Our great end and aim will be to refit ourselves for another term of service in Turkey. We love the work to which we have been appointed, and if it be the Master's will, we desire to spend the remainder of our lives in it.

I am, very respectfully, your brother & fellow laborer,

D. H. Nutting.

Dr. D. H. Nutting,
Oorfa, Feb. 18. 1865.
Rec'd. Apr. 18.
Ans'd April 21.

(Copy.) 37

2 Oorfa, May 14th 1865.

My Dear Brother White,

I have for a long time desired to write to you, but "have been let hitherto." Now, this pleasant morning, I am minded to tell you somewhat of the state of the good work in Oorfa — in which place I know you take a deep interest.

We removed here from Diarbekir, as you know, a year ago last April. Soon after, the new chapel was completed, and the annual meeting was held here. During the preceding winter there had been a revival here, and a goodly number added to the church; and the congregation was large and interesting. The schools also were very flourishing; and every thing went on in a very satisfactory manner. The congregation supported their three schools and their native preachers without any assistance from abroad; and my brother supposed that before long the work could be left without missionary labor & supervision. I often thought to myself that among all the stations which I had often

D. H. Nutting

visited in this and the Eastern Mission, I had not seen one where the missionary seemed to have a greater influence over the church & congregation, & where every thing seemed to progress so harmoniously.

But last November this state of things very suddenly changed. Rev. Mr. Schneider, Dr. Pratt, and the native pastor of Aintab & Birijic, came to assist in the ordination of B. Harotune, who is you know one of Mr. Schneiders pupils. At the examination, they thought B. Harotune's view of the atonement was defective and decided not to ordain him then. My brother defended B. H.'s view — as not essentially erroneous or defective. On the following Sabbath the decision of Council was made known to the congregation, and Rev. Mr. Schneider preached a sermon from the text — "Other foundation can no man lay than is laid, Jesus Christ" — giving the congregation to understand that B. Harotune, (and my brother) were trying to lay another foundation! That very evening, a meeting of some of the brethren was held at Room Garabeds' to talk over the matter. They concluded they had been listening to preachers who taught fundamental error, or who neglected to preach a fundamental truth in regard to the nature of the atonement. The question was raised — "what can we do?" The next day they consulted Pastor Kricore of Aintab, and he told them not to let the matter rest, and ~~that~~ it was possible for them, by appealing to the mission, to secure the removal of these preachers. Two or three men who had, without reason, become offended with my brother, now began to foment the matter; and also Teacher Kricore, a preacher, who hoped (I think) that, if he could secure B. Harotune's removal, he would be ordained as pastor of the first Protestant church of Oorfa. Soon it became evident that the church and congregation were divided in sentiment — twenty of the male members of the church sustaining B. Harotune (and my brother) and nine opposing — and the congregation in about the same proportion.

During the winter the daily morning prayer meeting was well attended, and quite a number of the congregation were hopefully converted. For a time, by vote of church, discussion of the nature of the atonement was suspended. At last it was decided to refer the matter to the annual meeting of the mission. That meeting, (composed of four missionaries besides my brother) closed on the 9th inst, in Aintab, and their decision reached here yesterday.

The four brethren, after due examination, came to the following conclusions:—

"1st That the main difference in doctrinal views between Mr. Nutting & the mission is" &c &c [Here follows the 3 conclusions arrived at, but which it is not necessary to copy [illegible] this.]

I feel exceedingly sorry & grieved at the course things have taken. I feel that my brother is a very faithful missionary, and that he was doing a great & good work here for the Master. I believe he preached Christ crucified just as the apostles preached him, and that many sinners were being convicted & converted through his instrumentality. At the annual meeting here last year, at which one of the Secretaries and one of the Prud. Com. were present, all seemed to feel that the work here was in a very interesting and encouraging state.

Now for the four brethren to put a stop to all this work, just because my brothers view of the nature of the atonement was slightly different from theirs, (not essentially it seems to me) appears to me *directly contrary to the spirit* of *Christ's & Paul's* teachings. [See Mark 9:38-42 & Luke 9:49-50; and Phil. 1:18. & Commentaries thereon.] Henry says— "We must not discourage those who are serving Christ, though they be not in every thing of our mind and way." "Paul thought it better the heathen and Jews should have some than no knowledge of Christ. He rejoiced in the preaching of the Gospel, even by those who did it in pretence, & not in truth: How much more then should we rejoice in the preaching of the Gospel by them who do it in truth, yea, though it should be with much weakness, and some mistake."

Now dear brother, will you not pray that the consequences of the ill-timed & unguarded sermon above alluded to, and the subsequent action of the brethren, may be arrested and overruled so that it may result in the advancement of evangelization in this region, instead of the eternal ruin of many souls.

June 1st. Since writing the above, I have learned that my brother, & two of the Oorfa chh. members who were with him in Aintab, were not allowed by the Aintab pastors to come to the communion with the Aintab Church, during annual Meeting, because they held this view of the atonement! The report of this fact soon reached Oorfa, and gave the minority of the church here the impression that none who held my brother's view of the atonement were to be reckoned Christians! Since then they have gone on very boldly in their attempts to exterminate this supposed heresy. They have forbidden G. Bedros to preach in the lower chapel, & turned the two teachers of the boy's schools out, because they held my brothers' view! They have also given notice that the morning prayer meetings will be suspended, and the sabbath school, because most of the teachers hold my brothers views, it is supposed!

Now, dear brother, do you not think the missionaries in Aintab are blameworthy for allowing the exclusion of my brother, & his two church members above alluded to, from the communion? As well as for what they have done, during the last seven months tending to excite the people here to discuss the nature of the atonement — a discussion which most of the protestants at this, or any of the stations, are not qualified to participate in with profit, and which, if long carried on must lead to divisions and animosities as needless as deplorable.

Pray for us, & the prosperity of the work of evangelization in Mesopotamia.

Your affectionate missionary bro.
D. H. Nutting.

[P. S. Mond. June 5.] On Friday, the 2nd inst. my brother returned from Aintab, leaving his family there on account of Mrs. N's illness. Providence seems to indicate that it is best for them to spend the Summer there, instead of in Adiaman as they had planned.

Saturday morn-g. about 20 disaffected protestants met in Room Garabed's shop, &

sent a delegation to request my brother not to preach the next day. For the sake of peace, he yielded to their request. In the P.M. more than a hundred of the male members of the Church and congregation assembled in the chapel called my brother, and urged him very strenuously to preach on the morrow. But he said he had promised the minority, that, for the sake of peace, he would not preach that day.

Sab. morn. Varjabed Kricor preached, and in the P.M. I preached my farewell sermon, from 27th verse of 1st. chap. of Philippians. "Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." The chapel was crowded, nearly 400 being present; and I assure you it was a solemn & interesting occasion. I had just recovered from a long and dangerous sickness, during which I had been brought so low that for three days all hope of my recovery was given up; but in answer to the prayers of the church, offered daily for me in the morning prayer meetings, I had been raised up; and during that week was to start with my family for America, to spend a year in recruiting for another 11 years' campaign, should providence permit. Many were in tears.

D.S.M.

Dr. D. H. Nutting &

Rev. G. H. White

Oorfa, May 14. 1865.

Randolph Vt., Aug. 30th 1865.

Rev. Rufus Anderson D. D.
Foreign Secretary of the Board,
My Dear Brother,

Your very kind note of the 22nd inst. reached me here on the 28th. I was very sorry not to find you at the Missionary House, when we were there on the 15th.

It seemed important, for several reasons, that I visit my brother & sisters residing here at my native place, at an early day; and so, after stopping a week with our friends in Haverhill, I came on to Randolph. I find there have been many changes here since I left in 1854. I miss my dear old father very much. Nearly two years ago he was taken to the better land. In his last letter to me he said — "It would, indeed, be very pleasant to meet again on earth — but how much more pleasant to meet in Heaven!"

Last Sabbath I gave the people here some account of the missionary work in that part of Turkey where I have been.

I intend, D.V., to start for Mass. tomorrow, via Bellows-Falls; and, as I am told it will be about as cheap to go via Boston to Haverhill, I think I shall be at the Missionary House Friday P.M., and shall be happy to accept of your invitation to spend a night at your house.

In answer to your inquiry concerning my brother, I would say that, when we left, he did not expect to visit America, until after he had heard from the Prudential Committee, and not then unless advised to do so. Since I came here my sister Mary has received a letter from him, dated Aintab July 20th, in which he said nothing concerning a visit home. He mentioned the death of his daughter Sarah, more than two years old, who was very well when we left.

Hoping to see you soon, I will not write more.

Very respectfully yours,

D. H. Nutting

Randolph, Aug. 30. 1865.
Rec'd Sept. 1.
[illegible]

39

Boston, Sept. 2. 1865.

Rev. R. Anderson D.D.

My dear Sir,

I have read the papers you handed to me last evening. The questions addressed to my brother by the C. T. Mission, and his answers, I had not seen. It seems to me that if you will first read Rev. Dr. Barnes sermons on the nature of the Atonement (No 16 & 17 in "_Way of Salvation_", and then read these questions and answers, you will see that my brothers view is not essentially different from that of Mr. Barnes. There may be difference in _mode of expression_, but I _believe there is none in reality_. The following is the extract from my brothers letter to sister Mary (dated Aintab July 20th) which you wished me to copy:—

"I may as well say perhaps that all the other members of our mission, except David, that is Rev. Messrs Schneider, Morgan, Pratt & Montgomery, think me unsound on the subject of the atonement. It came out in this wise. Last Nov., a council, consisting of Rev. Drs Schneider & Pratt, Baron Kricor, pastor of Aintab church, and Baron Garabed pastor of Birijic church, with myself, convened to examine, and if judged best ordain Baron Harotune to the pastorship of the first Protestant church in Oorfa. Baron Harotune read before the council the narrative and confession of Faith (found in the New York Independent of May 18); and the council, except myself, all voted him unsound and defective on the atonement, because he would not say - There is some other necessity for the atonement than the necessity of maintaining the authority of the Lawgiver by manifesting clearly His character as it is. I justified him. Hereupon they wrote to Boston about me, and I got a letter requesting me to state my views, and whether different from what is commonly received by the churches sustaining the Board. I did so, and said I beleived my views and preaching were such as were generally received & taught by evangelical churches in America. I have not yet received an answer. For your releif, I will say to you, that I have received no new views — & that my preaching in regard to the atonement accords with Barnes Notes, and also with his two sermons on the atonement (16 & 17th in "Way of Salvation") also with two articles by Rev. L. S. Paterson in New Englander of April 1864 & Jany 1865, entitled "The Atonement a

Revelation" & "The Atonement as the basis of Redemption". I will not say more now. David will enlighten you in regard to the unwarrantable course taken by the brethren, and its miserable consequences."

By this last remark I do not understand him to mean ~~that~~ the brethren, having doubt in regard to the soundness of his views, were not justifiable in making examination thereof; but that he would intimate ~~that~~ their publishing the matter to the native brethren & congregation as they did, and exciting them to discussion upon the subject, which they confess they are incapable of discussing fairly & understandingly, & which must naturally lead to divisions & ill feelings, was "unwarrantable".

I have in my possession copies of a "Reply of the majority of the Oorfa church to the letters of the Aintab council", & "Baron Harootune's reply to Baron Kricor, Pastor of Aintab church". But they are written in Turkish and I do not feel able to translate & transcribe them today.

I remain as ever
Respectfully & affectionately Yours,
David H. Nutting.

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I remain as ever

Respectfully & affectionately yours,

David H. Nutting.

D. N. Nutting,

Boston, Sep. 2, 1868

Rec'd. Sep. 2, 1868

Extract of Rev. G. B. Nutting's
letter to his sister.

P. Card

Haverhill, Mass., March 27th: 1866.

Rev. R. Anderson D.D.
Foreign Sec. of A.B.C.F.M.,

My Dear Sir,

Several months ago, you suggested that it would be well for me to make out an estimate of the probable expenses of myself and family, for the year we are spending in America. Prices of everything having so entirely changed during our eleven years of absence, I found myself rather incompetent to do so, at first; and, after a while, I concluded that it would be better, than attempting an estimate, to send you an accurate account of the expenses I had found it necessary to incur, during the months already past. I therefore now send you a classified synopsis of my account book, for the first seven months of the year, commencing Aug. 12th 1865, the day of our arrival.

As I gave Mr. Ward an account of the expenses of our journey to Chicago, and other places in the West, in Sept. & October, I have not included that in this account.

The sum total of our expenses thus far is greater than I hoped it would be; and still I do not see how, in these times, we could have made it much less.

I hope our expenses, during the remainder of the year, may be proportionately less ~~than~~ than they have been thus far.

Very Respectfully & sincerely yours,
D. H. Nutting,
(Mission to Central Turkey.)

Expenses of D.H. Nutting & Family,
during first seven months of the year commencing
Aug. 12th 1865.

Family expenses:—

Clothing for self —	$87.65	
Clothing for Wife & Children	124.39	
Books, newspapers, & stationary	16.11	
Postage stamps	3.70	
Miscellaneous, including contributions; tickets to lectures, &c	38.32	
		270.17
Travelling Expenses,		27.32

Expense of Attendance upon Medical Lectures, & Hospitals:—

Board, fuel, &c 3 months in Boston,	71.30	
" " " 1 month in N.Y.	30.11	
Haverhill & Boston R.R. Tickets	23.30	
Fare to N.Y., and back via Conn.,	14.55	
		139.26
		436.75
		748.80

Haverhill, March 27, 1866.

Rec'd March 30.

Ans^{d} Ap. 4th 66

Expenses —

Rec^{d}. Cat.

Haverhill, Mass., June 22, 1866.

To the Secretaries and Prudential Committee
of the A. B. C. F. M.,

Respected & Beloved Fathers & Brethren;

Learning from Dr. Anderson that a special meeting had been appointed to take into consideration the difficulties which have arisen between my brother, Rev. George B. Nutting, and the majority of the Mission to central Turkey, with a desire to do what is possible for their removal, I asked the privilege of writing out and presenting my views of the case. Being a member of that Mission and of the Oorfa Station, and having been on the ground when the council met in Oorfa to examine and ordain B. Harootune, in Nov. 1864, and for seven months after that time, and having been kept informed in regard to the progress of events since our return to America, I felt that it was my duty thus to do.

For a history of the case, as it passed under my observation, ~~up~~ to the time of our starting on our homeward journey, I beg leave to refer you to the enclosed copy of a letter I wrote to Rev. Mr. White, (formerly for a year associated with my brother in Oorfa, and afterwards missionary in Marash) dated "Oorfa, May 14 & June 1-5, 1865."

The ostensible cause of the difficulties between my brother and the majority of the mission is his view of the nature and object of the atonement, which they, at the council in Aintab, declared to be "defective in a fundamental point." Let us then carefully examine my brother's view of the atonement, and see whether such examination will convince us that their declaration is correct.

The council, after prolonged examination, came to the following conclusions:—

"1st. That the main difference in doctrinal views between Mr. Nutting and the Mission is, that the Mission see in the atonement the satisfying of the attribute of God's justice, so that God might "be just," and also the manifestation of that attribute to his intelligent creatures; while Mr. N. sees in it only the manifestation of the Divine Character, especially of His holiness & justice, to his intelligent creatures, particularly man.

2nd. That what Mr. N. leaves out of his preaching & teaching in regard to the atonement, (as stated above) is, in the view of the mission, the essence and main part of the atonement, and something God requires us to preach for the conviction and the conversion of the ungodly, and the edification of the church.

3rd. That, therefore, Mr. N.'s teaching and preaching is defective in a fundamental point."

In this first article we have the views of four brethren of the mission contrasted with my brothers'. It seems to me that the word "only" rightfully belongs to the former part of the sentence, and not to the latter — in other words, that the defective view of the atonement is that of the brethren, and not that of Mr. N. An English divine of eminence, Rev. Dr. Jenkyn, says:—"The atonement is a measure inseparably connected with the whole of the Divine character, and involves the honor of every attribute in God." "Grace and mercy, as well as justice and truth, are attributes essential to the nature and character of God. Hence the scriptures represent the atonement as the means of expressing the exercise of the divine perfections." In the volume published by the Congregational Board, & edited by Prof. Park, consisting of a collection of Discourses & Treatises on the Atonement, I find one Essay by Rev. Caleb Burge, concerning which the editor says:—"It was introduced into the world under the auspices of Drs. Emmons, Worcester, Spring, & Burton. Rev. Dr. Woods, of Andover, often expressed his high opinion of it. That eminently pious missionary, Rev. Daniel Temple, remarked once to the writer;—"I have derived more instruction, in regard to the atonement, from the treatise of Mr. Burge, than from any other uninspired volume.'" In this treatise, so highly recommended, I find the following statements in regard to the atonement:—"For it must be obvious, that the sufferings of Christ must have been *designed to exhibit the character of God*, honoring and supporting his law, showing his opposition to sin, and promoting the interests of his Kingdom." "It appears clearly that it was indispensably *necessary that such an exhibition of the divine character should be made*, in order that sinners might be consistently pardoned." "It does not appear to have been necessary, considering the innocency and dignity of his character, that the real evil endured by Christ should be so great as the evil of the sufferings of those whom he redeemed must have been. It is quite sufficient if Gods' regard for his law, his opposition to sin, and *his love for the general good, be as fully manifested* in the sufferings of Christ, as they could have been by the execution of the penalty of the law." "The sufferings of Christ declare Gods' goodness, as well as his righteousness. Herein "was manifested the love of God." Instead of paying a debt, therefore, it consisted in *making as full a manifestation* of God's respect for his law, and determination to support it; of his abhorrence of sin, and his love of holiness; and of his determination to promote and secure the highest interest of his Kingdom; as could have been made by a literal execution of the penalty of his law on transgressors; that so "he might be just, and the justifier of him that believeth in Jesus." So, if the atonement of Christ was necessary to answer the same purposes which the execution of the penalty of the law would have answered, namely, *to exhibit the disposition of the Divine mind*; to show God's regard for his law, his determination to maintain its authority, his love of righteousness, and hatred of sin; it must plainly follow that the sufferings of Christ were designed as a substitute for the execution of the penalty of the law." "The object of the atonement, as has been shown, *was to make a manifestation of the Divine character*, *to declare* the righteousness of God. This manifestation God has made."

Says Prof. Park, in his introductory essay to the book above alluded to, (p. 67) "The leading principle of Dr. West's essay on the atonement is, that of the elder Edwards, *that God loves to reveal his own character— a principle lying at the basis of the atonement*, and of the correlate truths." Dr. West says, (p. 68) "The original design of God, in the creation of the world, will naturally lead us to suppose that a disposition *to exhibit his character* in its true colors, *was the cause of his requiring an atonement* for sin, before he would exercise pardoning mercy." (P. 71) "The great end of the coming and death of Christ *was not* to give evidence of the equity & righteous of the moral law; but rather *to exhibit*, in its proper colors, *the disposition of the divine mind* towards us for breaking it."

I might procede to quote extracts of similar purport from the essays of Dr. Emmons, Dr. Griffith & others.

But it seems to me unnecessary. The above quotations are sufficient to establish the fact that my brothers' view of the atonement is similar to that held — by such eminent divines & theologians as Edwards, Burge, West, & Park — which is the view generally held by the churches sustaining the Board.

I therefore appeal to you, beloved Fathers & Brethren, to declare whether the decisions of the council, above referred to, were correct or not; whether the four brethren composing that council could justly pronounce my brothers' views "defective in a fundamental point" — as "leaving out the essence & main part of the atonement," or whether they came to unwarrantable conclusions.

I speak that I do know, and testify that I have seen, having sat under my brothers' preaching for more than a year, when I say that he preaches the great facts of the Christian religion, as made known in the Gospel, with remarkable earnestness and power. He believes with Rev. Ray Palmer, that "the religion of Jesus Christ is essentially a religion of facts. It is an embodiment and presentation of facts positive and certain, that is addressed to men, and that faith in it is demanded." He believes with Rev. Dr. Duffield, that, "Theology and faith are by no means identical. The one is of man, the other of God. The one, the teachings of human science, the other, the power of a divine life." "The naked facts of the Gospel, the great fundamental truths essential to the faith that saves, as they are stated and taught by God in the Bible, are believed by many simple, uneducated hearers and readers, with sanctifying & saving results." [Bib. Sacra, July 1863.] He believes with Rev. Mr. Barnes, that, "In the pulpit he is not the mere theologian; he is a man, with all the sympathies and feelings of a man. He addresses men, not abstractions. His business now is to persuade men, not to demonstrate dogmas. He is to seek to move them by argument, by persuasion, by appeals that will commend themselves to their good sense; and it "is easy then to see that there are certain dogmas which will not move them, except to irritation, and which he cannot preach. They violate the spirit of his commission; they are at war with all the finer feelings of his own nature." [Essays and Reviews, p. 72]

One of the dogmas which he cannot receive & preach, (but which Dr. Schneider, & most of his pupils, are understood to preach) is "that which represents God the Father as the wrathful being, and Christ the loving, merciful one, appeasing his Fathers' wrath — that God, not having taken out the full satisfaction of punishment in one place, was content to do it in the other. Justice, they say, must strike; and if He can strike the innocent it is richer satisfaction of justice than striking the guilty; — which exhibits God as maintaining inexorably every jot of the utmost claims of strict justice, as unflinching in his anger and severity, as high toned and unbending in his wrath & fury against the sinner; and then, by mercy's exhibition of the atonement, he is represented as calmed, assuaged, pacified, & ready to forgive."

He belives, with Rev. Dr. Jenkyn, (p. 63) that, "when God is said to be propitiated or reconciled through the atonement, it is not meant that the atonement *made* him propitious, or rendered him favorable and kind; but what is meant is, that the atonement was the ground on which he *declared* himself propitious, and the medium through which he *expressed* himself gracious. The actual change is in the state of the sinner. The atonement places the sinner on a ground, where the divine administration may have a favorable aspect on him; but God does not express himself propitiated towards him until he has by faith availed himself of the atonement, and his own individual moral relations are changed." He belives, with Rev. Mr. Burge, (p. 525) that "The death of Christ does not render God propitious to sinners in any other sense than this; — as it supports the authority of his law and kingdom, it renders the pardon of sinners consistent with the highest good of his kingdom, and with his own glory."

I think I can truly say, that the burden of my brothers' preaching is Christ; but he loves to speak of Him as Immanuel, God with us—to speak of Him as John did, as the Word, the word made flesh, the son declaring the Father to the world;—as Paul did, God in Christ, reconciling the world unto himself;—and as Peter did, as Christ manifested in these last times for those "who by him do believe in God, that raised him from the dead & gave him glory, that [their] faith and hope might be in God." The fact that he thus speaks of Christ led some of the brethren to suppose he might be tending towards Unitarianism, though nothing could be farther from the truth. He constantly sets forth the divinity of Christ in his discourses, & firmly believes that the Bible teaches, as a fact to be received though not explained, that God exists eternally as Father, Word, & Spirit; or that there is a trinity in the unity of the God-head.

At the time of the Council in Oorfa, it was with great reluctance that he was drawn into a discussion of the theory of the atonement. Not because he felt any misgivings in regard to the correctness of his views, but because he felt that no good would result from it. Having been associated with Rev. Mr. Schneider for two or three years at Aintab, he knew ~~that~~ their views of the philosophy of the way of salvation differed considerably; but he regarded this as of little importance, as long as they agreed upon the fact of the atonement, and the other facts involved in and necessarily connected with it. He felt the force of the truth so well expressed in the 30th No. of the Cong. Quarterly, (p194) in an article entitled the right of private judgment:— "The moment one puts a truth of scripture into a form of words of his own invention, and requires conformity and assent thereto from all others, he at once provokes dissent, because he here mingles a human element with the divine, and renders himself liable to error. Nor is the case much better when this is done by councils, conventions, or general assemblies, because there is no infallibility in these. Hence the difficulty in embodying Christian truth in the form of a universal creed. The schisms that have rent the church, have not grown out of radical differences so much as inability to agree upon a human form of statement of doctrine. And these divisions, while they grow wider by discussion, and mere intellectual effort at harmony, grow less & less in practice and in action, as might be expected from their very nature. Nor does the unity of the church depend so much upon a universal creed, as some seem to imagine. True Christianity will retain its power, and augment its victories, not so much in proportion to the clearness of its definitions of truth, as to the clearness of its exhibitions of character, and to the practical energy of heart and life that it brings to bear upon the salvation of the world. Christian men of equal ability and piety have always differed, and do still differ, in their views of many of the doctrines. And these differences God seems to overlook in the distribution of his spiritual blessings; for, though all cannot be equally right, the Holy Ghost manifestly accompanies and sanctions the labors of all who stand upon the great foundation, in the conversion and sanctification of men." Prof. Park says;-(Introductory essay, p. 10) "Edwardean Calvinists are not in entire agreement among themselves; President Dwight harmonizes not altogether with Dr. Spring; not one of them is responsible for all the words of any other; indeed, it may be questioned whether any Edwardean is perfectly reconcilable with himself, in every one of his expressions. *Entire self-consistency, on so complicated a theme as the atonement, is a jewel too precious to be found very often.*"

But reluctant as my brother was to be drawn into controversy himself in regard to the theory of the atonement, he was still more unwilling to have his congregation excited to a discussion which he regarded as needless, and likely to result in great harm. For as Prof. Lawrence says:—"Men are never more sure to miss truth and descend to personalities and mutual repulsion than when misunderstood and misrepresented;" and what could be expected as the result of the discussion of such a subject as the nature of the atonement by such unlearned men, most of whom had been hearing and reading the Bible only four or five years, but misunderstandings & misrepresentations.

The other brethren of the council judged differently, and, much to our surprise & regret, one of their number advised the Oorfa congregation to "agitate & discuss the subject, and not let it rest." In addition to this advice, they have since then, in various ways taken a course directly calculated to cause discussion and controversy.

In the Bibliotheca Sacra, Oct. 1863, it is stated by Rev. Mr. Mead, that that beloved, devoted, successful missionary to the Nestorians, Mr. Stoddard, prepared for the students in the seminary at Mt. Seir, an "elaborate, & systematic treatise on theology." And yet, he says, that, "Of the atonement, no formal definition is given. The doctrine is argued mostly from the scriptures. The philosophy of the atonement is not treated of at all." — And why? Was it not becaused he judged it unnecessary & therefore unwise to divert the minds of the people from the fact to the theory of the atonement? Was it not because he wisely discriminated between the essential & the unessential? Was it not because he knew that discussions of the philosophy of the atonement would only lead the people to a useless, if not harmful, strife about words? Was it not because he did not wish to bring reproach upon Christianity by representing it as a system of opinions and abstractions, rather than of facts & simple truths to be beleived because revealed by God? Was it not because he knew that "even good men often show more zeal for mere opinions, considerd in their cold theological aspect, than for faith, love, & holiness?" I think it was. Would that the majority of our mission had felt as Stoddard did in regard to this matter!

I would not attribute to the brethren wrong motives; yet I cannot but feel that some of them, perhaps unconsciously, may have been influenced to take the course they have, from a desire to eliminate from the mission the radical element concentred in my brother. They had become convinced that my brothers' views of mission policy differed from theirs in many respects, and they knew that his influence tended, more or less, to modify their course. I have a similar feeling in regard to the action of some of the members of the Eastern Mission, with reference to brother Richardson. Still, setting these things entirely aside, and going upon the supposition that they were actuated by the best of motives in all they have done, I must say that I cannot approve of their zealous & persistent endeavors to prove my brother a heretic, and to destroy his influence, not only among the native brethren, but among the brethren of the adjoining missions. I cannot believe that the Lord of the harvest, who once rebuked his disciples for prohibiting one who was casting out devils in his name, because he followed not with them, saying—"Forbid him not; for he that is not against us is for us"— I cannot believe that He approves of their persistent zeal in trying to discourage & silence one of the few laborers in His harvest field — one who for fourteen years has shown himself to be a remarkably devoted, earnest, faithful, self-denying, successful laborer — one whose creed is the Gospel, the whole Gospel, and nothing but the Gospel, Jesus Christ being the chief corner stone — one who translated the Westminster Assembly's Catechism into Turkish, made a set of questions upon each answer, & preached every Sabbath morning for more than a year to illustrate and enforce it — one who says he finds nothing in the two sermons of Mr. Barnes on the atonement, (in Way of Salvation) or in his Notes, inconsistent with his views — one who cordially adopts the declaration of faith put forth by the National Congregational Council — merely because he cannot subscribe to their definition of the atonement, as explained by them. —

And why do I believe the Master does not approve? Because I know He regards the "faith once delivered to the saints", that is, the simple truth as it is in Jesus and revealed to faith, as of infinitely more importance and value than any system of theology, or any narrow and exclusive standard of belief. As Dr. Duffield says:- "In the nature of things, from the very constitution of the human mind, there ever have been, and must ever continue to be, different modes of apprehending the same Gospel facts, and different forms of phraseology in stating and explaining them." But what matters it, so long as these differences are more imaginary than real. "When age had ripened his judgement with rich experience, the Rev. Dr. Humphrey expressed the opinion that evangelical writers differ more in their use of terms than in their views of truth." Ought we not then to follow the advice of Athanasius — and fix our attention not on the words respecting which we differ, but on the things respecting which we are agreed, and try to appreciate identity of doctrine under different or even opposite forms of speech. I cannot believe that the Lord of the Harvest, who said, "the harvest truly is plenteous, but the laborers are few," desires to have a faithful, earnest, prayerful laborer expelled from His field, because three or four of the other laborers think his views of an important truth are somewhat different from theirs. I seem to hear the Master's impressive voice saying — "Forbid him not, for he that is not against us is for us!"

Neither do I think the Master would approve of one of his laborers being called out of the field as the easiest way of settling a difficulty which has arisen between him and one or two other laborers. If my brother can in any sense be called the cause of the difficulties, I think him to be, for the most part at least, an innocent cause. If he is blameworthy in any respect, I think the other brethren are far more so. I see no difficulty in the way of a settlement — if the brethren, on both sides, will hear and obey the voice of the Master as he says:— "Confess your faults one to another, and pray one for another." I think, dear Fathers & Brethren, that you, by appropriate remarks, and good advice, can do much to bring the brethren to a mutual understanding, and also much to lead the native brethren to view the matter in a true light.

In conclusion, allow me to beg your pardon for thus taking so much of your precious time. My only excuse is *the deep interest I feel in this case*. I regard it as involving not merely my brothers' future usefulness as a missionary, but my own also; and, what is of still greater importance, the spiritual welfare of 300.000 immortal souls in the cities, towns, and villages of Mesopotamia connected with Oorfa station — *a station which none of the missionaries I am acquainted with in Asia Minor would be willing to occupy on account of its climate*.

If it should seem to your united wisdom best, I see no objection to transferring Oorfa field to the Mission to Eastern Turkey, and I would mention as one reason for so doing the fact that Severec, Adiaman, and Besni, with indeed the larger part of the field, are in Kharpoot and Diarbekir pashalics, and I have no doubt the brethren of that mission would welcome my brother and myself as co-labourers — and besides my medical practice is chiefly in connection with the missionary families residing in that mission.

Hoping & praying that you may be guided by infinite wisdom in your deliberations and action,

I subscribe myself.

Very respectfully yours,

D. H. Nutting.

Haverhill, June 22. 1866.

Haverhill, Mass., July 6th 1866.

Rev R. Anderson D.D.
Sec. A.B.C.F.M.

My Dear Sir,

As arrangements had been made for our spending last Sabbath in Kingston, N.H., we left home Friday P.M., and were not here to see Rev. Dr. Wood on Saturday, and to hear him preach on Sabbath — as I wished I could be. I have, therefore, received no information in regard to the result of the meeting of the Prud. Com. last Thursday. If you or Mr. Clark could write me, I should feel much obliged.

Respectfully yours,
D. H. Nutting.

Did brother Richardson & family sail in the China this week? Am sorry I could not have seen them again before their return to Turkey.

D. H. [illegible] M.D.
July 6. 1866
Recd 7th 1866

Manchester, N. H., Aug 10th, 1866.

Rev. N. G. Clark,

Sec. A. B. C. F. M.

My Dear Brother,

I have been spending a week here with my family, very pleasantly, visiting Mrs. N's old friends and acquaintances. Expect to spend the Sabbath in Goffstown, and go on to Randolph Vt. (my native place) next week Tuesday or Wednesday, D. V.

I wish to be informed whether the Prud-Com. have yet come to any decision in regard to my brother's case or not, and also whether any action has been taken in regard to our return to Turkey. It is now almost a year since we arrived in America.

Direct to Goffstown, N. H. till next Tuesday, & after that to Randolph Vermont till further notice.

I hope Rev. Dr. Anderson has recovered his health & is able to resume his labors.

Will you please ask Mr. Ward to forward any letters that may come to me as above.

Sincerely yours, D. H. Nutting.

Aug. 7th — 66

Ans^d 13 Aug.

Haverhill Mass., July 19th 1866.

Rev. R. Anderson D.D.,

My Dear Sir,

It was our expectation to spend but one year in our native land, recruiting for another missionary campaign. That year will expire on the 12th of August, and the question arises, is it best for us to carry out, D.V., our original plan, or delay our return to Turkey. My health is not as good as I could wish, but I hope the returning voyage will be beneficial, as was that coming. I think we might be ready to start in September or October if thought best. The mission families depending upon my professional services seem anxious to have me return as soon as I may feel able. My brother wishes to have us come before he starts with his family for America, as he has all along been hoping to be able to do next Spring, if not this Fall. If you think best I will come to Boston, & talk with you more upon this subject.

Very respectfully yours,

D.H. Nutting.

Haverhill, July 19. 1866.

Rec'd July 20.

ans'd " 25

Ought not to move
till the meeting affairs
comes to some definite &
satisfactory understand-
ing.

Haverhill, Mass., March 19th 1867.

Rev. N. G. Clark D.D.

Foreign Sec. A.B.C.F.M.,

My Dear Brother,

Yours of the 6th inst., requesting me to give my views of the character and labors of Carabet of Diarbekir, was duly received, but sickness in my family, and other causes, have prevented my writing until now.

In the Annual Report of Diarbekir Station for the year 1862, written by myself, you will find the following:—

"Near the close of the year (1862) Garabed, a native of this city, who has been several years in Jerusalem, having been ordained by Bishop Gobat, returned, & immediately opened a chapel, conducting worship according to the English Prayer-Book. At present quite a number attend his services, most of them attracted by curiosity & novelty, I think. We earnestly pray that this new work may not be allowed to divert men from fundamental Gospel truths to forms & ceremonies, which are of comparatively little importance. He openly declares that the American missionaries, not having been ordained (by any of the apostolical succession) have no right to baptise, or administer the communion, whereas the priests and bishops of the old churches have; and he strongly intimates that there is far more hope that the members of those churches (the Armenian, Syrian, Greek, &c.) will be saved than that those in the churches formed by the American missionaries will!"

Feb. 20th 1863 I wrote to Rev. Geo. C. Knapp, of Bitlis Station, formerly our associate at Diarbekir, as follows:—

"Bishop Gobat's protege, blind Mariam's brother, has come from Jerusalem, and established an "English Church". Their chapel is in a house just below the one you formerly occupied, on the corner opposite Kazanjis Girargos', as you turn to go to my old Dispensary. One Sabbath, when he formed the church and administered the communion, it is said there were over 200 in the chapel & court. He does not wish to have the people call him "Prote", (Protestant) but "Ingleez", (English) and gives the people to understand that the English church is not Protestant. He urges people to join the church that they may be safe. Children must be baptized when eight days old or be in danger of perdition. When a sick man is near death, by all means he must have the communion administered to him — that he may be saved. These American preachers have not been [properly] ordained, and their baptism and administration of the Lord's supper, are not valid — but the bishops and priests of the old churches have had ordination!"

These extracts will serve to show you what my views and impressions were in 1863.

In April 1864 I removed to Oorfa, but spent two weeks in Diarbekir in June, and a few days in September, of the same year. In Feb. 1865 I again made a visit of two or three weeks in Diarbekir. What I learned during the year and a quarter I remained in D. after ~~Priests~~ Garabed's arrival, and at these subsequent visits, confirmed me in my belief that he was not a truly regenerate person, seeking to up-build the Redeemer's Kingdom, but rather an ambitious, self-confident man, seeking his own aggrandizement.

The following facts have weight in my estimation. 1. Not only in Diarbekir, but in Oorfa, and other places when he sought to establish "Ingleez" churches, his first work seemed to be to seek out & bring into his church those who had been protestants, but who had for some immorality, or want of conformity to the rules of the community, had their names erased from the list of Protestants; and, also, those who, though Protestants, had not been received to church fellowship, for want of satisfactory evidence of their having been really converted. 2. The more sincere & earnest seekers after truth and salvation in his congregation, after a while, all left and joined ours — feeling that they were not receiving that spiritual benefit from his ministrations which they desired. Many of them expressed an entire loss of confidence in his Christian character. 3. On my last visit to D. I was informed that many of his congregation had written to the Bishop desiring him to send them "a Christian preacher", strongly intimating that they did not regard Priest Garabed as such. I was told by several that he had been seen playing back-gammon on the sabbath, after morning service.

I think all that my former associate, the late Rev. Aug. Walker, and the Committee appointed by the mission, wrote in regard to him & his congregation, was written deliberately, and without any desire to misrepresent, and received the approval of all the missionaries acquainted with the facts in the case.

I can only add, that, the only reason why I regretted the sending, by the Bishop, of this "apostle of the Episcopal church for all that region" was my belief that his coming would hinder, rather than hasten, the enlightenment of the nominal Christians there; and this belief has only been strengthened by my observations since.

Yours sincerely,

D. H. Nutting.

Haverhill, March 19, 1867.

Rec'd March 22,

Haverhill, Mass., May 9th 1867.

Rev. N. G. Clark,
Sec. A. B. C. F. M.,
Dear Brother,

Yours of March 21st, containing the request of the "Women's Union Missionary Society" that I attend their next meeting & make a short address, arrived just after I had started for Norfolk N. Y., and by mistake was not forwarded to me. I preached four Sabbaths at Norfolk & Raymondville, taking the place of a home-missionary. On my return I stopped two days in Burlington, visiting the medical College in hope of finding some recruits for our Medical Missionary Corps. But more of this when I see you.

I now write to inquire whether you will be at the Missionary House tomorrow, or next day. I desire an opportunity to talk with you an hour or two.

Respectfully & truly yours,
D. H. Nutting.

Dr. D. H. Nutting

Haverhill, May 9. 1867.

Rec'd May 10.

Ans'd " 15

Haverhill, Mass. July 18th 1867.

Rev. N. Clark,
Sec. A. B. C. F. M.

Dear Brother,

I was informed last evening that the Wheelers, Walkers, & Spencers had arrived in Boston. I write to inquire whether the Report of the annual meeting of the Central Mission, held in Marash, has come to your hand yet. I have been waiting almost impatiently for its coming, as I suppose the time of our returning to Turkey is dependent upon it. If we are to go, as we hope, this season, we ought to know it at once, in order to have time for preparation.

When does brother Wheeler go on to Maine, with his family? I would like very much to see them. Can they not stop over one train here, on their way? We should like to have them very much. If I knew by what train they would come I would meet them at the depot. We are at Mr. N. Nichols, Kent St. Please to speak to Mr. W. about it. If he is not to come this way, when could I meet him in Boston?

Yours in haste

D. H. Nutting

Dr. D. H. Nutting

Dr. D. H. Nutting

Haverhill, July 18, 1867.

Rec'd: July 19.

Ansd – 20

Haverhill, Mass., July 27th 1867.

Rev. N. G. Clark D.D.,
Cor. Sec. A. B. C. F. M.,

Dear Brother,

Mrs. Nutting and I have carefully and prayerfully considered the proposal that we be transferred from the mission to Central Turkey to the Mission to Western Turkey, with a view to our going, with brother and sister Richardson, to Angora, to commence missionary operations in that new and extensive field.

While we regret exceedingly to leave the interesting work in Mesopotamia, and Koordistan, in which it has been our privilege to participate for eleven years, we cannot but feel that Providence has opened the way, and is now calling us to another, and hitherto unoccupied region; and we cheerfully consent to go.

It has for many years been my conviction that a missionary physician could be most useful, and was most needed, in the commencement of the work at any station. By means of his practice he can get access to all classes of the people, disarm them of their prejudices, convince them that our object in coming among them is to do good, and bring them to some extent under the influence of the Gospel, sooner & with greater facility, than can the missionary who is not a physician. Was it not for this reason that Paul, the first missionary to the Gentiles, when making his extensive preaching tours in this same region, took with him "the beloved physician", Luke?

I sincerely hope that our many years experience in connection with the Assyrian, Eastern, and Central missions may prove advantageous to us in this new field — and that there the Master may permit us to spend many years & enable us to be efficient laborers in the good work of evangelizing "the churches of Galatia", and christianizing the more numerous followers of the false prophet.

We hope to be ready to start again for Turkey sometime in September.

Very respectfully & sincerely yours,
D. H. Nutting

Haverhill, July 27. 1887
Rec'd Aug 8.

Haverhill, Mass., Oct. 28th 1867.

Rev. N. Clark D.D.
For. Sec. A.B.C.F.M.,
Dear Brother,

Ever since the arrival of the steam-ship China (on Friday the 25th) I have been looking for news from Turkey, but thus far in vain.

If you wrote to Rev. Mr. Jones of London, as you proposed, requesting him to send your message on to Constantinople, and, having received an answer, to forward it to you by first steamer, it seems to me that you must have learned by this time what Bro. Farnsworth thinks in regard to going to Angora. Of course I am anxious to hear as soon as possible.

If you have not heard from Mr. Farnsworth, have you heard from any of the other missionaries anything which would throw light upon the question of our destination?

Our disappointment, in thus being hindered from returning to our longed-for field of labor, is a hard one to bear; and I trust the Committee will not prolong our suspense one day, unnecessarily.

Very respectfully yours, D. H. Nutting.

P.S. Are you expecting to be at the missiona
House on Wednesday & Thursday of this wee
I have received no letter from my brother
since that written in Adiaman Aug. 6th He
probably supposes we have started on our
return to Turkey, and therefore does not
write, or else has started himself on his
return to his native land.

Dr D. H. Nutting
Oct. 28. 1889
Ansd Nov 4

Haverhill, Mass., Nov. 22: 1867.

Rev. N. G. Clark D.D.,

For. Sec. A. B. C. F. M.

My Dear Brother,

Yours of the 12th inst., enclosing a copy of a letter from Rev. Mr. Washburn, Sec. of the "Com. ad Interim" at Constantinople, was duly received. I need not tell you with how much mingled astonishment and grief I read them. Having passed a week in prayerful consideration, I now purpose to reply.

Mr. Washburn, having very properly alluded to the importance of all candidates for missionary service in foreign lands being carefully examined as to their character and abilities, proceeds to say, that, in his estimation, it is doubly important that the secretaries of the Board, before sending back to the field a returned missionary, should endeavor to ascertain whether actual experience on missionary ground has proved him to be adapted to the work. In his own words — "The missionary who has once been in the field has been practically tested. His associates know how he has stood the test. No one else does. It is most natural, then, that, in such a case, they should be consulted, and their judgement accepted as final." To all of this I can say, good.

But when Mr. Washburn states, that the "Com. ad Interim", on Friday Oct. 19th, "held a meeting, and, having fully discussed the question of Dr. Nutting's return" "voted that" in their opinion he ought not to be sent out again"; does he not forget ~~that~~ not one of that same Com. ad Interim has ever been associated with me in labor; — that not one of them has been connected with either of the missions to which I belonged; — that not one of them is at all personally acquainted with me? And yet he seems to convey the impression that they had actually been associated with me, and were therefore fully qualified to pass judgment thus confidently.

I feel that I am placed in a very trying situation. No man of any natural diffidence and modesty likes to be obliged to speak in self defence. But, however unpleasant, when a man feels that he has been unjustly condemned, he ought to make it evident, if possible. I cannot feel that it would be right for me to allow you to accept the impression which Mr. Washburn's letter is calculated to convey, without making an honest & faithful endeavor to correct it.

According to Mr. Washburn's own admission, a missionary's former associates only know how he has stood the test, and they should be consulted. Let me then make a few quotations from letters I have received, since my return to America, from my former associates, and members of the Eastern mission, with which for 10 years I was connected.

Rev. Mr. Walker, my associate for 9 years, in a letter, dated "Diarbekir, Feb. 3rd 1866," wrote:— "How are you enjoying your visit with the dear friends in that dear land? I hope you are not so driven as I was, *and may return refreshed and strengthened*. May the Lord give you much blessing, and return you in joy." Again in a letter dated, "Kharpoot, June 2nd: 1866," he wrote:— "Dear precious Carrie, (Mrs Williams) I am sure would approve of it. Her peaceful grave is just above this room, from which she ascended. We are always glad, Dr., that you were permitted to be here at that time. We would that the friends in Bitlis could now have your counsel. I think it probable that both families, if spared, will soon go to America. They are trying to do altogether too much. O that there were more to labor in the great field! Do secure some Dr. for our field, to be stationed somewhere within the bounds of our mission — *unless you will supply us as heretofore*." Again in a letter dated

"Alipoonga, Aug. 28th 1866" (only a few days before his death) he wrote, after alluding to Oorfa Station, and my brother's expected visit to America; — "Why could not you care for the station, during his absence? *We hope you are coming back this year.* The Lord bless and keep you, and bring you in peace."

Mr. Knapp, my associate some four or five years, in a letter dated "Bitlis, April 5th 1866," wrote: — "The Erzroom friends sent us, a few days since, letters from the Richardsons, in which they intimate that possibly you may be their associates at Van. *I most cordially* invite *you to come, and be our near neighbors* — provided you come with the intention of taking medical fees from the natives, as Dr. West has always done. You know I advocate this course, not only as your right, and as also increasing thereby the dignity of the missionary work, and your more efficient usefulness, but, also, on the ground that it will be *a less laborious course for you*, resulting in less wear & tear of health.

We shall greatly rejoice to have you so near."

Mr. Barnum, for years a member of an adjoining station, and who is well acquainted with me, in a letter dated "Kharpoot, Nov. 3rd 1865" wrote:- "We were very glad to get your letter. So you are now among friends, and *I hope laying in a good store of health for another campaign in Turkey*. The Walkers are now *en route* to us. We have just heard of the death of Mr. Rhea. How the Lord is reducing our forces! What is to become of these missions? *I hope you will be sure to come back into some of these parts*. We want to hear from you. Don't forget us. Tell us of your movements and plans. Can't you stir up a few men of your profession to become missionaries?" Again in another letter, dated "Kharpoot, March 30th 1866", he wrote:— "I am very glad that you are all getting on so nicely, and hope you will lay in a stock of health & strength for some years to come.

Have you any plans about coming, as to time &c."

Mr. Allen, also of Kharpoot station, wrote Feb. 24th 1865, four months before we started for America;—"I thank you, with all my heart, for your kind offer to come here for wife's expected confinement. I shall not soon forget this and all your other acts of kindness, which you have, with so much self-denial, shown us during eight years. *I pray that your lives & health may be spared to return from your native land, and labor yet many years in the masters' vineyard*."

Mr. Richardson, for about ten years member of the same mission, in a letter dated "El Paso, Ill. Dec. 23 1865" wrote:—"Now what I wish to say is this; that if there is any reasonable hope that you can go with us (to Van) *that you are our first choice*, and we will look no further. I don't know what you think of us, but *we should consider ourselves very happy to be associated with you and Mary*; and then, too, it would be so pleasant to have Nellie & Mary for associates for our Allie & Johnnie. Let us hear from you soon." Again, in a letter dated "Chicago, Jan. 3: 1866", he wrote:- "I wrote you a few days ago, and await with much interest your answer. I hope you will be able to tell us of your ultimate decision, whether or not you can go with us to Van. When Ellen heard that there was some hope of your going, she jumped up and down, and clapped her hands for joy, which is only an expression, in her youthful way of the pleasure we all feel at the prospect of having you for our associates."

Mr. White, for a year associated with my brother in Oorfa, afterwards located in Marash, wrote, May 29th 1866:- "I am glad you have a prospect of soon returning to Turkey. Glad indeed would we be, had we the same prospect. But our return has seemed so uncertain that I have taken a dismission from the Board".

Mr. Parmelee, of the Eastern mission, in a letter, dated "Erzroom, July 19th 1866", wrote:— "*We had hoped to see you here this year, on your way*, with bro. Richardson, *to Van*. But this hope now seems frustrated. You see that instead of our getting a reinforcement, for Van, we seem likely to be stripped clean of every body on this side of the mission. What is to become of us, and the Lord's work, does not yet appear. Please let us hear from you soon — and tell us about your children, and your plans for the future."

Now, sir, ought not these quotations from letters received from my former associates, and members of the missions, with which I was connected for eleven years, *greatly to outweigh* the intimations of Mr. Washburn that the Eastern & Central missions are not willing to have me return to them because they do not regard me as a useful laborer? From Mr. Schneider's letter to you, dated "Aintab Aug. 29: 1867", is it not evident that the *only reason* why the members of that mission might doubt the expediency of my returning to Oorfa, is the supposed possibility of my being in sympathy with my brother in his peculiar theological views? Is it not evident to you that the Com. ad Interim never would have ransacked their brains for some vague impressions prejudicial to my character as a missionary physician, and then given utterance to their opinion, founded thereupon, that I ought not to be sent back, if they had not been moved to do so from fear that my return would prolong the trouble that has arisen on account of my brother's theological views? If I had been considered as neither a good physician nor a good missionary, is it not probable that the secretaries & prudential committee would have been apprised of the fact before I had completed my eleven years of service in the field?

Furthermore, I would ask, are not men often misjudged by those not intimately acquainted with them merely because of their manner of working? For instance — do not those generally receive undue praise who do their work in a noisy demonstrative way, while others, who work slower & more quietly, though perhaps as effectively in the long run, receive less than their share of attention and commendation? Again, ought as much to be expected, in the line of direct missionary labor, of an unordained missionary physician (who is called merely an assistant missionary) as of ordinary missionaries? Is it right to place before us an ideal standard, and condemn all who do not come up to it? Are we not sometimes inclined to condemn others because they do not work in our way? We know that, "In the day when God shall judge the secrets of men by Jesus Christ, according to his gospel", he will give "glory, honor, & peace, to every man that worketh good."

I care not for the praise of men; still it seems hard to bear consciously undeserved censure from them, specially when it seems to endanger all one's plans and hopes of usefulness in the future.

When, in Jan. 1854, I offered myself to the Board, it was with no feeling of special fitness for the work of a foreign missionary. If others of superior qualifications had offered themselves in sufficient numbers, I should have felt that my staying at home would have been justifiable. Now, in looking back, I see much of imperfection in my missionary labors; and yet I do feel assured that they have not been in vain in the Lord, and that what good I may have accomplished, both directly and indirectly, has been so much clear gain to the cause of evangelization in Turkey.

The first and greatest of foreign missionaries, the apostle Paul, felt compelled to defend himself from the charge, brought against him in Corinth, that he had no claim to the character of an apostle, by enumerating his sufferings, toils, & sacrifices, in making known the way of salvation to a lost world. (2. Cor. 11.) Says Barnes—"There may be situations when to state what we have done may be necessary to the vindication of our own character, and may tend to honor God". So now, since the Com. ad interim, in Constantinople, have taken it upon themselves to pass judgment upon me, and assert ~~that~~ I am "not adapted to the missionary work in Turkey," I feel compelled to ask — are they aware that from the day I landed at Scanderoon, in Sept. 1854, until the day I left the shores of Turkey, at the same port, in June 1865, my labors as a missionary physician were almost incessant, whether on the road, or at home, whether at my own station or at other stations; so that, in the space of eleven years, the patients I prescribed for in the Dispensary, or attended at their houses, numbered more than sixty thousand? Are they aware, that during the same period, I traveled on horseback more than twelve thousand miles, chiefly in making professional visits to mission families at other stations — thus being in journeyings often, in perils in the desert, in perils on the mountains, in perils of water when fording rivers, in weariness and painfulness, in watchings often, in heat and in cold, in hunger and thirst often, and in perils of robbers and wild-beasts, besides once being beaten with a staff, and thrice stoned? Are they aware that during all this time I never once failed to go cheerfully, when called professionally to other stations, when it was possible to go, however bad the weather & roads, however great the self-denial required — sometimes leaving home when just recovering from sickness, or when my own family needed my care — to be absent from one to five months; and that thus I have been obliged to be away from my family about one third of the time? Are they aware that I never once complained of the climate of Diarbekir, although I suffered much more than any of the other missionaries from its insalubrity, owing to my greater exposure at unseasonable hours, and had more than two score severe attacks of intermittent and remittent fever while there? Are they aware that I was, probably, the means, in the hand of God, of saving the lives of several of the missionaries, and missionary children, when in a very critical and dangerous condition? Are they aware that I was the means, by my practice, of relieving a vast amount of physical suffering and disease; and that I acquired and sustained a great reputation, as a skillful and successful physician, in those cities where I resided? Are they aware, that, by means of my labors as missionary physician, the friendship and good will of the *pashas* and governors of the cities where I have resided have been secured, and the severe persecution which raged, specially in Diarbekir and Bitlis, greatly lessened? Are they aware that my labors have been greatly blessed as a means of getting access to the people, disarming them of their prejudices, and convincing them of our desire to do them good in every way possible; So that I have, in all probability, been instrumental in bringing several hundred persons under the influence of the gospel? Are they aware that I have instructed six young men, protestant Armenians, in the science and practice of medicine, three of whom became very successful & useful practitioners—

and that I have done much in the instruction of the protestants, and others, in regard to the preservation of health, and the avoidance of disease? Are they aware that I have done much preaching from house to house, and in the Dispensary, besides always taking my associate's place in the pulpit whenever he was away on tours, and preaching often at the out-stations, & stations of other missionaries, which I visited?

But I forbear. I sincerely regret that I have been necessitated to call attention to these things. I deeply feel my own unworthiness. By the grace of God I am what I am. If He has enabled me, as I trust he has, to accomplish something in the blessed work of evangelizing & christianizing Turkey, to Him be all the glory.

Before bringing my letter to a close, I feel that I ought to call your attention to the following remark, found in Mr. Washburn's letter:—

"Our prayer is either send us good men or none at all." It is very evident from the preceding sentences that by "good men" he means men of superior talents. Now, it seems to me, that, in this determination to secure first-class men or none at all, there is indicated a forgetfulness of the truth that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence"; and that it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," that God's people are to conquer the world for Christ.

From some expression in your letter, I infer that you may have supposed I should resign my connection with the Board at once. But I cannot yet see it to be my duty to do so. I cannot feel that I ought to give up my missionary experience and knowledge of Turkish, which it took years to acquire, and all hope of returning to that missionary work to which I consecrated myself twenty years ago, and in which my heart still is, merely because a few of my missionary brethren, who are not, as I think you can see, properly qualified to judge of my character and capabilities as a missionary physician, seem to think that I ought to do so, and while *a still larger number of my associates, and members of the very missions to which I have belonged, who are far better prepared to judge concerning me, have expressed themselves as feeling very desirous that I should return.*

I am willing, if it is thought best by the Committee, to engage in Home Missionary work, for a year or two, until the way shall seem to have been made clear for my return to the Central Mission, as I am persuaded it will; or I am willing to go back to the Eastern Mission, accepting any reasonable conditions or limitations.

If, after carefully considering both sides of the question, the Secretaries, & Prudential Committee, are convinced that it is best for missionary physicians to take fees from patients, I will conform to the recommendation of the Eastern Mission in that respect — though I did not feel that it was best in 1861, (as you will see by my letter (dated Aug. 2: 1861 & June 17th 1862) and directed to Rev. Dr. Anderson) and the Prud. Com. then approved of my non-conformity, as you will see by refering to Dr. A's reply. If it is thought best I am willing to go to Erzroom, according to bro. Wheeler's suggestion, though I should prefer to go to some place south of the Taurus, on account of the climate.

[P. S. Dec. 2nd.]

On the 23rd ult., the day after I wrote the larger portion of this letter, I was unexpectedly called to go up into New Hampshire, to supply a pulpit for one Sabbath, and after my return, for several days I felt indisposed, and so postponed finishing this communication till to-day.

Hoping to hear from you soon,

I am very sincerely & respectfully yours,

David H. Nutting.

D. H. Nutting Esq.

Haverhill, Mass.

Nov. 23d 1867

Recd Dec. 3. 1867

Ansd " " "

Haverhill, Mass., Dec. 6th, 1867.

Rev. N. G. Clark D.D.,

For. Sec. A. B. C. F. M.,

My Dear Brother,

Yours of the 3rd inst. was duly received. In reply I would say that, inasmuch as my brother expects to start homeward early in March, and will probably arrive here in May, it seems best to us to wait until that time, hoping that the way will be made plain for our return to the Central Mission by June or July. In the mean time I will endeavor to find some useful employment in the home field until the time shall arrive for our return. Exactly what or when I know not. I trust the Master will direct me to such work as may be best for his cause, and best for me.

I have no objection, if you think best, to having a copy of my communication sent to the Com. ad interim. But I see no propriety in "asking them to review the case". They have had an opportunity "to free their minds"—let their expression of opinion pass for what it is worth. Of course I would not again offer to join their mission. I have no disposition to crowd myself into a field where I am not wanted. If I had known that their motto was—"_First-class men, or none at all_"—I certainly would not have entertained the thought of going to their mission a moment;—for I lay no claim to belonging to that class. I supposed they really desired to occupy Angora, and would welcome a second-rate missionary physician, as an "_assistant_ missionary" to accompany one of their first-class men to that new and _hard_ station. But it seems I was mistaken. * * . Although the Com. ad Interim may be empowered to accept or refuse men designed for *their* *mission*, I see no reason for allowing them to dictate in regard to what men shall be sent to the Central or Eastern Missions, especially in a case where the members of those missions happen to know vastly more in regard to an individual than they know.

As you say, in these trying circumstances, it is a great comfort to me to have in my hands such unasked-for testimonials from my missionary associates, as those to which I referred you. If my papers, which I left in Oorfa, were here, I could show you many others of like import.

In view of the possibility of my applying to some agent of the Home Missionary Society for an opportunity to preach to some destitute congregation, I would thank you to write for me such a certificate as would be appropriate for me to present.

In regard to the boxes which were shipped to Constantinople, I should think they might be sent down to Smyrna; to be stored in the magazine there until our return. The Com. ad interim would thus be relieved of all apprehension in regard to our ever coming to their mission.

Most sincerely yours,
David H. Nutting.

D. H. Nutting M.D.
Haverhill, Dec. 6, 1867.
Rec'd. Dec. 7.
Ans'd Dec 13.

Haverhill, Mass., Feb. 17th 1868.

Rev. N. G. Clark,

For. Sec. A. B. C. F. M.

Dear Brother,

I thank you for your kindness in writing to me, as you did on the 13th, in regard to Dr. Pratt's letter concerning me and my return to the Central Mission. It was gratifying to be informed of this expression of an opinion which I had supposed he entertained. It seems I was not alone in feeling surprised at the course of the Com. ad interim of the W. T. Mission. By the way, did you send a copy of my letter of Nov. 22. to the Com. ad interim, and, if so, have you received any reply therefrom?

Yours very respectfully,

D. H. Nutting.

Haverhill, Feb. 17. 1868.

Rec'd Feb. 20.

Ans.

1

Haverhill, Mass., March 2nd 1868.

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.

Dear Brother,

When we left Turkey in 1865, we expected to spend only one year in our native land, for the purpose of recruiting health, and preparing for another campaign. But, as you know, through no fault of mine, our stay has been prolonged already to more than two-and-a-half years.

For more than a year past we have been anxiously longing for the time to come when we could return to our missionary work. We have earnestly prayed that all hinderances might be removed. Our faith and patience have been tried, but have not failed. Hope often deferred has made our hearts sick, but still we could not give up all thought of resuming our life-work. Temptations to relinquish the foreign work have beset us—but we have not yielded to them.

Our good Master may have designed all this the better to prepare us for the work He has for us yet to do in Turkey. It certainly has been my constant endeavor, during this prolonged stay in my native land, to improve every opportunity to fit myself for increased usefulness in the mission field to which I hoped to return... It seems to me but reasonable to hope, that, with my past experience, and present re-fitting, I may be enabled to accomplish very much more for the Master in the eleven years to come, should He prolong my days, than I did in the first eleven years of my missionary life.

As you might suppose, therefore, we were very glad to see in the recent letter of Dr. Pratt, indications that the way might soon be made clear for our return to the mission to Central Turkey.

I have not a copy of his letter; but, according to my recollection, he seems to feel that it is very desirable that we return to that mission soon, and to think that the Committee need not hesitate to send us, provided I will consent to go to another station, instead of to Oorfa, and will remain neutral in respect to my brothers' case.

In regard, then, to these points, I will say, first, that we are willing to go to one of the other stations (say, Marash, or Antioch) unless or until, in the judgement of the Mission, the way may be opened for our return to Oorfa. Second, that I am willing to maintain my neutrality with reference to my brother's case. Furthermore, I will say, that, if, upon our return to the Mission, my brother has not already started homewards, I shall endeavor to persuade him to start as soon as possible, feeling that he & Mrs. N. need a respite from their arduous and lonely labors, and hoping that upon due examination being made here, it will be found that his views have been misapprehended.

I trust you will present this matter to the Prudential Committee at their next meeting, and that they will judge best to approve of our speedy return to the Central Turkey Mission.

Most sincerely & respectfully yours
D. H. Nutting.

[P. S. According to your request, I went over to Andover Theological Seminary, on Saturday, and spent two or three hours in conversation with Messrs Gregory and Ward in regard to the climate of Mardin and Erzroom, their desirableness as places of residence, and importance as great frontier mission stations.

Was pleased with their appearance, and hope nothing will happen to prevent their going to those stations. My expenses were 85 cts.]

Haverhill, March 2, 1868
Rec'd March 4
Ans March 4

Haverhill, Mass., March 6th 1868.

[Rev. N. G. Clark, D.D.
Foreign Sec. A. B. C. F. M.]

Dear Brother,

Yours of the 4th, in reply to mine of the 2nd, is now before me. You say—"We wait to hear from you a little more fully on one or two points not covered in your letter"—but do not, as I see, explicitly state what those points are. However, from the conversation we had the other day upon the subject, taken in connection with this letter, I think I comprehend what you desire.

In view of all the circumstances, I do not deem it unreasonable that you should expect me to assent to certain conditions before deciding to send me back to the Central mission. As you say, it would be possible for me to add very much to the embarrassments of the case. If I had been disposed, I could have done so, perhaps to a greater extent, during the past two years, while in this country. I think it must be evident to you that I have had no such disposition. If I could show you the letters which I have written to my brother, during this period, they would afford abundant proof of my strong desire to have him conform to the wishes of the Committee with reference to coming home for consultation and adjustment of difficulties.

Although I may think the majority of the mission may have erred on the side of illiberality, and excessive conservatism, yet I doubt not they have acted conscientiously, and with the highest good of the work at heart. I have none but the kindest of feelings toward them; and, when I am permitted to join them in mission work, shall strive to labor fraternally and harmoniously.

On all subjects at issue between the mission and my brother, I shall be neutral, and, not only do nothing to enable him to remain, but strive to persuade him to return to America according to the instructions of the Prudential Committee; shall not expect to reside at Oorfa, but at Antioch, Marash, or some other station, as the mission shall deem best; and shall consider myself subject to recall at once, on failing to comply with these conditions.

I think we might be ready to go with Rev. Mr. Thayer, and wife, in April, provided Mrs. Nutting, and our children, recover from the whooping cough as rapidly as I hope they may. It would be very pleasant for us to enjoy their company all the way, and we might be of mutual assistance and profit.

Your brother, & fellow-laborer,

D. H. Nutting.

Haverhill, March 6. 1868.

Rec·d March 7.

Ansd March 11th

Haverhill, Mass., March 26th 1868.

Rev. N. G. Clark D. D.,
For. Sec. A. B. C. F. M.,
Dear Brother,

Your favor of the 25th is before me. In reply I will say that I had been hoping my family would be so much better that we might start by the middle of April; but this second edition of winter, we have so unexpectedly been obliged to pass through, has apparently greatly retarded their recovery. Last week our little boy, now 13 months old, was severely threatened with congestion of the brain & convulsions, but is now, I am thankful to say, much better. Mrs. Nutting's cough is worse this week than ever before, and for two days she has not been able to sit up much, and she feels quite discouraged. After your letter came, last evening, we had a consultation, Mrs. N's father, mother, & two brothers being present, and the conclusion reached was this:- It seems hardly probable that we shall be able to start before the first of May. This being the case, I suppose it might not be advisable for Mr. Thayer to wait for us. We regret this, as we had anticipated the pleasure of their company all the way. Of course it is for you to consider whether the disadvantages of his dela would or would not be compensated by his having the company of those who have been over the route, and who could assist him, and his wife, in commencing the acquisition of the Turkish language, while on the way out. If he goes alone, it wil be necessary for one of the missionaries to come down to the sea-port to meet & escort them on to th station where they are to spend the summer: I sho think it might be well for them, and for us also, i we go late, to spend the summer in the Antioch fie at Kessab or Bitias.

Day before yesterday Mrs. N's brother Howard arri from China, having been 66 days on the way, including two weeks spent in San Francisco & vicinity

A few days ago I received a letter from my broth in Oorfa, dated Nov 4th, which he sent supposing it would meet us in Constantinople. In that he spoke of starting homeward in March. Said that all classes, sects, & races, were anxiously awaiting my return to that ci

Is Mr. Thayer now in Boston. I should like to see him.

Yours truly, D. H. Nutting.

Dr. D. B. Nutting

Haverhill, March 26. 1868.

Rec'd March 27.

Haverhill Apr. 14. '68.

C. A. Chapin Esq.

Dear Sir —

Your communication reached me about 6 this P.M., and I immediately telegraphed to Dr. who lectures in Shirley this Evening. As he was intending to proceed to Vermont tomorrow, to visit his brothers there, I feared a letter might not reach him seasonably.

Dr. D. O. [illegible]

This cold weather has given me a fresh edition of my cough which quite unfits me for seeing any one, even at home, else with the greatest pleasure, I w'ld go into the city tomorrow to meet Mr. & Mrs. Thayer. Please give them my love, and say to them that a good Aunt of mine has a dish of Onion Syrup in process of preparation for me to swallow during the night, in order that I may get well as soon as possible.

Very truly Yours-

Mary E. Nutting.

C. N. Chapin, Esq.

Mrs. Mary E. Nutting.

Haverhill, April 14. 1868.

Rec'd April 16.

Blank No. 1. 497

THE WESTERN UNION TELEGRAPH COMPANY.

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O. H. PALMER, Sec'y. 5 430 WILLIAM ORTON, Pres't.

Dated, Bellows Falls Vt 1868

April 15

Received at

To Rev N. G. Clark

33 Pemberton square

If it is important that I see Thayer immediately Telegraph

D H Nutting

10 pd 60

Dr. D. H. Nutting

Bellows Falls, Apr. 15. 1

Rec'd April 16

Dr Nutting

Bellows Falls, Vermont,
Thurs. April 16th 1868.

Rev N. G. Clark D.D. Ans'd 17
For. Sec. A.B.C.F.M.

Dear Brother,

Yesterday P.M. I received a telegram from Mrs. N. in the following words:—(dated Haverhill Apl. 14th, sent to Shirley & forwarded from Groton Junction)— "The Thayer's wish to see you in Boston to-morrow. Go." — She doubtless expected it would overtake me at Shirley, but as I left there at 9 A.M., I suppose Rev. Mr. Dutton thought best to have it sent on to this place. It seemed to me doubtful whether you would wish to have me make a journey from here to Boston 110 miles to see the Thayers. If it had arrived in Shirley (as it ought) before I left, I should have

gone right back to Boston yeste
A.M. As it was I thought it
best to telegraph to you, as fol
lows;- "If it is important that
I see Thayer immediately, telegr
As yet no answer has come.

I should much like to see M
& Mrs. Thayer, and make pla
in regard to our voyage &c.
Where is his place, or where will
he be for a few days to come? I
may visit my sister at So. Ha
and might perhaps see him on
the way, if his home is anywhe
in that vicinity, as I have the im
pression it is.

Please direct letters to this
place, Care of Mr Wm Nutting,
until you hear from me aga

Yours truly

D. H. Nutting

Haverhill Apr. 17. 1868.

Rev. Dr. Clark —

Dear Sir,

I very much regret that my telegram to Dr. which the operator here faithfully promised should be delivered to him Tuesday evening, did not reach him while in Shirley, though he did not leave there till 9 O'clock the next morning. The dispatch reached Bellows Falls, Vt. soon after he did, Wednesday noon, with charges amounting to $2.66 — two dollars of it being for sending it to Shirley from Groton Junction. All this, for nothing, seems too bad.

In reply to your letter received this morning, I scarcely know what to say. I have forwarded it

to Dr. at Bellows Falls, and doubt
not he will write to you immediat
on receiving it. As, in a former
letter, you wrote — "you will now
choose your own time of departu
I had fixed it in my own min
as possible somewhere from Ma
9th to 17th, and made arrange-
ments accordingly. My oldes
brother has planned to com
on from Wisconsin to bid us
"good bye" arriving here the
first week in May, and it
would be a sore disappointm
to him to find that we had
gone then.

Yet I feel very sorry to hav
Mr. & Mrs. Thayer kept waitin
and would not unnecessarily
detain them a single day. T
are probably less used to the
perplexity of delays than we. I
hope they may never have o

experience.

Trusting we each may be guided by Infinite Wisdom to the best possible decision, I am

Very Sincerely Yours,

Mary E. Nutting.

Rev. A. S. Clark.

Mrs. Mary E. Nutting

Haverhill, April 17. 1868.

Rec'd April 20.

Castleton Vt., April 21st. 1868.

Rev. N. G. Clark D.D.

My Dear Brother,

Yours of the 16th & 17th, forwarded by Mrs. N. from Haverhill, arrived last evening. You speak of Rev. & Mrs Thayer's being impatient to be away, and of your anxiety to have us reach our destination & get settled before the heat of summer shall be upon us. I felt desirous of starting in April, but considering the health of my family, it did not seem to me best to start before the first part of May — and we made our plans accordingly. I hope we shall be able to go in the "*Java*" (Cunard line) which goes the 6th, or in the "*England*" (of the National line) which goes the 9th. I expect to be in South Hadley (to see my only sister, Miss Mary O. Nutting) Thursday, — to see Rev. & Mrs Thayer in West Warren, Friday, — and thence proceed to Haverhill via Boston.

Mrs. Nutting & I made the journey from Oorfa to Alexandretta in 1865, starting June 6th and arriving at the sea-port the 24th, stopping a week in Aleppo to rest, without suffering much from heat — and not at all the four last days of the journey, as then we enjoyed sea-breezes. I think that with my experience in travelling, and knowledge of that part of Turkey, we shall be able to proceed from the sea-shore to Antioch, Bitias, Kessab, or Marash even, in June, without danger. It is my present impression, however, that it ma be best for Mr. & Mrs Thayer to spend the heat of summer in Kessab or Bitias — both cool heal retreats near the sea-shore — & in both of the mission owns houses suitable for occupatio Probably Mr. Powers, or some other missiona may be in Kessab, and they could have eve advantage for the acquisition of the langua then that they could have at any other station. I could also leave my family at one of those places, & go on myself if necessary to Marash, or any other of the more remote stations.

By which line of Steamers do you prefer to ha us go? By the Inman, the National, or by 2nd class Cuna By the first fare is $138. in currency, by the 2nd $100. in curr & by the 3rd it is $110. in currency. My impressions in regard to the National line are very favorabl The state rooms are much more spacious than those of the Inman line. Yours truly, D. H. Nutting.

Castleton, Apr. 21. 1868.
Rec'd Apr. 25.

Haverhill, Mass., May 14th 1868.

Rev. Sec. Clark,

Dear Brother,

The amount of the items of expense incurred by me in going to Boston & back with my wife twice, and several times alone, to see to the purchasing of outfit, &c. including what I paid Mrs. Morse, 5 Cambridge St for board, & my visiting Boston several times to consult with the Secretaries concerning my brother's case, & my own; also including our expenses in attending the farewell missionary meeting yesterday; is $29.30. If this is allowed by the Committee Mr. Ward can place it to my Cr. with the Treasurer of the Central mission.

I will send you photographs of Mrs. N. & myself for the mission house, as Mr. Chapin requested.

Affectionately yours,

D. H. Nutting.

P. S. I should very much like a photograph of yourself to take with me to Turkey.

Haverhill, May 14. 1[illegible]8.

Rec'd May 15.

Mr. Ward -

Mersina, Sea port of Tarsus, on the
Steamship "Tibre", June 29th 1868.

Rev. N. G. Clark D.D.
For. Sec. A. B. C. F. M,

My Dear Brother,

I have only time to-day to announce that our long journey of more than 6000 miles by steam — across the Atlantic, through England & France, & over the Mediterranean to its North east extremity — is now nearly completed. To-morrow morning we expect to land at Scanderoon. Thanks to our ever watchful, ever kind & merciful Heavenly Father, we have been preserved from accidents, and sickness. We have had fatigue, discomforts, perplexities, it is true, but on the whole less than we anticipated; and our prevailing feeling has been one of gratitude in view of our comfortable circumstances & successful progress from stage to stage.

At Scanderoon we hope to find letters from some of our missionary brethren, informing us in regard to their plans and wishes with respect to our permanent location. It is our present expectation to spend the remainder of the summer at Bitias or some other place near the sea shore. Will write again soon, D.V. All unite in sending kind regards to yourself, Mr. Treat, & others at Missionary House. Sincerely yours,

D. H. Nutting.

Messina, Sea port of Sicily, on the
Steamship "Ibis", June 29th 1858.

Rev. N. G. Clark D.D.
For. Sec. A. B. C. F. M.

My dear Brother,

I have only time to-day to announce that our long journey of more than 6000 miles by steam — across the Atlantic, through England & France & over the Mediterranean to its North east extremity — is now nearly completed. To-morrow morning we expect to land at Scanderoon. Thanks to our ever watchful, ever kind & merciful Heavenly Father, we have been preserved from accidents, and sickness. We have had fatigues, discomforts, perplexities, it is true, but on the whole less than we anticipated; and our prevailing feeling has been one of gratitude in view of our comfortable circumstances & successful progress from stage to stage.

At Scanderoon we hope to find letters from some of our missionary brethren, informing us in regard to their plans and wishes with respect to our permanent location. It is our present expectation to spend the remainder of the summer at Bitias or some other place near the Sea shore. Will write again soon, D.V. All unite in sending kind regards to yourself, Mr. Treat, & others at Missionary House.

Sincerely yours,
G. B. Whiting.

G. B. Whiting
Port of Tarsus, June 29, '58
Recd Aug 30
Ans Sept. 14

Aleppo, Syria, Nov. 16th 1868.

Rev. N. G. Clark D. D.,

For. Sec. A. B. C. F. M.,

My Dear Brother,

Your letter of Sept. 15th arrived here on the 14th ult. A turn of intermittent fever, followed for many days with severe headache, and facial neuralgia, prevented my answering it immediately as I desired.

On the 9th of October I wrote to Dea. Ward, enclosing an account of the expenses of our party, (Thayers & Nuttings) on the way from America to Turkey. In that letter I mentioned the fact that we removed from Aintab to this station in September.

Soon after my brother left Aintab on his way to the United States, I prepared a circular to my missionary brethren of this Mission, giving my views in regard to our location, and showing the importance (specially on Mrs. N.'s account) of an immediate decision. It soon became evident that the majority of the mission were in favor of our being located in Aleppo. Although, when it was first suggested to us (upon our arrival in Scanderoon) by brothers Schneider and Perry, we felt very reluctant to go ~~to~~ go to Aleppo, yet after more reflection we concluded it might be best.

So I came here in August, and, after spending ten days, partly in doing missionary work, and partly in house-hunting, I found and rented a new house just completed by a native of Constantinople, in the Christian quarter of the city, and near Rev. R. J. Dodds, missionary of the Reformed Presbyterian church, now, since June, laboring here among the Arabic-speaking nominal christians. I then returned to Aintab, and found Mrs. Perry, and my little Mary, both down with fever. After a week, both having nearly recovered their health, I started for Oorfa, it being necessary to pack up and remove from thence my books, surgical instruments, bedding, &c., left there in 1865.

I spent some two weeks in Oorfa very pleasantly, preaching both Sabbaths in the city, and once in Girmish. Pastor Tomas seemed to be doing well, and I saw no evidence of any want of harmony in the church or congregations. Notwithstanding the doctrinal discussions, and the party spirit which for a time prevailed, the work has made decided progress since we left there three years ago; and I know of no station where there is such a demand for the preaching of the gospel on the part of all the people as there.

When it became known that I was to be located in Aleppo, and not there according to their hope, there was an almost universal expression of regret. Nearly or quite all of the members of the church and congregation called upon me, and urged me to defer removing to this city till they could send a petition which they hoped would lead the members of the mission to reconsider their vote. I told them that I had little expectation that their sending a petition would have any effect; and, although Mrs. N. and myself both would have greatly preferred to return to our home in Oorfa, we felt that we must yield to the decision of the mission.

Upon my return to Aintab, it was convenient to spend a sabbath in the city of Birijic, upon the Euphrates. Enjoyed preaching there all day. Found the congregation much the same, in size and appearance, it was when I preached there two sabbaths in the year 1857. I learned that the condition of the church and congregation had much improved since Baron. Egia commenced his labors there, a few months ago. Arrived in Aintab Sept. 14th, and on the 17th started with my family for this city, where we arrived in health and safety on the 19th.

We now find ourselves pleasantly settled in "our own hired house", which seems to us quite comfortable and home-like. We are fast becoming acquainted with the members of the little church and congregation here, and greatly interested in the work committed to our care. I do about half of the preaching; while B. Sarkis, who is for the present acting pastor here, does the remainder. Mrs. Nutting has a weekly meeting at our house for the women, usually attended by about twenty persons, who seem much interested in the instructions given, and in the devotional exercises.

I have rented a small house for Dispensary, and am fitting it up, in a district chiefly occupied by the poorer class of people; and intend to offer them the advantages of good prescriptions and good medicines at a rate within their ability to pay. There are now several European physicians in the city, but their charges for professional services are so high that only the rich can employ them. I intend soon to commence instructing, in Medicine & Surgery, a class of young men, selected from the churches in Diarbekir, Oorfa, Severic, Adiaman, Killis, & perhaps other stations — hoping that when educated their aim will be not chiefly to get rich, but to do good, and help on the work of evangelization in this land.

I like brother Dodds and family much. He appears to be a devoted christian, and faithful missionary. He was until recently located in Latikia, where his associates still are. I think we may be of mutual assistance and comfort to each other. Although his labors are confined to those speaking Arabic, and mine chiefly to those speaking Turkish, yet we shall often, doubtless, be inclined to consult together in regard to the best ways of advancing the cause of our common Lord. He is some five or six years older than I am, and has more than twice as many children; but has been engaged in missionary work no longer than I have I think. He took up and carries on the work here formerly prosecuted by Rev. Mr. Brown and Dr. John Wortabed. His congregation, at present is much smaller than ours.

Our congregation, since I came, has ranged from thirty to fifty at Sabbath preaching services. We are suffering greatly for want of a chapel. For sometime past our congregation has worshipped in Mr. Dodds' chapel. But it is not a good arrangement, for both congregations are more or less discommoded thereby, and, besides, it is not in a central location with reference to the residences of those attending our services — it being in one of the suburbs, while most, or a large proportion, of those speaking Turkish reside within the city walls.

For several years efforts have been made, more or less persistently, to purchase a house suitable to be converted into a chapel, but without success. The brethren tell me that our lamented brother Morgan, when last here, offered to secure for them from forty to one hundred thousand piastres, if they could find a suitable place that could be bought. About a month ago I appointed a meeting of the church and congregation to take this matter into consideration, and a committee was selected to look for a suitable house which could be either rented or purchased. As yet no place in a central location has been found, except a house for sale, containing one large & three small rooms which can be made into one, and would accommodate our congregation and school, very well, for the present. It is within the city walls, and as nearly central as any place we can expect to get. This house is high, well-lighted, and admirably adapted for conversion into a chapel, at an expence of two to four thousand piastres. It can be bought, it is supposed, for eight or nine thousand piastres, which is a very small sum for a house in this great city. The house which was used for a chapel, when Dr. Anderson was here, cannot be bought now for 40.000. It seems to me & to Mr. Dodds, and most of our congregation, that it is a rare chance, and we ought not to run the risk of losing it by delay. I feel confident that if you were here, and knew the circumstances, you would say - buy it at once. Mr. D. pays 2.200 a year for the rent of his chapel. The brethren a few years ago might not have been contented with such a chapel as this will make; but, feeling that the work has suffered much from their being without a chapel, & from moving repeatedly from place to place, they now say that it is much better to purchase this, though not as large nor as good as they might wish, than to continue to rent. When it is filled to overflowing, it can be sold, without loss probably, and another place bought; or perhaps enlarged by purchasing an adjoining house. The members of the congregation are willing to do what they can to aid in buying and fitting up a chapel, but they are few, and most of them poor in this world's goods. Many of those attending our services are from surrounding stations, and have come here only for a short time to transact business, or work at a trade. I think if we could have a grant of 10.000 piastres, we could raise the rest here. I suppose that near 300.000 piastres have been expended in erecting the two churches, & school buildings in Aintab, a city not one fourth as large as this.

In regard to the work here, in general, I am very hopeful. If we can have a good chapel in a good location, and a good working force, I believe, with God's blessing, that within two years we shall see a congregation ~~here~~ of more than two hundred souls. I feel that this third attempt to reach the perishing thousands here with the gospel is to be successful. Almost every day I see or hear something which gives me new hope. Papal influence is very strong.

The Jesuits, or French papists, are building a church which will probably cost 1.000.000 piastres; They have boarding schools for boys and for girls, and a printing press; But the truth is mighty and shall prevail.

"Aleppo has progressed in civilization very much since I was first here, in 1854. ~~Now~~ all of the stations of this mission are connected with this city by telegraphs, while it is connected with Constantinople & other European cities. A line from here to Killis, Aintab, & Marash has just been constructed. We have French & Russian, as well as Turkish posts. A semi-weekly paper, called the "Frat" (Euphrates) is printed here, in three languages, Arabic, Armeno Turkish, & Arabo-Turkish. The streets are being repaved, & widened in some places, & street lamps are being put up. A carriage road from here to the sea port, ~~of~~ Alexandretta, is to be rapidly built."

Aleppo. Dec. 16. 1868
Rec'd Jan. 20. 1869.

Dec. 22. I have delayed sending this letter partly in hope that I might be able to inform you that a suitable place for a chapel & school had been rented. But though constant inquiry has been made none has been found. In the meantime our congregation seems to be increasing. Every sabbath I see new faces. Last Sabbath P.M. I had the pleasure of preaching to a full house. — Bro. Pond and family arrived here on 23rd ult. I sent my servant down to the sea port to meet them. They spent a week here in getting fitted for their long journey. Wished they could have spent the winter here. Mrs. N. joins in sending kind regards. Pray for us. Ever yours, D. H. Nutting.

Aleppo, Dec. 16. 1868

Aleppo, Syria, March 29th 1864.

Rev. N. G. Clark D. D.,
For. Sec. A. B. C. F. M.,
Dear Brother,

Yours of Jan. 29th & Feb. 16th arrived on the 14th inst. — too late to secure the house, for the purchase of which the Com. had voted an appropriation of 10.000 piastres. Just before it arrived the owner had made a contract with a builder for the reconstruction of the house, and the very day before workmen had taken down the main arches of the rooms I had hoped to convert into a chapel, thus spoiling it for our use. I have since had a meeting with the brethren to consult in regard to other places which might be bought. Several had been found, but none of them centrally located, and none that could be purchased for less than three or four times the sum the Committee have voted.

In your letter you say: — "The mission premises now owned by the Board are understood to be quite large, but they may not be suited to the purpose." From this I judge you have the impression that the Board owns a house in Aleppo. The Board does not own any real estate in this city — and never has. The house Mr. Ford & Dr. Pratt lived in was rented for 14 years, but the rent expired three years ago. The place which was used for a chapel, when Dr. Anderson was here, was also rented, for 7 years. Fourteen years ago it could have been bought for 13.000 piastres. To-day it cannot be bought for less than 40.000. The house Mr. Ford lived in could then have been purchased for 20.000. Now not for 60.000. It is greatly to be regretted that these houses were not purchased by the Board then.

Last summer I spent some ten days in looking for a house to rent for myself & family to dwell in. at last I found a new house of six rooms which I could hire for eight months only, at a reasonable rent. Now, as the time for which I took it is about to expire, the owner says I can continue in it another year if I will pay nearly twice as much as heretofore. Not wishing to do this, and not being entirely satisfied as to the salubrity of the location, I have spent considerable time of late in trying to find another house, but with indifferent success. Bro. Dodds also is obliged to change houses. It seems to me that, in view of the loss of time and strength spent in hunting, fitting-up, & moving into houses, it would be really more economical for the board to authorize a house to be bought and properly fitted up, once for all, as a place of residence for the missionary family residing here. Perhaps I may have occasion to allude to this matter again.

[March 31st.] A few words more in regard to a Chapel. The rent of Bro. Dodds' Chapel (which he has allowed us to use for a year or more past) expires the 13th of April. He has taken another house for his boys and girls schools (numbering some 120 scholars) and is to use a room in that for his Arabic preaching services — a room much too small for our congregation. Therefore unless we find a place for ourselves immediately we shall have to suspend our meetings. Last evening I invited some 15 or 20 of the most intelligent & reliable men in our congregation & church to meet at my study; and we spent three hours in earnest deliberation. Four fifths of the brethren concluded we ought to have two schools & two preaching places, in order most successfully to prosecute the work of evangelization in this great city; and they voted to make an attempt to purchase and fit up a place within the city, and to rent, for the present, a place in the Christian quarter of the suburbs. The brethren, although few, and mostly poor, have already subscribed about 8.000 piastres. I promised that the Board would pay two thirds of the expense of buying & fitting up a place, if they would pay one third. The brethren feel encouraged and are taking hold of the matter with zeal.

You inquire whether I would like a medically educated woman to join us at Aleppo, or not. I should, provided she can be accompanied with another good woman to have charge of a girls school here — which is much needed and greatly desired by the people. I believe they both could do a great work for Christ here; and, being company for each other, would feel less dependent upon the missionary family. For some of my reasons for believing a devotedly pious, medically educated woman could do a vast amount of good here, (not having time now to write more fully) I must refer you to the "Nineteenth annual Catalogue & Report of the New England Female Medical College" 12 & 13 pp. I think this large city furnishes a very fine field for such labors.

I would like to give you an account of my recent visit to Adana & Tarsus, but cannot now.

Since writing you last, a son has been added to our family, so now we have two girls & two boys. Three of them have just had the measles, and we were quite anxious about them for some days. It is said ~~that~~ 3000 children have died here with this disease during past few weeks.

Mrs. N. joins in kind regards to yourself and others at the Missionary House who remember us. Do not forget us in your prayers.

Yours respectfully & sincerely,

D. H. Nutting.

Aleppo, March 29. 1871.
Rec'd May 3.
h. July 7

Aleppo, June 2nd 1869.

Dear Brother,

By last post, I think, I enclosed and forwarded to you a note, written by Mrs. N., in which she seemed not to favor young ladies being sent out from America to establish a female boarding school here. I should have accompanied it with a note of explanation, if I had had time to write it befor the closing of the mail.

I wish now to say that I think Mrs. N. wrote as she did, 1st. because she does not think the establishmen of a girls' boarding school here, at present, would great advance the cause of evangelization; and 2nd becaus from what she has witnessed in Kharpoot, and Aintab and heard from Oroomiah and other places, she is thoroughly convinced that unmarried young ladies from America ought not to come out here to labor, unless they can live in families of missionaries who are their near relatives, or come in companies of three or four, so as to be practically independant, as are the Prussian deaconesses. During annual meetin in Marash I heard bro. Trowbridge, and one of the other missionaries, say that they were of the same opinion.

By referring to my letter of March 31st, you will see that I approved of your proposition to send a medically educated woman to Aleppo only upon condition she could be accompanied by another suitable woman to have charge of a girls school, which is greatly desired by the people here — and thus, the two, coming together, would be company for each other, and not feel so dependant upon the mission family. I had reasons for writing as I did. I saw in Aintab, last summer, that Miss H's position was a trying one, and one in which I would not like to have a sister of mine placed. Innocently, and unwittingly perhaps, she was the cause of more or less unpleasantness in the family with which she resided. And if a single young lady were sent here alone, she might find herself in similar circumstances. I think that always two or three should be sent together.

What I wish to say now is simply this. Inasmuch as Mrs. N. does not, at present, seem to approve of young ladies being sent here as proposed, I should prefer that the carrying out of the recommendation of the mission be, at least, deferred for a year or two, and I think none of the mission would object to this.

From Mr. Jessup's letter of Jan. 19th published in the May Herald, it appears that the Female Boarding School in Beyrout, which has such an expensive building, and excellent teachers, does not yet succeed in drawing in city pupils. A school here might perhaps, for a time, have to contend with the same prejudices and obstacles. And it would not be well to sustain a school in Aleppo to educate pupils from other stations, who could be sent to Aintab and educated there more economically.

But in the mean time a graduate of the Aintab school may be secured to open a day school for girls here, and thus prepare a class of pupils to enter a school of higher grade, should one be commenced after a year or two. If two or three young ladies should be sent out, it would probably be advisable for them to spend a year or two in Kessab or Aintab, while learning the language, before coming here to reside, as those places are more salubrious, and less expensive as places of residence, than this.

We are in usual health, and encouraged in our work. Congregation has averaged 150 for two months past.

Yours sincerely, D. H. Nutting.

Rev. N. G. Clark D.D.
For. Sec. A. B. C. F. M.
Missionary House
Boston, Mass.

Nutting
Aleppo, June 2. 1864.
Rec'd July 12.
ackd [illegible]

Mrs. Mary E. Nutting
Oorfa, Jan. 23. 1865.
Rec'd Apr. 18. 65

Oorfa, Mesopotamia
Jan 23. 1865.

Rev. Dr. Anderson. Ack. April 20
For'n Sec. of A.B.C.F.M.

My dear Sir;

Yours of Dec 7. was received last evening, and read with mingled feelings of grief and disappointment – of grief at your apparent ignorance of the true state of the case, and the consequent very evident estimate made of our devotedness and piety – of disappointment in that the question of our making a short visit to our native land should have been to you one of such doubt and perplexity. In the absence of my husband, I feel called — to reply.

And first, I would thank you for your prompt action in regard to the matter of our return home, and for your kindness in informing us of the same. Had Dr. been here I cannot say how the contents of your letter would have affected him, probably less than they have me, as he is one who takes cooler and calmer views of matters than I can, usually leaving himself wholly out of the question. Not long ago, I heard the remark most emphatically expressed by a member of this Mission, one whose opinion is justly held in the highest estimation, that my Husband "both deserv and needed a visit to America more than any other man in either of these two mission I am confident that you have no conception of *his* real need in the case; as, indeed, he took no care to inform you in his letter requesting permission to visit the U. S. A in the coming Spring, supposing that with your knowledge, the least reflection must make the right course as evident to you as to us. — When other members of a Station feel worn-out and unfit for further service they have only to apply to the Physici for a certificate of poor health, which is a sufficient requisite to insure them a Spec visit home, with warmest welcome and tenderest condolence. But to whom shall the Physician apply for such a passport? Who feels *his* pulse and can testify of his need? *When* can *he* be spared?

These eleven years of most unremitting, fatiguing labor, such as would have sent many a stronger man to his grave in half the time, have not left him unscathed. How truly he can say, "in journeyings oft"; far and near; from Aintab to Erzroom, from Tocat to Bitlis; across high mountains and through deep rivers; in storm and shine, day and night. He cannot choose his own time, but, sick or well, must go whenever and wherever called, if it be possible. — I well remember my fears for him on one occasion, when he was summoned from Arganee to Kharpoot by the unexpected arrival of a "Zaptie" at midnight. He had taken his bed the previous day with very hard fever; but the message was urgent for him to hasten on without a moment's delay, and he resolved to start, knowing that it might cost him his life. Hastily girding on travelling apparel, and swallowing a cup of coffee and some gruel, all which his stomach instantly rejected, he started off before the dawn of day to cross the rugged Taurus. What an undertaking for one in his condition! After forty-eight hours

4. of the most wearisome travel in great weakness, he reached Kharpût, when all were very comfortable - Mrs. W. having given birth to a son about an hour after they had despat ed the messenger. This is far from being solitary instance of its kind in our Mis experience.

No other missionary Physician in this land has, or has had, any thing like so extensive a fiel of labor - so many and so widely scattered fa ilies to look after as Dr. has. During his sojourn in this land, he has travelled on foot and on horseback an average of over one thousand miles yearly for their benefit. He has remained constantly at his post of duty, in the very heart of Turkdom, never havi even once visited either Constantinopl or any other sea-port - while every othe member of both these missions, who has be in this country the same length of time ha repeatedly made such visits. Dr. was o appointed delegate to C. on condition of paying his own expenses, and though for several reasons the visit was then really needfu for himself and family, yet professional call in several directions prevented their going.

During all these years, for nearly six months in each, and once for a longer time, I have been left not merely without Physician, but without Husband. No other missionary lady, that I am aware of, has spent so large a proportion of her time _alone_. True, I have had the very kindest of missionary brothers and sisters - though once in Argana, once in Bitlis, and several times in Diarbekir I have been left entirely alone, no missionary brother or sister within several days call. - In this land, it is a greater trial than you can easily imagine to give up one's Husband so often, and for so many weeks and months together. It was during one of these absences that our precious first-born and then only child, whom he left in perfect health, grew sick unto death, he reaching home barely in time to get one sweet look of recognition, then see the dear eyes close in that sleep from which there is no waking. — And, often, since then, have I been left alone to watch for many wearisome days and nights over a sick child. But our Father has dealt kindly and very graciously with us, sparing unto us, _as yet_,

two little ones, the only grand-children of my Parent
whom they are longing to look upon with inexpress-
ible desire. For more than two years past, my
parents have been urging our coming home
as they felt encouraged to do in view of the ve
comforting remark made to them by one of the
Prud. Com. as we were about to embark for
this land - viz. that "missionaries ought to
visit their home-land after an absence of
ten years." It will be a sore disappointment
to them, now that they have waited beyond tha
period, to give up the hope of seeing us. - Yet
they, and we, would cheerfully bear it, did w
feel that by so doing we could better serve ou
ever-blessed Lord and Master, for whom we
count not our lives dear unto us, knowing
that our reward is in Heaven. The on
remaining parent of my Husband, a very age
and revered Father, one year ago on the day
of your National Thanksgiving, from givin
thanks on earth, went to unite in the never-end
jubilee of praise and thanksgiving in the Courts
Above. He has forever passed beyond the reach
of mortal vision. - Had we returned to Ameri
with my brother one year ago last August, as we
had very strong inducements to do, we should have

seen his face once more, and have received from his own lips his parting benediction. The only reason of our not returning then was that there was not time to obtain either the vote of the Mission or the approval of the Prud. Committee. Though we felt sure that, if the reasons for our going then had been known to you, this consent would have been most cheerfully granted, still we chose to abide by the regulations you have given us. — My parents each, have nearly reached the age of three-score and ten, and I greatly fear that if we again delay our visit home indefinitely, they, too, will have passed away.

In regard to this matter, in all its bearings, I would say that we consulted our "piety" before consulting the Mission, or any member of it, and, after prayerful deliberation, came to the decision that it was *right* and *best* for us to go home at the proposed time. My opinion is still the same.

From every member of the Eastern Mission, I can truly say, Dr. and myself have received repeated assurances of warmest gratitude. And knowing what I do of their "piety" I incline to believe it would urge our going, rather than our remaining, even at the risk of a little

inconvenience to themselves in our absence. B
they will, of course, speak for themselves.

It would be vastly more pleasant to return ~~return~~ to our dear native land confident of a sincere welcome from our friends at the Mission House — rather than fearing the doleful words "Would you had not come at this unfortuna time!" — Dr. has now been absent twenty-sev days, and will probably remain away from us much longer. This is his third professional visit to that Mission since last Spring. B to-day's Post, I send him a copy of your letter hoping it may reach him in Kharpût, where so many of the Eastern Mission can read it.

And now, my dear Sir, assuring you that it has been a source of pain to feel obliged to write so much of ourselves, and begging pardon for intruding thus freely on your precious time and thought, allow me to subscribe myself,

Yours most respectfully,

Mary E. Nutting —

Aleppo, Syria, March 12. 1869.

My dear Dr. Clark –

(That you may hear often from this great and wicked city, second only to Damascus in all Syria, I purpose to write occasionally of events that come under my own observation.

And first let me inform you (though not for publication) that on the last Sabbath of the old year, God gave us another dear little boy, so that, "Father and Mother" included, we now number seven – six on earth and one in Heaven. We have with us two little girls, Nell and Mary, eight and six years of age, and two little boys, Georgie, two years old, and baby Charley. Our chief desire and prayer for them is, that their names may all be written in the Lamb's Book of Life.)

Perhaps some who read your little paper, would like to know what we saw in the streets of Aleppo, not long ago. At one of the corners, we came upon a noisy crowd of men, women and children, gathered there to gaze upon a criminal, who was being marched through the city, attended by a guard of soldiers. We, too, stopped for a moment, and saw the prisoner, who was stationed in the midst of the crowd, seeming wholly indifferent as to his position, and the sad fate which so soon awaited him. But what most attracted our attention, was a large card, hanging from his neck, upon which was written *his accusation* in Turkish, Armenian, and Arabic. It was written in these three languages, and in large letters, so that all the people might read it. He had killed his own brother, and in a few hours was to be beheaded for the crime of murder.

And then we thought of that "old, old story," which tells us of the dear Savior, who, when he hung upon the cross for our sins, "had, over his head, *his accusation* written in Greek and Latin and Hebrew, This is Jesus, the King of the Jews. And they that passed by, railed on him, wagging their heads, and saying, If thou be the Son of God, come down from the cross."

Thus was the blessed, sinless Savior treated like this wicked murderer. And all this shame he endured for you and me, dear children.

Ever your friend,
Mary E. Nutting.

Rec'd Apr. 30.

Aleppo, Syria. May 21. 1869.

My dear Dr. Clark,

Your kindly reply to a former letter emboldens me to write again - nothing for publication however, but to aid you, if possible, in the matter of judging what is needed for Aleppo, and what is not.

When we left America, the Young Ladies of the "Bradford Academy Missionary Association" gave me money for the education of a girl, from our own Station, in the Aintab School. On coming to Aleppo, it was my first work to visit the families of our Congregation, in order to select a promising girl for this purpose. You can judge of my disappointment when, after the most thorough search, I was compelled to admit that not one such could be found. In the first place, there are very few girls in our Community, a large proportion of which is composed of men whose families reside in distant towns or cities. And secondly, these few are scarcely old enough to be even in the ABC Class of a Primary School. For admission to the Aintab

School; a "girl must be thirteen years of age, must know how to read and write Armeno Turkish and Armenian, must pass examination in written Arithmetic to the end of the first four rules, must be prepared in the small Geography, and must have translated at least one Gospel into Turkish from the Armenian." From this you will see that all hope for Aleppo in this direction was cut off for, at least, some years to come. Since then, I have selected a very promising girl from Aintab, hoping that by the time she has finished her course of study, there will be a class of girls here ready for her to teach, and that she will be ready to teach them. This she promises to do "if it is the Lord's will." She wishes "to be employed in His service", and this too, is her good mother's prayer for her.

I do not think it would be wise to send out ladies for Aleppo at present, if ever. But a good preaching place is greatly needed now, and a good preacher in it. Every Sabbath, we feel this more and more strongly.* - If I had time, I would tell you of schools already established here, one by the Reformed Presbyterians, another by the Papists, in which French, English, music and embroidery are held out as inducements for pupils to enter. But enough for today.

Very Respectfully Yours, Mary E. Nutting.

* Last Sabbath many stood out in the court during the entire service, for want of room inside.

Miss M. E. Nutting.
Aleppo, May 21. 1869.
Rec'd. June 21
28

Oorfa Mesopotamia March 2. 1860

Rev Rufus Anderson
Sec. ABCFM.
Dear Sir.

I wrote you in July or August & intimated that I should soon write again. hoping to write from Adiaman where I was just about to go. We went to Adiaman Aug 19. & did not return until Nov 24. but though so long there I could find no time to write. Preaching six times a week regularly & a lesson in Exegesis for the greater part of the time daily to two promising men. together with building a chapel 36 ft x 18 & a summer residence for missionaries adjoining the chapel. 23 x 23 left little time or strength for letter writing to any one.

The work at Adiaman goes steadily & surely forward. The congregation has nearly doubled during the year. averaging about 60 while we were there — Just before leaving about the middle of November I organized a church of 6 male members. who give good evidence of being the children of God.

I wrote you in my last that the experience of three summers had fully satisfied us that we ought not to spend another in Oorfa. & all the members of our mission were of the same opinion & for that reason approved of the request made by the Oorfa station for an appriation from the Board of $350 for building a summer house, well knowing that there are no native houses in Adiaman in which an American could live. The appropriations have now come & I find nothing allowed for building at Adiaman. I am greatly surprised, for I know $400 was allowed for a house at Kessab & another allowance for Bitias for the Antioch missionaries. & the Prudential Committee cannot be ignorant that a summer retreat is much more necessary for the Oorfa Missionaries than for the Antioch - because the average heat of Oorfa in the summer is from 15 to 20 degrees greater than that of Antioch. If we had the climate of Antioch I would not think of desiring a summer retreat - for there would be nothing to retreat from. I think there must be some mistake on the part of the Prudential Committee - some forgetfulness of the locality population & climate of the different stations & outstations. If we cannot have a house at Adiaman we shall be obliged to flee out of our field in the summer & throw ourselves on the hospitality of some cooler station. The house 23 ft square which I spoke of having built is only four walls of unburnt brick laid up with mud, & covered with a roof. So much it was necessary to do last Fall in order that it might be completed in the Spring so as to be ready for summer. I am in debt for the amount already expended. & $350 will not cover that & what is necessary to make it complete in the plainest manner. But I will not ask for more. This much I ask as indispensably necessary.

Respectfully Yours

Geo B Nutting

I fully concur with Mr. Nutting - as to the necessity of a summer house at Adiaman - Not to have it will be seriously to risk the lives of the Oorfa Missionaries - G. H. White.

Rev. Geo. B. Nutting.
Oorfa, March 2[illegible]
Rec. [illegible] 4, 18[illegible]

Ack. [illegible]

Adiaman Koordistan. Turkey. July 30. 1860

Rev R Anderson Sec ABCFM
Boston. Mass.

Dear Sir

Yours of May 15 reached me here the 20th inst.; & with how much satisfaction I learned by it that $350. had been appropriated for the Summer House in Adiaman, you may perhaps be better able to judge when you shall have reached the end of my present communication than at present.

You may perhaps recollect, or find by reference, ~~that~~ about a year ago in a letter to you I intimated that in my next I should probably make a suggestion which I had long had in my mind to make. That suggestion I have only now found opportunity to make through constant occupation in direct missionary work which has left neither time nor strength for writing letters; & now had not but that the conviction of its important bearing on the missionary work has so increased & strengthened that it seems to me more necessary to write it than to spend the time in doing any thing else.

The suggestion is this, that Adiaman should be the station of the Oorfa missionary or missionaries. & Oorfa merely an outstation.

By referring to your German map you will perceive that Oorfa, Adiaman, & Severek the three principal places in our field, are nearly equi-distant from each other forming an equilateral triangle Severek being the N.E. & Adn at N.W angle, & the only reason which has at all in the

two years that I have had the matter under consideration;
come into my mind in favor of the occupation of Oorfa as the
Station rather than Adiaman is that it is a much larger
city than this the entire population being as 4 to 1. & the
Christian populations being in about the same ratio.

In favor of Adiaman for the more permanent resi-
dence of the missionary or missionaries the following
reasons have occurred to me.
of the Kuzzul Bash Koords in
1. The number + condition
Adiaman & vicinity taken in connection with the nominal
Christian population more than balance the nom! Christian
& hopefully accessible other population of Oorfa & vicinity.
The Christian population of Adiaman is 450 houses = 2250 souls
& in 44 villages between this & the Euphrates on the East & S.E.
are 177 Christian houses. & in four villages to the west 55=[illegible]2=1160 s.
making the total Chr. pop. of Adiaman & vicinity 3410
against 10. to 12000 similar pop. in Oorfa & vicinity.
The Kuzzul Bash population in Adiaman itself I find it dif-
ficult to ascertain, some reporting it as more than the
Moslem, others much less. & have estimates ranging from
500 to 1500 souls. Take the lowest, say in A. 500 souls
A year ago I wrote down from the mouth of Nerse one
Firmy The. class here, who has lived for 10 yrs in one
of their villages. & has travelled on business much
among them, the names & population of 37 villages within
25 miles of this in the mountains to the N.W. N. & N.E. besides
a tribe called Gurcher who live in tents of which they have 300.
In these villages, most of which he had visited, are 2213 famili
including the 300 just mentioned. From others I have written
the names of thirteen other villages to the East & S.E. numbering 670 famil

thus making a total of 2883 Kuzzul Bash families within a day's journey from A. & many of them within 1 or 2 hours ride. These would give 14415 souls & adding the 500 in Adiaman about 15,000. I have no doubt there are other villages whose names I have not yet ascertained to the S. & S W. & that the population of those I have written are not [illegible] different from the figures above.

// Who these Kuzzul Bash are descended from it is difficult to say. There are traces among them ~~them~~ of a Christian origin; at least they have many sayings ~~among them~~ which strikingly resemble various truths of revelation - such as the duty of humility, which is constantly inculcated in the songs & hymns which constitute their worship: forgiveness of injuries, however great, if the one committing the injury openly confesses it to the injured party; which I have been repeatedly assured not only by themselves, but by others is actually their practice & by custom has all the force of a law; so that if a man's own son has been killed, the murderer cannot be punished if he comes & confesses his crime. They call Christ the Lion of God, & in one of their hymns, which I will endeavor to translate & send you before long, occurs a line in allusion to it, which seems also to point to the atonement - "We have drunk the Lion's blood, We have entered the narrow way". They say, also, that all nations shall at last embrace one faith, that the wolf & the lamb shall dwell together, & that from their remotest ancestors it has been handed down to them, that in the last times a Christian teacher shall come to instruct them in the true religion. //

4

You have had accounts, at various times, from Mr Dunmore, of individuals of this sect in the region two or three days North of this & near Kharpoot, who had received the Gospel; & from the first of our visiting Adiaman I have been aware that there were Kuzzul Bash in this vicinity ~~who were~~ dissatisfied with their own religion. & feeling after the Gospel. Now I feel justified in reporting what I believed to be the truth, that this feeling of dissatisfaction with their present rites, & longing for the real truth of God, is very widespread in the villages of this district. I rejoice in being able to give you occasion to joy with us, & on our behalf, that God is wonderfully preparing his way among this interesting people, & that there are unmistakeable indications that his set time has come for us to preach the Gospel in all their villages.

After our meeting at Marash I started for the meeting at Kharpoot as delegate, but my way being Providentially hedged up, so that it became impossible for me to reach the meeting in season, I turned aside to this place, & on the very day of my arrival, Saturday, was informed that Kuzzul Bash from several places had been for a long time awaiting my arrival in Adiaman, wishing that I would visit & preach to them, & that only an hour before [illegible] men from the village of Farkican, six miles N.W. had been inquiring for me, & had left word that I must certainly visit them.

Accordingly on the following Thursday with Harsis, ~~above mentioned~~ I started for a short tour among them; & in the course of that ~~the~~ following day visited four villages, & spent the night in one of them, with the chief of the tent dwelling tribe. I found matters as had been represented, only more favorable. //

// In three of the villages the people listened with interest, & expressions of approval & assent, to various portions of scripture which we read & explained to them. And the chief, Ali Mulah, in whose spacious black tent, 70 ft in length by 25 in width, we spent the night, informed us that they were waiting for the Gospel, & were convinced that the time long // prophesied of was nearly complete. He said, what I had before heard, that having become dissatisfied with their own religion ~~professed~~ religious teachers, who are called Fathers, he himself, & about 200 others, had demanded of their teachers that they should bring forth their book, from which they professed to teach, ~~them~~, & read openly from it & teach them to read it; & On their refusal to do so had publicly renounced them, & now no longer consulted them or went near them at all; and ~~that~~ they had bound themselves to each other by a solemn promise not to drink any intoxicating drinks (to which they had been formerly immoderately addicted) to practise their public worship openly, instead of secretly as before, admitting any person of any faith, to behold it, & not to rob or murder. //

// In the evening the men & women assembled for worship in the tent of the chief. Their worship consisted of hymns accompanied by the Tambour to which they kept time by the motion of their hands & feet, as they moved slowly, in single file, around the central space. In the movements of their hands & feet they reminded one of the sect called Shakers. At the conclusion of their worship they kissed each other, both men & women, but in a modest manner, & several of ~~them~~ the men also kissed me on the hand or arm. Formerly they allowed no one of other sects to witness their worship, but now any one may do so who wishes.

Friday I visited the Dada, or Father, or religious teacher of these people. I found him a greybearded, but not venerable looking man, of medium intelligence, & disposed more to complain of those ~~people~~ who had deserted him & no longer brought him offerings of cattle, ~~&~~ grain, & wine, than to listen to the Gospel. I advised him to comply with the reasonable request of his people & show to them the book on which their religion was founded. He said they had a book, but that it was in the hands of his superior who resides about 25 miles to the north. //

From Farkican 6 miles N.W. from Gebali the same distance N.E. from Caimur 15 miles N.E. from Heni 25 miles N.E. from Alifi 6 miles S.E. // persons of this sect have attended at various times our meetings here in Adana have listened with attention, & in one case at least, ~~Caimur which contains from 350 to 400 houses~~, have with tears express their earnest desire that this same Gospel might be preach in their village. ~~And~~ Almost every day, from all quarte we hear of this preparatory movement & awakening among the & they say: "Only let the Sultan give us a ~~as~~ Firman, as he has the Protestants from the Armenians, ~~that~~ we shall not be molested for our religion, & we will obey him in every thing else, paying all our taxes, & no longer rob & murder, as we have done". "We would ~~not~~ fear the Mussulmans if it were lawful to fight, for we are stronger than they, & they could do nothing in the mountains but the Gospel ties our hands, & forbids us to use such weapons, & therefore we want a firman".

Though, according to the present laws of the empire, there is perfect liberty to preach to them, & perfect liberty for them to receive the Gospel, I have thought best to write for a special charter mentioning the Kuzzul Bash by name, & as soon as it comes there will be only the want of strength or of money to prevent

ner immediately commencing labor among them.
The moslems do not consider them as moslems, & the only reason why they should oppose their evangelization is that now they have often opportunity to oppress them in various ways, in respect to taxes, &c., & they fear that when they become Protestants we shall inform the powers above them of their oppressions & bring them to punishment, or prevent them.

The force of this reason depends upon these three things. (a) The K.B. in this vicinity are more numerous by some thousands than the Christians of Oorfa vicinity, & more accessible than the non-christian population of that region. (b) They are not in one or two places as at Oorfa, where they are all in Oorfa & Germish a village only six miles distant, but in more than 50 villages each one of which must have its teacher & be sometimes visited by the missionary, so that though a native pastor might superintend the work in Oorfa & Germish, he could not so well do it here, nor could a missionary residing there superintend the work here. (c) Though some of the K.B. understand Turkish the great majority do not, & therefore a missionary should reside here that he may learn the Koordish language & translate the Bible into it. (d) Native helpers understanding Koordish must be selected & trained for them. All the Armenians here understand Koordish but not in Oorfa, therefore a missionary should reside here, that from the Armenian Protestant ch.h & congregation he may select & bring forward preachers & school teachers for these villages. It w.d be utterly impossible in Oorfa. (e) A missionary should be near especially at first that by his influence he may as much as possible repress persecution & secure to them the religious liberty promised by the charter of the Sultan.

II. Behesne now an outstation of Aintab, & containing a population about the same as Adiaman, the Christian houses being perhaps a little less, is only eight hours west of this by a good & constantly travelled road while from Aintab it is three times the distance, & also from Oorfa; & Jibbin a recently occupied outstation of Oo. is only two hours from one & six from another outstation of Aintab & could be visited by a missionary from Aintab in connection with those ~~other~~ outstations with scarcely any additional expense of time or money, while from Oorfa it is two full days journey & entirely out of the way of its other outstations so that to visit it from Oorfa requires always a special journey of two days out & two back. If Adiaman became the station it is proposed & I think no objections would be made by any one that Behesne should be transfer to the care of the Adiaman missionaries, & Jibbin to Aintab which would result in much more frequent visitation of both places, at less expense.

III. In superintending Severek from Adiaman the distance is about the same, i.e two days journey, as from Oo, but there would be this advantage in the former case that on the road between Adiaman & S. there are several villages which will eventually become outstations, one of them forming just ~~the~~ a "halfway house", which could thus be visited in going to & from S. while between Oo & S are none at all.

IV As Oorfa cannot be occupied during the summer, if w still attempt to make it the station & Adn the outstation & summer retreat the result is that for each missionary family there must be two houses of some sort, one in each place. or supposing, as seems now most probable, that Mr Goss should be my associate & should remain single, there must be a complete house with all its appurtenances at Oorfa, & one also in Adiaman. & either two sets of cooking utensils & most necessary furniture, or the expense & trouble of constantly transporting them back & forth every year. Whereas if Adiaman shd be the station so long at least as Mr Goss shall be my associate the present house in Adiaman ~~with~~ completed with the $350 now appropriated will be sufficient in A, & in Oo, a single room connected with the chapel, (I am now the owner of two such there) will sufficiently accommodate one of us when we make a visit of two or three weeks at a time twice or thrice a year; which wd make a great difference in expense. & in trouble of packing & moving & hunting after necessary things, which are, now, often in Oo when wanted in A. & in A. when wanted in O-o.

V. Adiaman is in every respect both as to climate. & scenery variety of products for the table, fuel, & expense of living in general, preferable to Oorfa as a residence.

I mention this last not as of very great importance much less as of the chief importance, but that you may not be in doubt in respect to the true state of the case. for I feel well assured that both yourself & the Committee are more disposed to consider such a thing important, ~~other things being equal~~, than we are. With this view of the case I submit the matter to your consideration hoping for an answer by the 20th or 25th Nov.

My wife reminds me to say that you should not think that we are discouraged in regard to the work at Oorfa, or not interested in it & in the church & congregation there. This is the furthest possible from being the case so far, that the work for two whole years past has been steadily increasing in interest & hopefulness & never more so than since the commencement of this year. So that it is with positive pain & sadness of heart that we think of no more residing there, & it would with a feeling of great relief if we could be convinced that permanent residence & labor there until death is consistent with our duty to "use all lawful endeavors to preserve our own lives & the lives of others" so as "to finish" our "course with joy & the ministry received of the Lord Jesus to testify the Gospel of the Grace of God" to the greatest possible number of those in ignorance.

Indeed it is true of every place where we have labored that we leave with reluctance, & lament that we cannot stay to the end of our lives in every place, or multiply ourselves so as to preach in all at once to the end. But as we cannot do this we are bound to consider earnestly how & where we make known for the longest time & to the greatest number the Gospel concerning God.

And now I must pass on to other matters though my letter already grows tedious.

Soon after the annual meeting of our mission last year I wrote you making some inquiries which I hoped you would answer by some suggestions to our mission in respect to making changes, without waiting for the opinion of the Pr. Com. in regard to such removals, & other things in which it seemed to me from the actions of our mission, & the N. mission formerly, that there was a misunderstanding in regard to the design of Mission meetings & the power entrusted to them. I believe no notice was ever taken of the letter at least no allusion to any of the inquiries contained in it has appeared in any letter to our mission previous to our recent meeting. It seems to me still after a year & a half that some at least of the matters in that letter were & are worthy of notice in a letter to the mission or to both missions. & that great evil is liable to result every year. as has certainly been the case in two instances in my short experience. from a mission's being allowed to vote a missionary from one station to another absolutely without consultation with the Pr. Com. Pardon me therefore for once more alluding to it.

This reminds me that in the letter referred to something was [illegible] written in regard to the action of the meeting at that time & the ground taken by a member of the mission that he would in no case remove to a certain station to which the mission wd have voted him; that he would sooner give up the missionary work & return to America than remove under two years. I think I did not even mention the initials of the person's name, if I did or did not, the brother referred to informs me that the statement was not as it was reported to me, but that "if the *mission voted* him *away in such a manner* as *implied* a *censure* of *his past course* he wd not go &c I cheerfully make the correction & hope it will correct the impression in your mind whether respecting a known or anonymous person.

I have been surprised as well as disappointed at the opinion of the Pr. Com. respecting my brother's location. & feel sure that in less than one half hour's conversation with you on the subject with the map & the facts before us. you would be of the same

opinion as I am constantly confirmed in whenever I refer
to the subject that neither on the grounds you mention or on
✓ any other grounds is it best for Dr N. or for the interest and ad-
vancement of the cause of evangelization in Eastern Turkey
that he should reside either in Diarbeker or Erzroom.
You say that Dr Haskell can supply the Assyrian mission
as he may very likely reside in Mardin. & Dr West & Dr Nutt
must supply all the N. A. Mission East of Cesarea & Yuzg
Then we understand your letter to say ~~that~~ if Dr Haskell re-
moves to Mardin it will be still more impracticable or
undesirable for Dr N. to remove to Oorfa. but it must
have been a slip of the pen, or else you forgot that Mardin
is two long days nearer to Diarbeker than Oorfa is, [illegible]
four days nearer it than H. is to Oorfa.
You give my brother his choice of Diarbeker or Erzroom neither
of which is adapted to his constitution. Erzroom being far
worse than Diarbeker for one predisposed as my brother is
to consumption. Erzroom & Bitlis are the two last
places in the ground occupied by the Board among
the Armenians I shd. recommend on the score of
adaptation to hereditary constitution. though for others they
may do very well & be specially adapted. And
in regard to working, if my brother is to attend to
the medical necessities of Arabkir & Kharpoot stations
he might far better be in Oorfa or Adiaman than in
Erzroom for two reasons. 1. From Oorfa to Arabkir is 6 day
& also the same from Oo. to Kharpoot. From Erzroom to
Kharpoot is six days, & to Arabkir more than that but
how much I cannot certainly say. But the road from
Erzroom to either H. or Arabkir is far worse than fr

Oorfa to either place. & in winter often for a long time absolutely impassible. but never from Oorfa unless for a day or two once in 20 years. From Adiaman to either place is only 4 days, mostly an excellent road, none so bad as much on the E. road.

2. Neither in Oorfa or Adiaman would Dr N. or Mrs H be obliged to learn Armen which they must do in Erzroom or Kharpoot, or Arabkir.

In Adiaman if necessary he could go to Marash in three days, & Aintab in the same time - & in four to Diarbekir. It might be necessary to visit the two former places, if Dr Pratt should not return to Aleppo, or if Dr Goodale should remove to Hajin. But the best place of all provided it is not a specially insalubrious climate from some local cause of which I am not informed whether it is or not, is Malatia where is a Christian population of 7000 souls, understanding Turkish I am told better than Armenian, & which is two days distant fm & central to, Arabkir, Kharpoot, & Adiaman. If one of the three missionaries at Kharpoot say Mr Barnum could be associated with my brother at Malatia (provided it is not unsuitable as to climate) it would seem to me to be just the thing for all.

I ought to say that though I highly esteem Mr Walker I am aware that there is such a wide difference of natural temperament in the two that they never can unless in the Millenium labor easily & pleasantly together. I mention this the rather that I know my brother has never heretofore alluded to it in any communication to you.

I would prefer my brother as an associate to any other person. & I think he would ~~do~~ the same by me. but ~~we are~~ ~~contented~~ to live apart if we ~~can~~ more promote the cause for which we first separated, thereby. If not why should we not be together?

I feel anxious for David's health, more than he does himself. If he could be located with me I think he would humanly speaking live longer, more usefully & happy than anywhere else, & which is not wholly unworthy of consideration other things being equal or nearly so, & he wd be the last to desire or consent to it on any other supposition it would afford to our dear aged Father near 80 years of age so much comfort to ~~[illegible]~~ know that his two youngest sons were together.

And now I must bring this long letter to a close asking pardon if anything in my words has ~~seemed~~ censure of your judgement or decision for whom I have the deepest respect. desiring my respectful salutations to your wife in which as also to yourself my wife joins, & particularly requesting that on the evening you receive this you will in your family devotions offer one earnest prayer for each of us & our little boy of six months, & for all these people, especially the Kuzzilbash.

Geo B Nutting

Adiaman July 30 1860

Rec'd Sep. 19

3 leaves

Ack'd Jan. 17, 1861.

Rev. G. B. Nutting

Removing of Station

Oorfa Mesopotamia Jan. 12 1861

R. Anderson DD Sec. ABCFM

Dear Sir

Yours of Oct 31. came to hand the 7th inst. & as there will be a post to Aleppo next week, & not again for two or three weeks, I reluctantly take time today from more interesting, & it seems to me, important work, to answer it. In the first place, as you seem to have had such representations made to you, in regard to me, as to give you pain & sorrow of heart, I rejoice to be able, with a good conscience, to say that they are (by whomever made) *misrepresentations*, & that, so far as the matters alluded to in your letter are concerned, you only need to know the truth concerning the state of my mind in relation to the Word of God, & my appropriate work as a missionary, to relieve your anxiety. I know not who has been making representations to you in regard to my belief, or practice, but have no doubt, from the tenor of your letter, that you have been in some way led to suppose that my course is such as is producing, & likely to produce divisions, among the Protestants in these parts, & to divert their attention, from those things which concern their salvation, to unprofitable speculations, & discussions. I wonder & feel grieved, though not for myself, but for them, that any of my missionary brethren should, & that without any intimation to me of any such intention, thus represent me to you. For, if they were such as have had an opportunity to know me personally, & as a missionary, my habits of thought, & method of preaching & instruction, I see not how they could have *honestly* done so; & if they were such as have not had such opportunity to know me, they ought, at least, to have first assured themselves thoroughly that they were not mistaken in their impressions.

With the view of setting you right in respect to myself, & explaining how, & why it is that, ~~to me unknown~~ without my knowledge, such misrepresentations have been made to you, I will do violence to my ow feelings, & write at length about myself. viz.

I. I have adopted no new views in regard to the two points as to which I am charged with heresy, since my coming to this country at first ~~seven~~ eight years ago.

II. I have only _twice in these eight years_ said anything in public which has been judged by any missionary _peculiar_ in respect to either of the points in question, & then only indirectly, & without the least thoug of teaching heresy. The first time was soon after I commenced preachin on the Sabbath in Turkish, in March 1854. when in expounding, very cursorily over the 1st. ch. Romans, in connection with verse 3rd, I remarked "It seems from this verse that it was only according to the flesh that he was of th seed of David, for he is said to be according to the Spirit of Holiness the Son of God". In returning to our houses, after meeting, on that occas Dr Pratt enquired of me something like this, Did you mean to deny, in your re mark "only according to the flesh" &c that Christ had a human soul? I replied that I did not understand the Scriptures to _affirm_ any such thing. He offered some further ~~remark~~ to the effect that it was said of him that "he increased in wisdom & stature" &c to which I replied that I supposed those words referred to the outward manifestation &c. & hastened to dro the subject. for from the first that I ever heard any question raised in regard to the constitution of Christ Jesus. (in Beyrout in April 1853 at Mr Hunters supper table) I had felt a kind of horror at the very mention of such a subject of speculation. It seemed to me then, & does to the present day, a kind of profanity, worse than mere idle curiosity; an attempting to sol or pry into a matter, which it was never the design of God that one should investigate, & which he has not revealed, _because it was not ~~proper~~ necessary that we should know_. That is the extent of my preaching on that point, & I do not think I have ever asserted so mu as the words above quoted commencing "It seems" – ending with "Son of God"; in publ

(3rd page) with the above exception
from that time to the present; & no missionary has ever intimated to me that any thing I have ever preached, or taught, conveyed a wrong impression in regard to that point. The only times, ~~to which~~ to my recollection, since the one referred to, that, even in private conversation with any of my brethren in the mission, or with any missionary, any allusion however slight has been made by me to that subject, are f: When Mr Williams, on his way to America, last Feb; spent a Sabbath with us, Dr Nutting being also then present. Mr W. took up a copy of the Independent, & in his abrupt way said, What do you think of Beecher's Sermons.? I replied that I had hardly had time to read a single one of them - & had never heard him but twice in America. He then referred more particularly to some sermon of Mr B's in which he touches on the point in question, a sermon I had not seen, & dissented strongly from Mr B's view, as there presented, saying that it was the old Monophysite error, &c - & read some review & criticism, in an Editorial of the Independent, of the sermon referred to - I simply remarked that, in my view, it would have been much better if all forms of expression which human wisdom had devised & proposed in regard to this, & other points not clearly, & indisputably revealed, had been omitted from our creeds, & that we should be content with the words of Inspiration. Mr W at once showed a disposition to dispute in favor of creeds, in their being orthodox, & I to take the ground that, so far as any creed attempted, by humanly invented forms of expression, to make any doctrine more definite than God's words had left it in the Bible the influence was evil, upon the church, as well as the world. & that it was desirable to have church creeds confined exclusively to the words of Inspiration -
I recollect his asking me "Don't you accept the Apostles creed" & that I said I don't know what it is" - & upon his reading it, that I answered "If I understand it rightly, there is nothing in it contrary to the teaching of the Bible":
In this conversation, which lasted perhaps half an hour, several points of doctrine were touched upon by Mr W catechetically, as Do you believe so & so - to which I answered in the words of Scripture, but, finally, cut short the conversation by saying "There is no profit in disputing, especially with one who gets so excited & gesticulates so much as you do"; & at my request, or his own impulse, Dr N. commenced a tune on the Melodeon

& the subject was not again alluded to, by either of us. All that I said at that time to Mr W.; in regard to what he called the Monophysite error, to the best of my recollection, was the general expression above, in connection with the allusion to Mr B.'s criticised expression in the Independent. Some months after, after our Annual meeting in Marash, in May, Mr. Sch asked me to come in to Mr Whites room, for a little private conversation, &, in presence of Mr White, said he hoped I would not take offence at what he was about to do, for that it was with the most kindly feelings, & Christian affection that he did it. &c &c; & then proceeded to inquire my belief in regard to three points, 1st. Humanity of Christ. 2. The Trinity. 3 The Atonement. saying that he had had conversation with Mr Williams about me. & that both he & Mr White thought that if my views were such as had been represented, they were very different from what the members of the Board which sent us out held, & such as if known to them would lead to my recall - or something to that effect.

I replied that I was perfectly willing to have every one at home know my beliefs, & that he had no reason to fear offending me by inquiring my belief. In regard to the first point, I said that I did not feel clear either to affirm or deny that the form of words frequently used "perfect man, & perfect God or that Christ had a distinct, & separate human soul, with all its faculties as well as a human form, conveyed the true idea which the Scriptures designed to convey. & that I therefore said nothing about it except that we should confine ourselves to the language of Scripture.

2. That as to the second question, whether I accepted the doctrine of the Trinity, as commonly held, & understood among Evangelical Christians, It seemed to me very difficult to determine what was generally understood, & that there was actually much difference in the belief of Evangelical Christians on the point, that some seemed to have ideas in regard to it evidently contrary to Scripture, & that the greater part had no belief which they could state in language intelligible even to them that I believed & worshipped the Father as God, Jesus Christ as God & the Holy Spirit as God & conceived of them as one. but ~~manifesting the~~

manifested in different ways, offices & relations, to man, & to time.
3. In regard to the Incarnation, & Atonement, the question was only I think in regard to its *design*, or *necessity*. to which I replied that we could use no clearer language than what our Savior himself used "To this end was I born & for this cause came I into the world that I might bear witness to the truth. & I have finished the work thou didst give me to do. I have manifested thy name," &c & those other words of inspiration Rom 3.25-6 where it is twice declared that though his work was in general to testify to all truth concerning God, it was *more especially* to testify that he is righteous, or holy, even in forgiving sin. That the necessity of the atonement was lest man or Gods other intelligent creatures should doubt his *holiness* if it were not so manifested, & also that its effect was necessary on the sinful man who was to be turned from sin to holiness, *not only as a manifestation of love*, to melt his heart, but of *holiness* to *show* the *beauty* & *necessity* of *holiness*.

This was the substance of my conversation at that time with Mr Schneider & Mr White.

All that I have ever said in public, in regard to the Trinity, was at Aintab in June 1859. in making some remarks introductory to a missionary sermon founded on the last verses of Matthew, I said that "In general they were commissioned to teach to men all that the Bible reveals concerning the Divine Character, but *particularly* as the "therefore" of verse 19 indicated they were to teach that He, who had, by so many acts of tenderest compassion towards the poor & despised, & sick, & sorrowful, & by his sufferings unto death, been manifested to be infinite in mercy, & holiness, was also infinite in power to execute fully his merciful desires – & that they were to baptize those who had been thus instructed in regard to God, as manifested in his works of Creation, ~~Incarnation~~ Atonement, & Application of the Atonement, as *a seal* of *their faith in God thus manifested*." After the sermon two of the members of the church came into Mr Schneiders room & inquired of me whether I ~~intended~~ meant to be understood that the doctrine of the trinity, as commonly stated, was not true: & I answered, that I did not understand what they meant

by the technical terms they used, but that what I had said, in my
Sermon, was with not the least desire, or thought of turning their attention
from the great duty which I had endeavored to set before them to a mere
question of words. Mr Schneider joined a little in the conversation,
by way of explaining to them that I did not mean to deny the doc
trine of the three persons &c. & I, as has always been my practice
& more & more carefully every year, endeavored to turn off their thought
as soon as possible, from all such speculations, to practical matters, & questions
of their own duty; & without anything like discussion, or anything mor
than I have stated they left.

The amount of my heretical teaching whether in public or private I have told
I may add further, in this connection, that I have never attempted, or had
the least inclination, to discuss with any one, missionary or native ~~any other on~~
pastor, helper, student, or private person, these points, or others of like nature
or advanced anything considered new, or peculiar, except as I have specified abo
& that merely incidentally, & without any intention to excite remark, or specula
Never, in any conversation, have I introduced these subjects, or either of them
& whenever any native has made inquiries as to my views in general, in rega
to these two points, I have, according to my best recollection, in every single
instance declined talking at all upon these subjects, turning off the inquir
with the remark that "such matters are not profitable, & we had better
talk of something else". But, whenever any one has merely inquired in
regard to my understanding of some particular passage or passages of Scriptur
I have, without hesitation, stated what I supposed to be the true interpretation
without considering whether such interpretation was for or against my views
& without attempting to make any passage teach anything different from what
the whole scope, & connection plainly shows to be the intention of the Author.

III. Having said thus much, in regard to my alleged heretical practic
I must say something, I suppose, in regard to my belief; to which
I have hitherto aimed, (& shall hope still to do so) to conform my practice –

1. I believe that "All Scripture (i.e. all which have been for centuries accredited
as the Canonical books of the Old & N. Test.) is given by inspiration of God
& is profitable for doctrine, for reproof, for correction for instruction
in righteousness that the man of God may be perfect thoroughly furnished
unto every good work": & "that no prophecy of Scripture is of any innate (Separ
interpretation"; because it is all from God – 2. Pet. 1. 20-21

2. That the single aim (7th page) of the Bible is to teach what man is to believe concerning God, that, by believing the truth concerning him, he may "escape the corruption that is in the world through lust, & become partaker of the Divine Nature."

3. That the grand, fundamental, truths which the Bible in all ways, & in all its parts, teaches, concerning God, are summed up, probably as well as human language can do it, in the answer to Question 4. of the Westminster "Assembly's Shorter Catechism -

4 That the Incarnation, & Atonement, was/in design & nature a manifestation to his intelligent creatures, & especially to man of the Divine character, & differed, from all previous manifestations, as the light of the Sun differs from the light of the stars, in *degree*, being the *clearest brightest external* manifestation of God, which could be made to man, as it was *actually God with men*, in human form, & relations, & that, though it was in general to testify to all truth concerning God, that Christ came into the world, it was *more particularly*, as the great necessity, "to *declare* his *righteousness* for the remission of sins that are past through the forbearance of God, to *declare* at this time his *righteousness that he might be just & the justifier of him that believeth in Jesus*.

5. That, its object being thus, mainly to bear witness, in the clearest possible manner, to the truth of that, which had been already, in divers ways declared to the fathers, by the prophets, as to the *mind* of God, *both in* respect to *sin*, & *sinners*, & not to inform us in respect to the constitution of God, & of Christ, when we propose as an *essential article of faith* that Jesus Christ consisted of two distinct spirits, a human, & a divine, dwelling in one human body; & *equally when we declare & assert* that it was *not so*, but only

the Divine Spirit in a human form, we do wrong, & meddle with
that which God never designed that we should speculate abou
& the thought of which is not profitable, but hurtful to men.

6 That it is right, & proper, for me to speak of, & pray to, the
Father. Son, & Holy Spirit, as God; to pray to the Father, in th
name of the Son, to pray that the Holy Spirit may be
sent, & to speak of the distinct works of the Father. Son &
Holy Spirit, for the Scriptures authorize it; Christ speaks of th
Father. Son & Holy Spirit, & often uses the pronouns I. thou.
& he in this way. but, if I go further, & attempt to generali
& define, & limit, & assert that these expressions mean so mu
& no more, & make it essential that others should unde
stand it as I do, this is more than the Bible warrants, i
contrary to its design, & can produce only evil.

7. That man, created in the image of God, spiritual, holy
happy, glorious, lost that image by unbelief, & all th
human race, since the fall of the first parents, have be
born with a corrupt, totally depraved nature; & that th
essence of this depravity is unlikeness to God, want of trust
& love to him, manifested from the beginning, in every natura
man, by a deeply rooted, total aversion to every thought of Go
& a constant, earnest endeavor, to forget, or not to know him.

8. That no man can be saved from sin, & eternal banis
ment from God, in any other way than by believing, while in this
life, the essential truth concerning God revealed in the Bible,
that this is the only condition of salvation, a condition not arbitr
but from the nature of the disease to be cured, necessary; that this fa
is never, either in its commencement, or perfection, of man but of
being produced by the mysterious, almighty energy of the Holy Spirit,

opening the eyes of the understanding to perceive, inclining the heart to receive, the "light of the knowledge of the glory of God in the face of Jesus Christ," (which, before, was light shining on blindness:) & perfected, under the same influence, & leading, through the *exercise* of *trial* & of *work*, in obedience to the commands of God.

9. That the essential truths concerning God, that which it was the *object* of the Bible to reveal.. are so plainly stated in the Sacred Volume, that it is impossible that those, who have been renewed, by the Spirit of God, should really differ in their understanding of them, & apparent differences, when they exist in those who give clear evidence of being the children of God, are due to the imperfection of language, & to disputation which never helps, but always hinders, unity.

10. That every man, having received the free pardon of all his sins through faith, is to "*work out*" *his* "*own salvation*" in obedience to the Spirit working in him "to will & to do," by *conscientiously*, & *distinctly*, striving, in *everything*, at *all times*, & by *all means*, *directly*, & *indirectly*, to *make to all the world* the *clearest* & *fullest* *manifestation*, which he can possibly make, of the *excellence* of the *Divine* Character, *God's* *infinite* *worthiness* to be *unreservedly* *trusted*, *loved*, & *obeyed* by every *intelligent* *creature*; that my call to the missionary *work* was my conviction, produced I believe by the H. Spirit, that, by leaving my native land, & laboring as a missionary, I could more fully & widely, glorify God, (i.e. make known his gloriousness) than in any other way. In accordance with this view of my work, I have thus far, though most imperfectly, yet consciously, & singly, & with more & more of joy & satisfaction, endeavored to labor, & hope, by God's grace, to labor until the end of life.

Hoping that this much concerning my belief & practice may be enough to relieve your anxiety concerning my heretical tendencies. & that my want of time may be a sufficient apology for writing so long a communication I subscribe myself With christian esteem

Geo B Nutting

P.S. I received together with yours a letter from Dr Bacon of N Haven on the same subject which I have not yet answered. When I do I may perhaps request him to send my letter to you. & ask the reading of this if he wishes.

Oorfa Jan. 12, 1861.
Rec'd March 11.
Ans'd June 10/61.
✓ Paul G
Doctrinal Belief.

Aintab June 11. 1862

Rev Rufus Anderson Sec. ABCFM
Boston Mass.

Dear Sir,

After our meeting at Aleppo in April, where I had my family with me, we came here, on our way to our station, intending merely to spend one Sabbath, & then go on to Oorfa to spend a month before going to our usual summer residence at Adiyaman. But, after spending two or three days, it seemed best to all, that, instead of going to Adiyaman for the summer, we should spend it here, especially for the reasons (1) that Aintab is several degrees cooler than Adiyaman & (2) that in Adiyaman we should be entirely alone without society, & without help in sickness. Accordingly I left my wife & two little children (Willy 2 yrs & four months & Mary eight months old) at Mr Schneiders & I in company with Mr Alexander the excellent teacher of the Academy here made a tour to Oorfa & Adiyaman, from which I returned five days ago, after an absence of five weeks, & two days. It is now just five years & five days since we left Aintab to occupy Oorfa as a station, & as during that period of time very little has been written you concerning the progress of the work of evangelization in the Oorfa field, two of the Annual reports even having failed to reach you, I now propose to make

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a kind of review of the changes which have occurred in these five years & to give you as clear an idea as my time will permit of the actual condition of the work at this present time, & ~~[illegible]~~ its necessities & prospect. //

But first I ought to acknowledge a letter received from you in August last, in reply to mine of Jany. preceding. I sat down to answer that letter in Adhyaman in Sept. but did not finish, & have not found the time since which did not seem more necessary for some other work. Perhaps the letter itself required no particular answer except to express the gratification I felt in the assurance it contained of your & the Committee's continued confidence in me as a missionary of the Gospel, & to assure you that I earnestly pray & hope, through the grace of God, that I may be forever intent to accomplish the one thing, which with all my imperfections & shortcomings I think I may say has ~~heretofore~~ hitherto & I trust I may have been the main object with me, as speedily as possible to make all men know God's infinite worthiness to be trusted loved & obeyed by them, as the chief end & glory of their existence. May I more & more see this to be, as David Brainerd said, not merely the professional work of the missionary, & preacher, but "the very essence of true religion" & may I study God's word, every day, with no other end than this, that I may, by every examination of it, see more of God & never preach, or teach, with any other ultimate end, than to guide my hearers, by the Divine blessing, to the same knowledge, & thus make them in turn its evangelists. The letter which Dr Bacon was to write I have not yet received, & conclude it must have been lost.

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// It is now about eleven years since native helpers began to be sent to Oorfa from this station, which had then been occupied about four years. L. A. spent three years there, working at his trade as weaver, all the time, but receiving a partial support from the Mission. & reading & explaining the Scriptures to all that came to him, both on Sabbath & on week days. // In April May 1854, Mr Schneider having just terminated a five weeks visit there. I spent more than a month in Oorfa, being then only a beginner in Turkish preaching. At that time the average Sabbath congregation was, including the family of the Aintab helper above mentioned, about thirty. Immediately after, the same summer, about seventeen of these were obliged by persecution to flee to other cities, & some of them have never returned. Native helpers continued to be sent from Aintab with little interruption. & in Dec. 1855. Rev Dr Pratt whilst I was in America. organized there a church of six members of whom one was a female. This was done without much opportunity to judge of the fitness of those received. except from conversation, & the testimony of the Native helper, Dr Pratt having spent only about ten days in the place. // I reached Oorfa to occupy it as a station June 13. 1857. // with Mrs N. & her mother Mrs Hodges. Mr & Mrs White, newly come from America, arrived in Oorfa from Aintab about the 1st of November of that year, & remained connected with Oorfa Station until May 1859. 1½ years. // Mrs Hodges died at Adiyaman Sept. 9. 1857. // The congregation at Oorfa numbered

(4th)

in an average, that first summer, twenty; & only twenty one after we had
labored there a year. Few of these were of a very promising
character for usefulness being all poor, & most of them below par, fo
natural intelligence & activity. // They were so ignorant that they di
not know their ignorance, & two months before our arrival had quarre
with the native helper, & several had refused to attend his preaching
anymore, saying that they could, any of them, preach as well as he,
that they did not want any more preachers from Aintab; & acting
drove him away by their conduct. // Of the six church membe
the one female member, & one of the males gave positive & indubita
ble evidence that they were unregenerate, two others seemed very
doubtful, & we could only think that possibly they were regenerate, &
only two gave positive indubitable evidence that they were the children
of God. Of these two the piety of one, the younger, was of the quiet
meditative, ~~cast~~; & the other of the active aggressive kind, & from January
1858 especially he was very active & seemed wholly intent on one thing the
evangelization of those around him. The two unregenerate men
whose unworthiness we could not doubt, could not be cut off from
the church for want of any positive open act of sin. / There was
little to encourage us, that year, in things seen. About the end of
June, or after one year had elapsed, about forty adults, males,
came out at once openly as Protestants, from a larger party which had been
for many months examining the Scriptures by themselves under the lead
of V. G. an enlightened school teacher & B. O. M an intelligent calico
printer; & for three Sabbaths our congregation averaged about seventy.
Then persecution drove back the greater part of the new comers, &

when Mr & Mrs White left for Marash, at the end of May 1858, after we had labored there nearly two years assisted by associates one year & a half of the time, the average congregation could not be estimated at more than fifty & the church numbered seven, one worthy male member having been added during the year 1858-9. During the three years which have elapsed since then, the increase of the congregation has been steady & sufficiently rapid for thorough instruction, & laying a good foundation, being as reported in Tabular view at the close 1859, eighty, at the close of 1860 one hundred & twenty, & at the close of 1861 one hundred & seventy: & at my recent visit I found several new hearers had been joined to the congregation since April, making the probable average now at the close of the fifth year nearly two hundred, at least one hundred & ninety, not reckoning those out for work during the summer. The church received an addition of two male members by profession during 1859, & one of the two original unworthy members was cut off & has so remained. In 1860 none were received, one removed to Birijik, & one, the active christian of the first members died. In 1861 one was received by profession, a young man of extraordinary loveliness & promise & none excommunicated, or died, or removed. ~~Since Jany.~~ Three ~~male members~~, unmarried young men, were received at the communion in March of this year, & in May, three married men, one married woman, & one widow woman were received, making the present number, in good standing, fifteen. one of the original unregenerate members having been excommunicated. Of the two doubtful original members, one thinks he was not really converted until some time in 1859, & there certainly has appeared a marked change these three years past; & the other also gives us more reason to hope that he is regenerate.

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In addition to these, two ~~males~~ men & three married women, as candidates on probation, or "professed" persons, are invited to attend with the church its weekly prayer meetings during the summer, when, if the present conviction, & vote of the church shall be confirmed by a closer acquaintance, it is expected they will publicly profess their faith, on our return in September. // Of the present church members, including those newly received, all, but one, are active working christians, & their influence is felt, & will be still more, widely. // Seven of them are unmarried young men about 18 years of age, of whom two are engaged as school teachers, one in Adiyaman & one in Orfa, both supported by the people. One of the married men is also a school teacher at Orfa supported by the congregation. One other is supported by the mission, has labored with success in Severek, & Adiyaman, & bids fair to become a most useful pastor. He has been studying, in connection with his labors as helper or school teacher, under my direction & with my assistance for about three years past. He has recently married, & is at present, during our absence from Orfa, attempting to start a second Protestant congregation in another part of that city.

There has been more progress in Orfa, during the past five years, than the statistics I have given you indicate. Protestantism has become known, & has a strong & favorable influence in Orfa.

I have labored constantly not with reference to a rapid increase but with a desire to lay broadly & deeply the true foundation with the conviction that all right religious action & permanent progress must be only from right knowledge, the belief of the truth concerning God; & that the "duties God requires of man" [illegible]

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naturally suggest themselves, & appear right & pleasant to those who have been taught "what man is to believe concerning God".

That something has been done towards laying a right foundation is evident I think ~~from~~ the ~~[illegible]~~ readiness of the Oorfa congregation to assume the expenses of their own religious institutions. & the amount of their strictly benevolent contributions, the past two years especially.

Without wishing to disparage others in the least, or to take any praise to myself, but simply in justification of what I consider to be the scriptural course pursued in this respect, & as a testimony that it is the true & best way, I cannot but say that whether we compare their willingness to bear their own burdens, or their benevolence, with that of other congregations in our mission, the Oorfa congregation has been, for two years, in advance of any of them.

In no station of our mission has a congregation been, in so short a time, brought so nearly to an entirely selfsupporting platform, and in none has the average of benevolent contributions ~~per~~ to each adult become so large, I will not say in so short a time, but even to the present, though Aintab has been occupied nearly three times as long as Oorfa.

Since the beginning of 1861 the Oorfa congregation has had no aid from others for common school instruction. & yet, without the least word of exhortation or advice in this respect from their missionary, they have gone on increasing their teachers from one to three, & their wages also, & I have no doubt that they will within the year have a fourth school of their own. In their three schools are now ninety four pupils of whom thirty four are girls. & the schools have much improved in character since they have assumed the support & direction of them.
One third or more of the pupils are the children of Non Protestants, who, of course, do

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not pay for their children; so that the support of one of the three teach
by the Congregation, may be considered as benevolence, being not for thems
but for others. Two teachers would be enough for their own children.
Yet not including this, their other benevolent contributions for the poor, &
for Germish a village six miles east, where they have paid half the expense
of the purchase of a house for a place of worship, give a higher average than those
of any other station in our mission. And if you bear in mind th
for two years past their benevolent contributions have been accordy
to 1 Cor. 16. 1-2; & not publicly, but in such a way that no one's
gifts are known to any other, & so there is no opportunity for giving fr
other than benevolent motives, while, I think, in every other station, th
benevolent contributions are public, the greater amount or average o
their benevolent offerings will seem still more remarkable, & be still m
undeniable evidence that they are on a right foundation in this respec
From the letter of the Committee of the congregation, which I translat
& sent you, in connection with my report, you will have learne
that from Jany. 1863 they hope to be able to bear all their own
burdens, without aid from abroad. Is not this an evidenc
not only that they have been rightly instructed, but that the truth has tak
root in their hearts & consciences? You will understand this bett
when I inform you, that they expect to do this with their pres
numbers & strength. Early in the winter I talked with th
committee, & also with leading & judicious men not of the committ
both in & out of the church, & expressed my conviction that their
congregation was now large enough to support their own pastor. &
that it was nearly as large as ~~one~~ a pastor could properly inst

(9th page)

& minister to. // That if the congregation numbered more than fifty or sixty or at the most seventy families, a pastor could not visit each family often enough to be well acquainted with its condition // I was myself surprised to see how readily they were convinced of the truth of this, & assented to my plan of bringing B. from Severek in the Spring, with a view to the gathering of a second congregation, & could not but consider it as a strong evidence that they had got at least some right fundamental ~~ideas~~ truths. It was with much doubt of its reception that I proposed the matter, for I ~~confidently~~ feared that they would rather have the congregation larger, & less thoroughly instructed, & catechised, that the pecuniary burdens might be lighter to each ~~rather~~ than to be more heavily burdened, for the sake of better instruction. The evangelization of Germish, an Armenian village of about 1.000 souls, six miles east of Orfa, they consider to be their work, except that half the cost of a place of worship, they asked from abroad. A man has gone there, formerly School teacher at Adiyaman, to support himself by weaving until the truth shall have gained sufficient access so that his whole time shall be needed for conversation & teaching of children, when he will devote himself to that, & receive his support from the voluntary contributions of the Orfa congregation. I have purposely abstained from asking any appropriations from abroad, for the evangelization of Germish, that the Orfa church might feel its responsibility // & have, several times, publicly stated that I should never ask for any help from abroad either for Germish, or the hundreds of villages of Haran, & Sarug, S.E. & S. West of Oorfa, that they might remain as a witness fo or against them according as they should give them the Gospel or withhol I should not have done so, however, if God had not shut us. Germish, three years ago, when I was desirous to do something, in the ordinary way, for its evangelization, by means of your Society's funds. Being entirely Armenian, & no Mussulmans to befriend us, the power has been in their own hands, & being very bigoted & ignorant, & fierce withal, there has been, until now, no opening, for we could not even hire, or buy a house until this year; & now it is opened at the right time. // This year, the Congregation, particularly some [illegible] took the first steps, raised about $25. & urged me to take some steps for Germish; & I now feel confident that it i soon be demonstrated, by events, that the delay for so many y was "by the wisdom of God," & not of man, & will be gain in the end not only to the Oorfa chh. but to Germish.

I had intended to inform you of the state of things Adiyaman & Severek ~~my~~ our two oldest outstations, but my lette has already become so long that I must defer ~~it~~ a review of their history to a future time; simply remarking that, on my recent visit, I found that the Adiyaman congregation, notwithst constant persecution, was steadily increasing, averaging 90 on week d & 110 on the Sabbath. The Kurdish tribes in the vicinity are having bloody times, having killed 66 on one side, just before I wa there, // it seems very providential that I did not take Mrs N & famil there as usual. With kind regards from Mrs N to yourself & family, I a

With Chn affn Geo B Nutting.

Aintab June 11, 1862.

Rec'd Aug 7.

Ack'd Dec 29, 1862

Sent to Independent
C.N.C.

Oorfa Dec. 6. 1862

Rev I R Worcester

Dear Bro.

Will you please notice in the Missionary Chronicle of deaths the death of your youngest child & also send the notice to the Independent as follows.

Died in Oorfa. Mesopotamia, Oct 28, Mary ~~Nutting~~ daughter of Geo B. & Susan H. Nutting missionaries of the A B C F M, aged one year & twentysix days.

We have now only one child named William Whitily Nutting, who will be three years old if he lives until Feb. 11. Two have died here & two in Aintab. Remember us in your prayers the night after you receive this. & accept from us both assurances of affectionate remembrance of yourself & family.

George B Nutting

Editor of
Missionary Herald

Rev. Geo. B. Nutting

Oorfa, Dec. 6. 1862.

Rec'd Jan. 22. 1863.

X

Ackg Sept 30

Orfa Mesopotamia June 15. 1863

Rev S. Worcester

Dear Brother

I enclose a line to forward with Mr Whites which he has left open. But what can I say on this little scrap of paper & if I take a larger one I shall not have time to fill it!

Well I will say, as perhaps as expressive as any short sentence "I am full of joy" in looking at the work of God already visible in this field, & still more when I look at the foundation & earnest which this visible work gives of the evangelization of all this people. & that with very little more of external aid besides the continued support of the missionary a short time longer, & aid in building small chapels. //

If you have read my report you will have seen that the greater part of it is rather prospective than retrospective - prophecy than history. // I am not as you may perhaps know especially of a sanguine temperament. & the thoughts in regard to the future necessity & prospect of my field are not hasty, but deliberate & continually strengthening & confirmed by my experience particularly of the last two years. My theory of the ability of the churches & congregations to support all their own religious & educational institutions except the support of the foreign teachers, & in addition evangelize the mass, has been proved so far as it could be in two years by experience. // As fast as I dare throw the burden upon the people they have borne it & with cheerfulness & increasing ability. This year since January they (here in Orfa) have paid promptly the salary of their native preacher though he is not yet ordained their pastor, & the church numbered only 14 members, & congregation about 200, assessing it & the support of 3 school teachers according to ability. Thus far there is no delinquency. Every thing is paid up promptly. They have also paid half the cost of a place of worship in Germish & half of the support of an evangelist, though as yet there is no congregation gathered there. The word of the Gospel has also sounded out to all the surrounding region from here to Serooj, Bozova, in more than a dozen villages, without a cent of help from abroad. Two weeks ago 8 persons four of them males were received to the church, which now numbers 22 working christians, meeting every Sunday for a private chh prayer meeting, & numbering 7 hopeful young men receiving instruction with a view to be ministers of the Gospel unsupported by foreign aid. Of these only one receives now aid from abroad the others all self supporting & never expecting any support but what their congregations may give. // I must stop. With affectionate regards to yourself & family in which Mrs N joins

George B Nutting.

Rev. Geo. B. Nutting

Oorfa June 15. 1863.

Rec'd. July 23.

Ack Sept 30

Orfa Feb 11. 1864.

Rev I. Worcester

Dear Bro.

// I have only time for a word. as I forward an American letter to care of Mr Gordon. God is with us. A large part of the congregation are deeply awakened & convinced of sin. The church is united persevering in prayer. A daily sunrise prayermeeting is attended by the church, now the fourth week, besides the week of prayer on the first of Jan. I have never seen more thorough convictions of sin, than is apparent in many here now. We are still studying the Westminster Assemblys Catechism one exercise every Sabbath, ~~which~~ we have been on it now for two years. & the solemn fundamental truths thus lodged in the minds of the people have been greatly blessed. For three or four weeks past I have lectured four times a week, evenings, on Romans. & we have gone through chapter 12. Two thirds of the males composing the Sabbath congregation attend constantly, & this also has been graciously blessed. I cannot write more now. I trust this will be enough to lead you & others to offer much prayer for us & for the people. Pray especially that Is. 62. 1 & 7 may be fulfilled in the church here & then every other promise will be in the way of fulfilment. I *hope* some have already submitted to the righteousness of God. //

I have no longer any father to write to. He departed Nov 26. aged 84.

With much love to yourself, & family, & Dr A. Mr T. & all in the House

Geo B. Nutting.

Rev. Geo. B. Nutting

Oorfa, Feb. 11. 1864.

Rec'd March 29.

Ack'd Ap. 16. '64

Rev. Geo. B. Nutting

Oorfa Mesopotamia Sept. 12. 1864

Rev. R. Anderson Sec. A.B.C.F.M.

Dear Sir

I ought to inform you that the building heretofore used for schools & worship by the 1st Evangelical Congregation here has been sold for 25.000 piasters. Its cost was 28000. of which the people paid 10.500 myself 8.000 & the A.B.C.F.M. the balance. Of the eight thousand paid by myself two thousand was charged to the treasurer last year I believe & accepted. The portion ~~paid~~ paid for by the people was held in the name of the Prot. Congn. All the rest in the name of the Board. I did not think it necessary to write & obtain beforehand the formal leave of the Committee to sell, as the design was not to convert the proceeds to any other use, but simply to purchase with the money another place of worship in a better situation. Seventeen thousand & three hundred piasters of the money has accordingly been thus used in purchasing a remarkably suitable building for our purpose in the Eastern or Syrian part of the city. The ~~price~~ cost of the building was 18000 p. of which one thousand was paid by a converted Syrian, who was received to the church recently. & three hundred piasters have been expended in alterations & repairs of the part to be used as school rooms & chapel. & we now have chapel accommodation for a congregation of 150. & lodging rooms for the two preachers families & two young men members of the Chh who have been cast out by their relatives. Of the remainder of the proceeds of the old place, it is proposed to use a portion in procuring a school room to be hereafter made into a third chapel, somewhere in the S. West part of the city, South of the 1st chapel (now so called). & a portion I shall be obliged to reappropriate to myself at least for a time. I believe I have not yet told you how the building denominated the 1st church or chapel was built for it is entirely a new building commenced last year & finished this at a cost of 20.000 p. & giving accommodation for a congregation of 300, a church committee room pastor's study, & lodging for the sexton's family. Of this sum 13.377 p. was given by friends in England through Rev H Jones. It is in the West part of the city, & adjoining my house. a part of which, if it should ever be considered desirable to have a congregation larger than 300 under the care of one preacher, which I doubt. by simply taking down a partition wall can be added to the chapel making it a T in shape as it now is an L. The Syrian chapel which has opened three Sabbaths is exactly East from this & 3/4 of a mile distant a Moslem ward separating us. The object of the Syrian chapel is not to keep the Syrian Protestants & Armenian Protestants distinct - but simply because the Syrian quarter is entirely separated from the Armenian by the Mussulman, & it is impracticable especially for females to come from there to us. The number of Syrian Protestants in our congregation is about 20 souls & of these two are church members, very promising & interesting men. The two preachers & their families, with two young men members of the church live there & several families of Armenian Protestants are making arrangements to hire or buy houses in that quarter for the purpose of aiding in building up the new congregation. This is quite a proof of their christianity for it is quite an unknown thing here for Armenians to live among Syrians & is nearly as difficult for a family here to move into another ward from the one they are born in as for a Vermont family to remove to Kansas. The Syrians have just finished within a year or two a very nice & expensive church building somewhat larger than the Protestant church in Aintab, & ours looks very insignificant in comparison, as does our first church in comparison with the cathedral like Armenian. But they are afraid of us & have made every exertion to hinder our opening a place of worship among them. Yet there is quite an encouraging degree of inquiry among them, & if much prayer is offered for the new enterprise I am confident we shall soon see a deeply spiritual work among them.

At present I preach in the morning in the 1st cong'n & P.M. in the 2nd alternating with Br. S. O. Aiken the future pastor as I hope of the 1st chh. the attendance being about 300 in the 1st & 25. in the 2nd.

In my letter of last month (Aug 2. to Mr Worcester) I mentioned that 14 candidates were to be received to the church in a week or two. Nine only were in fact, one being detained by sickness & it being thought best for the others to wait for further probation. Five of these were females, two of them young girls of 16. one orphan has been nearly four years under Mrs H's care in our family. The narratives of all were very interesting & I may some time transcribe & send you some of them. There are some 20 others who hope they have passed from death to life since last winter of the most of whom we also & the church council have hope that they are not deceived. The conviction of some of the most of those awakened this year have been unusually deep & thorough, & some of those of whom we have hoped that they had been renewed have so conducted since as to darken our hope for them; but ~~warned~~ warned by the experience of other churches we wish to be very cautious & receive to church membership only after long probation. & so our practice is to receive first on probation & then at the end of the probation of three or six months, to communion.

Our public services are preaching in both chapels Sab. A.M. & P.M. & Tuesday & Thursday P.M. Prayer meetings Sabbath morn'g & Wednesday P.M. No Sabbath school this summer. The prayer-meeting takes its time & place. & family instruction its place.

The prayer meetings are very interesting & refreshing to me. Many are ready to take part & their remarks, & prayers & requests for prayer are generally "for edification" & "in order." & indicate a spirit of prayer, & growth in knowledge & grace. You will remember there was a daily morning prayer meeting sustained until the middle of March. & many have expressed a wish to have some room central to their places of business so as to be able to have a daily prayer meeting of business men & I have at length been able

for $6 per year to rent a small room near the markets & town
& we expect to hold the first prayer meeting in it. May we
ever find the Saviour's promise renewed as we meet in it.
A report has reached us of the death of Bro Goss at Marash
Sunday Aug 28th after only two days sickness. Our letters
were intercepted by thieves between Aintab & here & we have
not yet heard a word from the missionaries at Aintab or
Marash. but we fear that the report is true & if it is you
cannot understand what a loss it is to us. To human appre
any other man in the mission could be better spared than he
But I will not say more until I have more certain intelligence lest it
should prove to be false & cause you unnecessary grief. If you
have had no other intelligence than this you can safely
this as erroneous. May God prepare us for the consequences
if it is true & sanctify it to all both missionaries & people.

Dr. Hamlin may have mentioned to you that I did not agree
with the majority of the committee on Education in the report
on Theological Instruction & Seminary. He wished me to communi-
cate my views on the subject & reasons of my objections to the
plan proposed of a Theo. Sem. at Marash to the Board.
I partly promised to do so. But the heat of Summer & my own
proper work of teaching my Theo. students & preaching have prevented
thus far. I allude to it only to say that my views are unchang
& I may, now that Fall & the prospect of cool weather has come be a
to communicate to you why I think the establishment of such a school
in Marash or any where else on the plan proposed would be a
hindrance instead of a help to our work, the work of evangelizing
as soon & as thoroughly as possible all this people. I hope the Com-
mittee may not have the pecuniary ability to consent to the inaug-
uration of the proposed institution.

With kind regards to yourself & family in which Mrs G. B. N &
Mrs D. H. N join (the Dr is away), Yours truly
Geo B. Nutting

Oorfa Sept 12, 1864
Rec'd Nov 4
Ans'd Dec 3 '64

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Oorfa Mesopotamia Feb. 7. 1860

Rev. J. Worcester

Dear Bro

I wrote you Aug 2. particularly requesting your prayers & the prayers of others (through the N.Y. Chronicle) for various persons preachers & students, & particularly for myself & the church here, & expressed the confident hope that in six months I should be able to write that God was answering your prayers. Now with a full heart I call upon you & others who have offered special prayer in accordance with my request to give thanks to God on our behalf for the incontestible proofs he has given of his readiness to hear prayer. Even from the time that in answer to my request you began to offer special prayer for us the order went forth to bless us. In October several of the members of the church were moved to special united prayer meeting every morning at sunrise or rather earlier than that. & from that time the daily morning prayer meeting has been continued with increasing interest & now there are three daily morning prayer meetings with an average attendance in two of them of (25) each & in the other one, which is among the Syriacs, of ten. God has given a spirit of prayer & of unity in seeking first the kingdom of Christ & his salvation such as I have never before seen, either here or elsewhere. Every member of the church, ([illegible] in Constantinople & another preaching in Severek) has a list of all the members & prays every day for a seventh part of them in his secret devotions & thus every one is called to mind at least once a week. Besides this all the members attend the daily morning prayer meetings. (of course not every morning for there are unavoidable interruptions occasioned by absence from town, sickness, nearly every member having been visited with sickness either in his own person or in his family since Nov.;) but all are present frequently & many always unless confined to their beds. I myself have been present without one intermission except when absent on a tour three weeks to Behesne & Adiyaman, & my spirit has been exceedingly refreshed in listening to the humble confessions of sin, ardent desires after nearer communion with God in Christ, & fervent petitions for the descent of the Holy Spirit upon preachers & church & congregation.

They never forget to pray that their preachers may be guided by the Holy Spirit into all truth in the study of the Word, & directed to the right subjects & thoughts in preparing to address the congregation, that they may be assisted to preach from right motives & in a right manner & that the preaching may be accompanied by the demonstration of the Spirit. Of course it cannot but be easy to preach so encouraged & aided. Would that I had always been aided by such prayers, or rather that I had always felt as I have for three years past increasingly every day, that it is not by human power or wisdom but only by God's Spirit that men can be enlightened & turned to God.

After telling you so much in regard to the answer of your prayers for the new spirit of prayer attained by the Church & myself (or rather all including all individuals mentioned in my letter of Aug 2nd) I need scarcely add that there is evidently a deep & powerful work of grace going on in the Congregation. I have just counted the names of those I know to be awakened, all but four or five since I wrote you & find the number to be forty two precisely the number of the church exclusive of the missionaries. There are undoubtedly others not yet come to my knowledge as I hear of new cases almost every day. [illegible] that we ought not to cease praying until the number of those awakened & inquiring should be four hundred & twenty or ten to one, (see Zach 8 ch. last verse.) & that then I knew we should not stop until that greater promise found in Zach 14.9 should be fulfilled. Permit me my dear brother to say the same to you & through you to those whose prayers I especially requested in my letter of Aug 2nd. I wrote to Dr. Anderson Sept. 12. I will try to write you again giving some incidents & particulars of awakening & conversions illustrating the depth & power of the work.

Yours with Chr. Aff.

Geo B. Nutting

Oorfa Feb. 7. 1858

Rec'd [illegible]

Corfu Feb. 14. 1865

Rev R. Anderson Sec. ABCFM.
Boston Mass.

Dear Brother

The following copy of a letter to Rev G. F. Montgomery will explain itself. I will endeavor soon to send a literal translation of B. Artins confession of faith read before the council & the congregation in Nov: some extracts from which Mr Schneider sent you together with his report of the result of Council the same month. I should have accompanied his report with a full ~~extract~~ & exact translation of the whole, & statement of some important facts omitted by Mr S. but I did not receive a copy of his report until the first week of January & I had then too much work to do as I still have to afford the necessary time. In justice to B. Artin however. as well a myself I cannot longer delay to write. at least so much as a copy of a letter to a which inasmuch as ~~it~~ was written in the confidence of brotherly sympathy & friendl may perhaps for that reason give you a more correct idea of my feelings than if it had been written for your eye.

Corfu Feb 3. 1865

Dear bro Montgomery

I fear you will suspect my long delay to answer your letter of Dec 14 is from my not sympathizing with you in the views you expressed in your letter or rather from your not sympathising with my heretical & fundamentally erroneous be on that subject. If such a thought has entered your mind I pray you to dismiss it at o for I have no such idea of the unity of the Spirit & brotherly love as that would imply.
To me the unity which our Savior so much insisted on & desired in all his followers is so thing as different from that unity which comes from human authority & formulas as ligh s from darkness or life from death. There is no unity of belief with a strain which is no e product of the Spirit regenerating & sanctifying us; & I can call every man my broth old out to him my right hand of fellowship, & confide in & sympathise with him though his latine views be ever so different from my own; if I can be satisfied from his spirit & li at he is a new creature in Christ Jesus living not unto himself but to him who died f

& rose again? & I can have no sympathy with or confidence in any man whom I cannot see to be such though in every single particular his confession of faith should perfectly agree with my own. And it was precisely this which I meant when I dissented from the decision of the brethren, in regard to B. Atkins ordination, saying that it was not a fundamental difference between them & him. It is impossible that there should be a fundamental difference among those who have been new created by the same Spirit. If you think otherwise please show me how it is possible. What is that one truth the power of God & the wisdom of God unto salvation, that seed of regeneration by which the Spirit quickens the dead in trespasses & sins to a new life. Is it anything else than Christs Gospel revealing the fact that Gods righteousness is by grace alonethroug faith which is in no sense & in no degree of man, but both in its beginning & finish of God? This Gospel of Gods righteousness, or as it is often called, Gospel of Gods gra is revealed only to faith, in other words only to him who has been born of the Spirit. No man can from the heart say that Jesus is the Christ; the Jesu the New Testament, the Christ of the Old, the Emmanuel, the Mighty God, the Everlasting Father. but by the Holy Ghost. Flesh & blood never [illegible] did & never can reveal this to a man. And therefore when I see a man even in the faintest degree bearing the image of Christ, striving after entire conformity to him, & relying only for his hope of salvation on the fact that the Jesus whose life is portrayed in the New Testament is the very Word & life of God I cannot do otherwise than call him brother & believe that we are one that we already have the unity of the Spirit spoken of in Eph. 3. 3. & that however we may be differently minded in regard to things not fundamental such for instance as the nature & manner of the Atonement, we shall sure come at last under the guidance of that "one Spirit" working "all & in all" to th possession of that more perfect unity spoken of in the 13th. verse of the same chapter. See also Eph. 2: 18-22. And this too I must say on the other hand, th when I see men whose confession of faith so far as words go is as orthodox as Calv or the Westminster Assemblys, but concerning whose motives in entering the minis humility & spirit of self denial & willingness to endure hardness for the Gospels sake those who have known them best for years frequently express doubts I canno give my vote for their ordination? Nor can I do otherwise

page.)
than express astonishment & grief of heart when beloved & honored associates in missionary can see it to be their duty to ordain to the pastoral work men of the latter description, according to their own frequent admissions, as well as my own, & at the same time hesitate & fear to ordain one of the former description (concerning whom they can say we are pleased & satisfied with the account he gives of his religious experience & his motives in entering the ministry, & to the church wishing him as their pastor "he is worthy of your love & confidence" & one, the Central Pastor, to the same; "I have often wished I had more of his spirit", "he is an Israelite indeed in whom is no guile") because he cannot say Shibboleth instead of **Sibboleth**, in other words receive their formula in regard to the Atonement. The brethren have great fears of divisions & other evils to the churches from the ordination of pastors having different speculative views, or expressing their faith in different formulas, however much evidence they may give of having been baptized by the same Spirit. I fear more the evil consequences to the churches & the world from the ordination of men concerning whom there is grave reason to doubt not the ~~ir~~ orthodoxy of their declarations of faith, but their experimental knowledge of the very first principles, the alphabet of Christianity. Perfect unity of faith & knowledge will come from unity of the Spirit, for the Spirit leads unto all truth & unto no error, but it will never come from human teaching & authority, from attempting to compel all to teach & to preach the same things however true they seem to us. Far better would it have seemed to me if the brethren had said to the pastor elect, & if they pleased to the church & congregation, "We hold a very different view of the Atonement, but inasmuch as we are satisfied with the evidence we have of your being a regenerate person, & moved by right motives to desire this work, as well as of your mental qualifications for it we cordially give our voice for your ordination & the right hand of fellowship in the full belief & constant prayer that the blessed Spirit by whom you are led will bring you eventually to see this matter as we now do, or if we are wrong direct us. Then would the Spirit have been honored & the impression made upon the church, that nothing is so necessary to pastor & flock as the baptism & guidance of that blessed agent whose office it is to take of the things of Christ & of God & shew unto us.)

I have no wish to enter into any discussion of the point in question or to censure my beloved brethren of whom I have no doubt that they acted conscientiously. I have more important business on hand, which has hitherto prevented my writing you at all & must now make my letter shorter than you would perhaps be expecting. the business of seeking God for myself & praying that the Spirit would awak & guide others to seek him xx endeavoring by the cross of Christ to awak careless sinners to see their enmity to Jesus Emmanuel & his love to them. I wish you could be here to see with your own eyes & hear with your own ears the evide that God is with us giving testimony to the Word of his grace by making every sermon of either of us the means of awakening & conversion to some, & of edification to others. xxx – My soul is greatly comforted & refreshed & full of joy in vi of God's work here. The work at present far exceeds that of last year. The church is in a much better condition much more of Unity of Spirit & general & earnest desire for a work of the Spirit in the church as well as out of it. & many more awakened – some of whom were much more hopeless cases than any last year. –

Feb. 13. xxx In regard to B. Arton the pastor elect I am glad to be able to say that he manifests a humility. calmness & quietness together with a diligence & earnestness in the work of preaching the Gospel publicly & privately (avoiding controversy), & a Spirit of pray which in the circumstances he could only have supernaturally.

My confidence in him as a true follower of the L. J. C. laboring with a sincere desire for the glory of God in the salvation of men & as called of God to this very work & specially adapted to the wants of this church & people is greatly increased by all his conduct since the refusal of the council to ordain him. The trial not only made more manifest the reality of the work of grace in his hea & the sincerity of his motives, it has been a means of his growing in grac & the knowledge of the L. & Savior. And what I have said of my increas confidence in his piety & sincerity I believe every single member of the church would if questioned say to be true in regard to his own. for the only one in regard to whom had any doubt (from his neglect to attend the daily prayer meetings regularly) expresse himself to me Saturday in the strongest terms as having the fullest confidence in his piety & sincerity & said also "there is no one in the whole congregation who can

(5. page)

have the least doubt of the purity of B. A's christian character, the sincerity of his motives or his ability as a preacher". Would that the same could be said of every native pastor in this land & of every licentiate. Would that I had the same confidence in B. H. whom we have been again invited to ordain in 4 days

x x x. — Since my last date the evidences of the work of the Spirit have been every day more & more manifest, so that now the most careless observer notices something unusual in the appearance of the congregation generally, & if the truth were known probably there are few if any who are not conscious of an unusual solemnity upon their own minds. The number I have on my list as having professed themselves awakened to see their condition as sinners & desiring our prayers is forty nine, of whom thirteen are females. Of this number, eighteen, nine being females, are thought to have passed from death unto life [This morning Feb. 14th I learned of three more awakened making 52.] There are probably a larger number of awakened persons among the women than above indicated as it is not easy for them to make known their feelings, & no special care has been taken to ascertain how many of them are awakened, or indeed how many of the other sex. Those ascertained have become known accidentally or by their being moved to hand or send in requests for prayer (with their names) to our prayer meetings x x x. I cannot now write more particularly about the awakened — x x x The church is in a very interesting state, & the growth in grace of several seems so remarkable that the thought frequently comes into my mind as I listen to their prayers & exhortations & witness the peace & joy shining in their countenances they are about to be taken away. The spirit of prayer is increasing every day. Pray give me some good news from your field & do not cease to pray for us. x x x. Your Aff. bro.

George B Nutting".

I wrote to Rev. Mr Worcester on the 7th inst. briefly, & to yourself Sept. 12.
I shall not probably be able to write anything more by this week's post

Respectfully Yours.

Geo B Nutting.

Oorfa, Feb. 14. 1865.

Rec'd March 20

Ans'd June 8.

Oorfa Mesopotamia April 11. 1865

Rev Rufus Anderson Sec. ABCFM

Dear Bro.

Your communication of Feb. 11. arrived here March 28. though I did not see it until April 4th being at the time absent in a visit to Severek. I was called home from there by a telegram announcing the dangerous sickness of Typhus Fever, of my brother Dr Nutting. When I arrived he was very low & little hope was entertained of his life, his fever having raged without intermission ten days pulse generally above 120. The next day I thought he could not live through the day. But God heard the many prayers offered without ceasing for him by the church here, & now it is the fourth day since his fever left him. Being very weak before the attack it seems a miracle almost as great as raising the dead to life that he is now apparently likely to recover. He is very weak so as to be unable to raise himself in bed or even turn without help yet as his appetite is returning & his fever has entirely left him, we hope that with proper care & caution & Gods blessing he have his usual strength, which is not much at best, before it becomes too hot to travel. His attendance at the annual meeting of the mission which has been appointed for April 24 at Aintab will not be possible, unless it is postponed as late as May 8. which the brethren will probably be willing to do for the sake of having us both present. Whether the meeting is postponed or not, if he is able to travel at that time, I shall endeavor to start him towards America as there can no longer be a doubt in the mind of any one that he ought not to spend another summer here. And in this connection I must say a word by way of removing from your mind the doubt you seem to have as to whether he really needs a visit to his native land. My testimony in the case ought to be taken as at least equal to the testimony of any other two of the brethren in the mission, & my wife's as equal to other two. for we certainly have twice as good an opportunity of knowing his condition, & twice as much interest to have him stay if we thought he could do so without a breach of the sixth commandment. My mind was clear on this point long before his sickness that it was not the will of the Lord that he should abstain from rest another year, & certainly it is not less clear since. I have never known any one who more needed it. A missionary can rest if he needs it by going to another place in this country, but a physician can rest only by going out of the country entirely. Into whatsoever city or village he enters he must heal or at least prescribe for the sick that are therein. There is no profession so wearing as his. The work of a D.D. is in this respect, i.e. in respect to the wear & tear of it, nothing at all in comparison with his, even though he should preach, as I have often done without the least inconvenience, every day in the week & twice or three times on the Sabbath. The D.D's work is work & rest, work & play. work at ~~an~~ appointed times which he can finish & feel that he has done until the next appointed time comes round. but M.D's is work indefinite & undefinable. no certain rest by day or night, in sickness or in health. The former to say the most is like a man in an intermittent fever who burns shivers & chatters & sweats & groans today but tomorrow is perfectly well & eats, drinks, reads, talks, laughs sleeps & rests as usual: the latter like a man in continued fever who must burn & toss & groan day & night without cessation until either he has finished the fever or the fever has inished him. A missionary who wears himself out by overwork before sundown as no excuse & deserves no pity. He knows his work & can limit it so as not to interfere with his proper rest & no hard work will hurt a man who conscientiously observes e law of rest as well as the law of work. But how a physician, in the present state of popular inion & estimation of his work & necessity, can do so I cannot find. He may have a pensary & limit his dispensary hours. but he cannot limit his hours & times of visiting sick at their houses, who cannot be brought to the dispensary & even when he attempts take a walk or ride he is watched for at the corners of the streets & at the entering in the gates. lest he should have a moments relaxation. During the year the Dr. has been here I do not think I have ever walked with him ten minutes together any time of the day without

Oorfa, Feb. 14. 1865.
Rec'd March 30
Ans'd June 8.

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Oorfa Mesopotamia April 11. 1865

Rev Rufus Anderson. Sec. A.B.C.F.M.

Dear Bro.

Your communication of Feb. 11. arrived here March 28. though I did not see it until April 4th being at the time absent on a visit to Severek. I was called home from there by a telegram announcing the dangerous sickness of Typhus Fever of my brother Dr Nutting. When I arrived he was very low & little hope was entertained of his life. his fever having raged without intermission ten days pulse generally above 120. The next day I thought he could not live through the day. But God heard the many prayers offered without ceasing for him by the church here, & now it is the fourth day since his fever left him. Being very weak before the attack it seems a miracle almost as great as raising the dead to life that he is now apparently likely to recover. He is very weak so as to be unable to raise himself in bed, or even turn without help yet as his appetite is returning & his fever has entirely left him, we hope that with proper care & caution & God's blessing he have his usual strength, which is not much at best, before it becomes too hot to travel. His attendance at the annual meeting of the mission which has been appointed for April 24 at Aintab will not be possible, unless it is postponed as late as May 8. which the brethren will probably be willing to do for the sake of having us both present. Whether the meeting is postponed or not, if he is able to travel at that time, I shall endeavor to start him towards America as there can no longer be a doubt in the mind of any one that he ought not to spend another summer here. And in this connection I must say a word by way of removing from your mind of the doubt you seem to have as to whether he really needs a visit to his native land. My testimony in the case ought to be taken as at least equal to the testimony of any other two of the brethren in the mission. & my wife's as equal to other two. for we certainly have twice as good an opportunity of knowing his condition, & twice as much interest to have him stay if we thought he could do so without a breach of the sixth commandment. My mind was clear on this point long before his sickness that it was not the will of the Lord that he should abstain from rest another year, & certainly it is not less clear since. I have never known any one who more needed it. A missionary can rest if he needs it by going to another place in this country, but a physician can rest only by going out of the country entirely. Into whatsoever city or village he enters he must heal or at least prescribe for, the sick that are therein. There is no profession so wearing as his. The work of a D.D. is in this respect, i.e. in respect to the wear & tear of it, nothing at all in comparison with his, even though he should preach, as I have often done without the least inconvenience, every day in the week & twice or three times on the Sabbath. The D.D.'s work is work & rest, work & play. work at ~~an~~ appointed times which he can finish & feel that he has done until the next appointed time comes round. but M.D.'s is work indefinite & undefinable. no certain rest by day or night, in sickness or in health. The former to say the most is like a man in an intermittent fever who burns shivers & chatters & sweats & groans today but tomorrow is perfectly well & eats, drinks, reads, talks, laughs leeps & rests as usual; the latter like a man in continued fever who must burn & toss & roan day & night without cessation until either he has finished the fever or the fever has inished him. A missionary who wears himself out by overwork before sundown as no excuse & deserves no pity. He knows his work & can limit it so as not to interfe with his proper rest & no hard work will hurt a man who conscientiously observes e law of rest as well as the law of work. But how a physician, in the present state of popular inion & estimation of his work & necessity, can do so I cannot find. He may have a pensary & limit his dispensary hours. but he cannot limit his hours & times of visiting sick at their houses, who cannot be brought to the dispensary. & even when he attempts take a walk or ride he is watched for. at the corners of the streets & at the entrance to the gates. lest he should have a moment's relaxation. During the year they [illegible] I do not think I have ever walked with him ten minutes at any time of the day without

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Oorfa, Feb. 14, 1865

seeing him arrested in his walk more than once by persons demanding his services either for themselves or their friends. And now since he has been sick nigh unto death it is only by force of bolts & bars that we have been able to keep applicants from bursting into his room to demand his attention to their wants. When told the Doctor is sick, they reply "but only let him look at me" "I must go into his room" "He neednt get off his bed" "Well he can move his tongue cant he" "Let him tell what medicine I must get, thats all". Such are the answers they returned only last week notwithstanding all we could say ~~in~~ in regard to the almost hopeless state in which he was lying & you can from this imagine how impossible it is for a physician so long as he can stand upon his legs to refuse to see & prescribe for the sick. And now that I have entered upon the subject I may as well ~~as well~~ perhaps say some things in connection which it has often come into my mind to say in regard to the proper work of a missionary physician. (1) I feel deeply convinced that no physician should preach, i.e. as preaching is commonly understood. It is too much for any man to do. No man can do it without being guilty of a breach of the sixth commanc
Dr Pratt might have been sound & well if he had let medicine alone entirely, or if he had let preaching alone. My brother erred in attempting to preach as he has often did in Diarbekir. I think he felt that it was expected & demanded of him. I w
not have allowed him to do it if he had been with me, & have not since he has been. He did take opportunity to preach once in my absence, & it nearly cost him his life, for he had begun to feel the symptoms of fever, & his effort to preach greatly accelerated & aggravated it. Yet the physician, though never addressing congregat
from a passage of Scripture, does as really preach the Gospel as any who do. I th
Christ was just as really & effectually preaching the Gospel when healing the sick as when preaching the sermon on the Mount & perhaps more so. Not only ar
many by the influence of the physician induced to come & hear the formal preaching of the Gospel, many are convinced by the gospel of the life, the patient, self denying Christlike bene
of the physician before hearing any other preaching.

2. A physician ought to prepare & give frequent public lectures on the laws of heal
& the prevention of diseases &c by which he might in time do vastly more for the physical health of man than by any amount of medicine.

I have said a good deal on this subject to my brother & he is convinced that it is so & desires to do it. & has actually made a beginning & given last Fall & first of winter several lectures on physiology & hygiene which were highly gratifying & profitable to the people. But here he cannot find time for study & preparation. I hope during the time he is in America he may be able to prepare popular courses of lectures with anatomical charts & other illustrations. so that on his return here he may be able to devote the greater portion of his time to giving people of all sects & religions instruction which shall to a greater extent than at present make his giving of medicine unnecessary. I have no doubt he might address congregations of Mussulmans as well as other non protestant sects in this way & be thus to a far greater extent than now a public benefactor. like him who spent the greater part of his time during the three years of his public ministry in relieving the temporal necessities of men & thus through them reaching their souls.

Let me come now to the subject of your letter to me. I wrote to you Feb 14th mostly however extracts from a letter written to Rev G. F. Montgomery Feb 3. from which you understand something of my objections to the course of the brethren Schneider & Pratt & the native brethren Pastors Gregor & Garabet. & also from that & a previous letter Feb 7 to Rev Mr Worcester you learned something of the condition of the church & congregation. the Spirit of prayer. & work of the Spirit. I hoped then to be able by the following post to send you an entire copy of the Religious Experience & Confession of Faith of the pastor elect of this church. from which Mr S. had sent you only some extracts. This however I did not find time to do until March 17. when I sent the same to the Editor of the N.Y. Independent with the request that if he did not see fit to publish it he would transmit it to the N.Y. Secretary of the Board. In either case I suppose you will have seen it before this reaches you. & that it will probably be a sufficient answer to the greater part of your letter. // In regard to Mr S.'s remark that B. Harutiun's second confession, prepared & presented because it had been said that in the first paper there was neither the word nor the idea of atonement, was inconsistent with the first & as there had not been time for a change views &c I wish to say that when B. Harutiun presented his second per to the council it was distinctly stated by me to the brethren as from him that there was not in his view anything in the second paper which was not necessarily included in the first. It was moreover stated that if there was anything in his verbal answers to questions before the congregation inconsistent with his written confession it must be considered as inadvertence, or misunderstanding & that the two written papers contained his matured real views. My views accord with the same. B. Bagtasar the helper at Severek, M. Khacher the helper in Behesne, the two teachers of the boys schools here, & the larger part of the members of the church, including nearly all the most thoughtful & prayerful ones, hold the same. Those who are thought to hold views of the Atonement inconsistent with these, I suppose to differ only from not understanding the precise point of the alleged heresy.

As I said in my previous letter // I cannot conceive it possible that there should be a difference of opinion in regard to anything fundamental among regenerate persons .... // I believe in the Holy Catholic church; the unity of believers & that the evidence of one's being a believer in Christ, is not in the letter but the Spirit. He who has the Spirit of Christ is his disciple, knoweth God & is known of him. // The tree is known by its fruits. I have no need to ask a man what he believes if I have had a sufficient opportunity know how he acts. A christian character proves a man to be sound in fundamental things as to his faith. & when I am satisfied as to the former I have no right to doubt concerning the latter even though his words should be different from my own // Therefore I protest

1st That my (missionary) brethren have never had any good & sufficient reason to doubt the soundness of my faith, or my calling of God to the work of a missionary. On the contrary, whatever proof they can give that they themselves are so, they have the same evidence that I also am a servant of Jesus Christ, an apostle, separated unto the Gospel of God & these many years actually preaching a Gospel not after man, nor taught me by man, but by the revelations of Jesus Christ. My answer to them that accuse me is this. In respect to the evidence of my apostleship, in nothing am I behind the very chiefest apostles though I be nothing. Truly the signs of an apostle were wrought among you (by me) in all patience in signs & wonders & mighty deeds (of God's grace) the Spirit making effectual the Word preached by me to the casting down of imaginations & every high thing which exalts itself a

(5 page)

the knowledge of God, bringing near those who were far from God & building up
churches not inferior in respect to all the evidences of being truly christian t
any gathered by their instrumentality. I am become a fool in glorying
They have compelled me. for I ought to have been commended of them
instead of being represented as unsound in respect to the very essence
of Christianity.)

2. I protest against your insinuation of there being a danger ~~but~~ that I sh
allow the vital principle of the Gospel to drop out of my teaching
as something you were not warranted in uttering or even fearing con
cerning me by anything you have either known or heard.

It is God who makes a missionary, & not the ABCFM. or the churches; & when he ha
made a missionary he gives the commission & puts his seal to it. You ca
probably without a great deal of trouble find in what kind & degree of evid
of my having been called of God to this work it was, that, about this time o
the year 1851, you gave me the title of missionary of the ABCFM. You will
find that it was not until after I had been ten years a member of a
Congregational church in good & regular standing & considered by all an
active & earnest christian. & after six years praying & striving as it seemed
to me with all my heart soul mind & strength to establish my own righteou
that the light of the knowledge of the glory of God in the face of Jesus Christ
first dawned upon me. Then I saw that it had all along been only my
pride of heart & hatred of God which had prevented me from receiving salvati
I saw that not only the salvation which is through & by faith, but the faith which is itself
salvation is the gift of God. I saw that the Jesus of the new, & the Jehovah of the old
Testament are one. that Jesus is the Christ. that He is the image of the invisible Go
that in him dwelt all the fulness of the Godhead bodily: that in him who being him
holy, harmless, undefiled & separate from sinners, yet received sinners by every word a
showing as much goodwill towards every one of them as though they had been holy
& objects of his complacency. I beheld the true God & eternal life. I felt that I
might safely rest all my hopes of salvation on his name. in the faith that in the histor
Jesus & only in him I beheld the true nature & glory of God. Then first I found p
Then I began to abhor myself & to love the L. Jesus. Then in heart I became a missionary
separated unto the work of publishing as widely as possible that word of reconciliation

which he had put in me. & ~~it~~ ere one month had passed I had signified to Dr Pomeroy during the meeting of the Board at Oswego my purpose to be a foreign missionary. To my friends I was accustomed to say that the reason for my becoming a missionary was one word, the third word in the nineteenth verse of the last chapter of Matthew, "therefore". & it was the chief argument of all my missionary sermons that if Jesus be God, if the sinabhorring holiness & sinnerpitying grace manifested in the whole life of Jesus be in truth the holiness & grace of the Almighty God then ought every man to give himself body & soul & property to the one work of preaching Jesus Christ to all men. It was this which made me willing to go to West Africa. or China or wherever others were least ready to go. & which finally brought me here & has kept me here until this day. All these things you knew. What has occurred I ask during these fourteen years to shake your confidence in my being a servant & apostle of Jesus Christ? Upon what grounds do you begin to fear that I have ceased to preach J. Christ & am in danger of preaching another gospel than that by which I found peace & salvation?

The testimony of the brethren in the Mission! To what? To my unchristian character? My want of diligence, earnestness, & selfdenial as a missionary? The absence of the divine seal upon my preaching & teaching? Is it that I preach another Jesus than the one who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead & buried, rose again & ascended into heaven, whence he shall come again to judge the quick & the dead? Or another God than the one who is infinite, eternal, unchangeable in his being, wisdom power, holiness, justice, goodness, & truth? Or another Spirit than the one by whom we are convinced of sin, renewed & sanctified? Or another humanity than that which is enmity to God, & which showed itself out in the crucifixion of Jesus? Do they testify that conviction of sin under my preaching is less deep & thorough, & that professed converts give less evidence of true regeneration than those awakened & converted by means of the Gospel they preach? Do they point to a larger ~~memb~~ proportion of unworthy members in the church, or speak of a feebler type of christianity, less studiousness of the Word, less prayerfulness, less benevolence in the church generally than in their own churches? If these questions could be answered in the affirmative you would have reason to caution me that I should not let the vital principle of the Gospel drop out from my preaching. As it is you have no more reason to fear in respe

to my not preaching the Gospel, than you have to fear that Mr S. or Mr Morgan or Dr P. are preaching
something less than the Gospel. I thought our Saviors rule for discerning false teachers
Matt. 7. 15-20 was as good as any since devised by men. such as for instan
ye shall know them by their subscribing to the same forms of words. & that the be
letter of commendation was such as Paul valued 2 Cor. 3. 1-6.

3. I declare to you as in the presence of God who trieth the heart, that my aim & object has
been only one from the time I first came to this land: to bring men to the
knowledge of the truth that they might be saved, the knowledge of God in Chris
whom to know is eternal life. I have always kept it in mind as the guide
of my preaching that the sin & misery of man is his alienation from God
his ignorance, wilful ignorance of God. that the almighty power of God alon
can restore him from this alienation & wilful ignorance by a new creation
& that this new creation of the Holy Ghost is only by the instrumentality of the
preaching of Jesus Christ. The things chiefly necessary to be known by
man in order to his salvation have always seemed to me to be a knowledge
of the infinite holiness, justice, goodness & truth of God, of his own utter enmity to
this God. & he still being such, Gods infinite power & willingness to pardon &
save him. With these things constantly in view I have uniformly preach
in such a way as seemed to me most calculated to humble man & exalt G
In the time I have labored in Oorfa I have in public preaching mostly catechetica
expounded Genesis & Exodus through the 20th ch., the history of the Kings of Judah, thirty or mor
of the Psalms, the miracles & larger part of the parables of our Lord, the first six ch
of Acts - the whole Epistle to the Romans & the whole epistle to the Galatians. & all the
of the Westminster Assembly's Shorter Catechism. But however great the variety o
subjects my object has been always to show how worthy God is of love trust & obedien
for the infinite excellence of his character. & how deserving man is of everlasting
structions for his alienation of heart from & wilful ignorance of & unbelief in this God.
In the law I have aimed to show God & man. the infinite mercy of an infinitely
God, to unholy man. & the infinite hatred of man to this holy God. that so by the law men
become dead to the law. & I have aimed so to preach Jesus as the Christ that men mig
still more see their hatred to God & Gods love to them. I preach Jesus Christ as Peter & Stephen, & Pau
Acts 2. 22-23, 36: 3. 13-15: as God manifest in the flesh, the divine perfectness & excellence brought face
face with man, & man allowed to do to him whatsoever it would without hindrance fr
his divine power, & the result the crucifixion. In this as in no other way is clearly shown the inf
love of a holy God to sinful man, & mans irreconcilable hatred to God. so that now God havin
[illegible] have mercy by creating him anew in C Jesus unto good works.

Mans sin & misery being that he had by the fall lost likeness to & love for God & become ~~totally~~ destitute of even the least degree of trust in God or inclination to him, it was necessary that this fact should be incontrovertibly established. When the fulness of the Godhead, the fulness of his wisdom, power, holiness, justice goodness & truth has appeared among men condescending to their relations & capacities coming as near them as it was possible in any way to come to them in their fallen state, & the only consequence has been not the melting & drawing of their hearts towards him, but Away with him, Crucify him, Crucify him. the way is prepared for the Spirit to come & convince the world of Sin & shut men up to the grace of God; & [illegible] gift of faith by regenerating the heart before entirely destitute of it, & caused the offered pardon & salvation to be received with joy. who can fail to see in all the steps of the work that God is infinitely holy as well as infinitely merciful.

If you wish to know how I preach J. Christ, Christ an atonement a vicarious atonement, a sacrifice, a ransom, a propitiation, this is the way. I endeavor to make every man feel that the death of Christ is the natural consequence of his own personal enmity to the divine Character, that if he had seen J. Christ he would have helped to crucify him that though he be such the grace which said Father forgive them is the grace of God towards him, that there is no other way for him them to accept the offered salvation freely. //

As to whether I preach the Gospel as held by the churches sustaining the Board I cannot now answer further. I shall propose in writing certain questions to my missionary brethren at the approaching meeting with a view to ascertain what precisely they mean by certain terms frequently used by them, & when they have given their answers I will say plainly whether or not I can conscientiously accept their forms of statement. I will now therefore merely say that those of the church here who think they understand the views of the council in regard to the atonement, & profess to agree with them, assert that it is the same they have been taught & received as true from childhood while in the Armenian church (So far as I understand Mr S. & Dr P. & the two native brethren they mean by "Satisfy divine justice", not the satisfying man & other beings that God is holy & just. but satisfying a demand of Gods nature, reconciling his justice & mercy. & if so of course I do not agree with them for I do not find it in the Bible.)

Respectfully Yours Geo B. Nutting

Oorfa, April 11. 1865.

Rec'd June 20.

Ack'd Aug 3, 1865

Mis. Repts —

Prud Com

Aintab July 27. 1865

Dear Bro.

Not knowing Rev Wm Goodells address now that he has returned to America I enclose a note to him to you & having no other envelope at hand leave it open & you can read it if you please before forwarding.

I wish I could talk with you about the work of the Devil in Oorfa. You have probably heard something of it, & especially my report & letter to Dr Anderson! I think he will not be allowed to proceed much further. Signs of the dawn appear. He feared for his kingdom in Oorfa by all means. brethren in the work of am sorry to say among others he succe in stopping the preaching of the Gospel & turning the attention of men to a dogma of the 12th century instead of the Gospel, but has been foiled, as he always will when we old on to prayer, & the result will be that the Gospel, the truth as it is in Jesus will be henceforth more fully preached in all this region than ever before. Pray for us. If I do not hold the fundamental truth Albert Barnes does not. nor the Westminster assembly ... Barnes ...

... in regard
to the attainment
Rev & I say so too.
And all know
that I have been
the means of
introducing the
2 studies of the
Catechism &
...
... Turkish ...

Rev. G. B. Nutting.

Aintab, July 27, 1865.

Rec'd Aug. 30.

Ack Dec. 25

Rev Isaac Brewster

33 Pemberton Square

May 22. 1865

Aintab May 22. 1865

Rev S. R. Calhoun. Abeih

Dear Brother

Last year I hoped you would come to our eeting in Oorfa. & if you had been present this year I think your presence would ot have been the means of less good to all of us & to our work than it has been in former years. I wanted very much that you should see the work of God in Oorfa, manifested in the steady healthy growth of the community in numbers, knowledge & grace, in the spirit of prayer, earnest attention to the Word, readiness to bear their own burdens, & systematic benevolence. For three years past there has been each year a special work of grace awakening & converting a number of persons each ~~year~~ time. but each year the work has been more powerful than the preceding. Last year 25 or more were converted who continue to give good evidence of the reality of the change, & this year if two thirds of those I have known to be deeply awakened prove hereafter to have been truly regenerated the number will be as many as forty. In 1864 the daily morning prayer meeting was continued from Jany 1st till April 1st & resumed again Nov 1st, from which time it had continued uninterrupted until ft to come here four weeks ago & is I suppose still maintained. have never attended more interesting prayer meetings in America even in mes of special revival than these have been almost uniformly. have been exceedingly refreshed & strengthened by the prayers of the brethren. re are many in the little church, now numbering including the ssionaries 58 who love to pray for the peace of Jerusalem, to plead day ight for Zion until the righteousness thereof go forth as brightness & the sal- tion thereof as a lamp that burneth. & ten men shall take hold out

of all languages of the nations of the skirt of him that is a Jew saying w
we will go with you for we have heard that God is with you."
It was the frequent remark of our dear departed brother Goss
that he had nowhere in this country seen such deep thorough conviction
of sin as at Oorfa - & if he had seen the work in 1864 & 5 he would have said the sa
with still greater emphasis. I have preserved the narratives of al
those who have been received to the church for eighteen months p
since the rule requiring narratives instead of answers to questions
been adopted, & if I had them here I would like to translate & send
some of them, for I know that simple narratives of the work of the
Spirit are most interesting to every missionary. Some of those co
since January of this year were persons judged the most hopeless
gospel hardened in the congregation.

+ + + +
But though I would like to write you a long letter about the work
God in Oorfa, (& hope hereafter to do it) my immediate object in wri
was to allude to another work - the work of the Adversary
all good, but works as usual through human instrumentality
Last fall about the middle of Nov. a council was called by the ch.
Oorfa to examine & ordain Baron Harootun, a graduate of Mr S's sch
in 1862 who had been preaching most acceptably to all the church
& congregation about five months. This council, consisting of Mr
Dr P. Baron Gregor of Aintab & Garabet of Birijik with myself, though
greatly pleased with the candidate's narrative of Chn experience m
for entering the ministry, & most of his confession of faith, found
views of the Atonement very erroneous & therefore, I alone dissen
& defending him as sound & scriptural, voted not to ordain
The point in regard to which his answers did not coincide with
views was this. his *unwillingness* to *say* *that* the *atonement*
necessary to *remove* *any* *difficulty* on the *part of God*. He

(3)

most distinctly & repeatedly in his written confession & verbal answers, that the sufferings & death of Christ were necessary because, otherwise, on the supposition of God's offering pardon to transgressors, men & other subjects of God's moral government could not have been satisfied of God's being holy, just ~~& merciful~~ benevolent. The council with the exceptions above named held & still hold & teach that there was another difficulty, in the essential nature of God, in the attribute of his justice, apart from all his relations as a moral governor & the necessity of maintaining his authority by the manifestation of his true & whole character, his worthiness to rule. + + + They held & still hold that the sufferings & death of Christ were not only a substitute for the legal penalty (which must otherwise be inflicted on transgressors) as answering all the ends proposed to be answered by penalty in any government, but were also themselves in their nature penal, that Christ truly bore the wrath of God & the punishment for sin, & in that sense was made a curse for us by our sins being reckoned to him, that otherwise God having declared the penalty of sin to be death would not have been true & just, & that this view is the very essence & main part of the atonement which God requires us to believe & preach.

At our recent meeting the matter came up through a letter from the Ch. in Urfa requesting the mission to answer certain 20 questions proposed by one with a view to bring out whatever difference there might be between them & B. H. & myself. Accordingly the missionaries did & after comparing their answers & mine & also my answers to some questions of theirs came to the result that the main difference was in our not holding & teaching as they do that the sufferings & death of Christ removed a difficulty in God's nature but simply teaching that in the life & death of C. God's infinite abhorrence of sin & love for his law, his holiness justice & goodness is splayed in the most satisfactory manner, as much so as by the destruction of the world of transgressors & seven more & therefore there was no reason why pardon should not be freely offered to all. Moreover the mission decided that the part of the atonement which I do not hold & teach but which they do" is the main & essential part which God requires us to preach for the conviction & conversion of sinners & edification of the church". & so gave answer to the Oorfa church. The association of native pastors also answered the Oorfa church that they could not recommend me as a faithful preacher of the gospel & safe spiritual guide.

P. + + + "Let God be true & every man a liar". The tree is known by its fruits. Men do not gather grapes of thorns or figs of thistles. If God's testimony that what I have preached in Oorfa is the full gospel the word of his grace, the ministry of reconciliation is not in the judgement of all who can compare the respective conditions of the different congregations in our mission ~~same~~ as plain & undeniable ~~than~~ as his testimony to the preaching of any other missionary or native pastor, I am greatly blinded. I have no doubt that all both foreigners & natives, who can compare the congregations will agree in saying that there is more obedience to the Gospel in the Oorfa church & congregation than in any other one in our field.

I was not taught in any Theo. Seminary nor have I studied ~~in~~ any theo system & therefore may not always express my belief in the same form as my brethren. It is probable I have studied the Bible as much & as carefully & prayerfully as any of them & I know I preach the gospel Paul & Peter preached, the word of reconciliation which God put in me; that I glory in the Cross of Christ by whom which the world has been crucified unto me & I to the world; & that I can no more refrain from declaring that which has been put in me & which has been & is the power of God & wisdom of God to my salvation than the apostles could. I fully believe that my preaching has been ~~same~~ as truly & fully a preaching of the Gospel of Christ, a knowing nothing but Christ & him crucified ~~than~~ as ~~that~~ of any of those who condemn me as not preaching the whole gospel. But the day will declare it. I appeal to the trial which shall make manifest every man's work as a missionary.

I intend this summer to translate Barnes sermons 16 & 17 in Way of Salvation the subjects of which are (16) "The Atonement as fitted to give peace to a convicted sinner". & (17) "The Atonement as it removes obstacles in the way of pardon", & let the people see whether they are, or are not different from what I have always preached to them. I had not ever seen them - but accidentally or perhaps providentially found & read them since the meeting adjourned. & I find them to perfectly accord with what I have these fourteen years believed & taught.

I must not prolong my already long letter. but I would like to hear from you as soon as convenient, & to know whether you understand ~~that~~ "the main essential thing to be held & taught in the atonement, is ~~that~~ it was necessary to satisfy God's justice. ie ~~&~~ his "disposition to confer legal rewards & inflict legal punishments according to the personal character of the subjects of law": or, "that the main thing to be held & taught is that the work of Christ was necessary & designed to satisfy God's intelligent creatures that he is what he is & always has been "infinite, eternal unchangeable in his being, wisdom, power, holiness. justice, goodness & truth." Will you also please to let other missionaries near you, if you conveniently can read this letter. & your answer, to the above question, that they may, without the necessity of my writing a separate letter to each, & their each writing a separate answer, by appending their names to your answer signify whether they consider my doctrine as stated above the essential thing or fundamentally defective.

Mrs N & our three children, Willy, Sarah & Robert are here, & will probably be here through the summer unless we should conclude to accompany my brother & family (on their way to America) about June 15th-20. as far as Tripoli, or its summer retreat for the purpose of having Dr Post's services in dentistry to Mrs N. who wishes & needs new teeth very much.

With much love to yourself & Mrs C. in which Mrs N heartily joins

Yours with Chn. Affn. Geo B Nutting.

(Copy.)

"Aintab, Turkey, July 29, 1865.

Rev. Leonard Bacon,
New Haven.

Dear Sir,

God has again come near to us in affliction. Our dear Sarah Hodges was taken from us after a sickness of 7 days on the 20th just seven years to a day from the death of our little David Louis who lived only 20 days. She was two years and three months with us. You may have perhaps heard that she was very sick last summer in Oorfa so that the Dr. my brother who was with us had no hope of her recovery. and thought it useless to give medicine. She however recovered from that when cool weather came, and through the winter and spring up to the day of her attack was in perfect health, and we hoped that in the cooler climate of Aintab she and our other children would be spared an experience like last summer in the fire of the Chaldees. We thought her remarkably like her grandmother, your sister Mrs. H. both in features and natural traits of character having together with much affectionateness a strong will which yet though so young we could clearly see she was strong to subdue so far as to yield to rightful authority. O how we loved and still love her. We hoped that having been previously bereaved of four, three daughters and one son, it was enough, & that she with Willy and Robert would be permitted to be the light and joy of our home until we should have finished our course & the ministry received of the Lord Jesus and then they would continue it after us. My dear Susan feels the loss even more deeply than I because she naturally looked more to her as a companion in her solitude than to the boys and more needed her than I who am necessarily not so much alone. I entreat you to pray for us both in your private and family prayer and that in some prayermeeting of your church if it comes to mind you would request the church to pray that by this affliction we may be made more heavenly minded and may be better prepared to train our remaining children and that they may in early childhood become the children of God. We have had other trials also which I purpose more at length to narrate; trials which alone were wanting to make the list in 2 Cor. 11-26-28 complete in us - "in perils by mine own countrymen, in perils among false brethren". The first of the two I had experienced it is true to some extent several years ago on which I wrote you, but now more fully and the last now for the first time. You may have noticed in the N. Y. Independent of May 18th. a piece entitled Narrative and Confessions of a Native Pastor in Turkey. If not will you please read it that you may better understand what I am now about to write. In one respect there is a mistake not of the print-

or but the editor. I wrote pastor *elect* the editor left out the elect and thus gave the impression that the candidate was ordained. I was careful to say in my letter that it was the narrative and confession of faith presented by Baron Harutun to the council assembled to ordain him without saying whether he was finally ordained or not because I wished to test the public sentiment of the readers of the Independent, and see whether any one would notice without having his attention particularly invited to it, any omission of things fundamental in the confession. For the council (I of course dissenting) came to the result that while in general pleased with the candidates' religious experience, and motives in entering the ministry, and the most of his confession of faith, we think the views he has expressed in regard to the Atonement fundamentally defective and therefore cannot conscientiously ordain him. I should say that besides the written confession there were verbal answers to questions of the council in presence of the church and congregation some of which owing to the candidates embarrassment or not fully understanding the spirit of the questions, were not as clear as could be wished, though I think nothing one would, having the whole before him, ~~would~~ judge inconsistent with his written statements. I have not those answers, not having taken a copy of them; but, however it may be, B. Harutun stated clearly in connection with the second part of his confession of faith. (1) that he considered the second paper necessarily included in the first. (2) anything in his verbal answers contrary or seeming so was from misunderstanding.

Mr. Schneider and Dr. Pratt wrote a report of the council to Dr. Anderson Nov. 30, in which they give Baron Harutuns' verbal answers, with very little of his written confession, thus producing a different impression on the minds of the Committee from what the whole confession would

Their letter you can probably see by asking for it, as also my letter to Dr. Anderson accompanying my annual report, if you should think it worth while. As I did not get a copy of their letter to Dr. Anderson until January it was too late for me to write correcting their wrong representation in regard to him & me; and having a great amount of preaching and other work connected with the special presence and blessing of the Holy Spirit, I did not [~~get~~ write] a full statement of B. Harutun's examination until the last of Feb. || For ~~the~~ an account of the work of the two Spirits, Holy Spirit & Satan, in Oorfa this past winter I refer you to the documents above mentioned and proceed to narrate to you things which have happened subsequently and as consequences of the preceding events and also some events which though not subsequent to the conclusion of my report and letter I was not then aware of. (1) Though publicly to the church they said in Oorfa "We have perfect confidence in B. H.'s christian character, look upon him with all your former love and confidence for he is worthy of it. He is an Israelite indeed in whom is no guile". privately before they left the two native pastors members of the council advised addressed members of the Oorfa church to be on the~~ir~~ look out to discover whether B. H. preached anything out of the way in regard to the atonement and inform them by letter, and, that, in case he continued to preach as he had affirmed in some parts of his confession, he must be silenced & that ~~of~~ even the missionary could be removed if he preached such doctrine. (2) In accordance with that recommendation, those persons wrote several letters to Baron Gregor pastor of the Aintab church which he answered, and when after our meeting I learned the fact neither party was willing I should see what had been written. (3) Immediately on the return of Mr. Schneider and Baron Gregor from the council they assembled the whole church in Aintab and told them of B. Haroutun's heretical belief respecting the atonement, and that Mr. Nutting justified him and believed the same, together with as now appears from many witnesses much *oriental: exaggeration*. (4) Dr. Pratt visiting Adana immediately afterwards pursued the same course there. (5) In the course of the winter once (or more) the pastor read letters from disaffected persons, his correspondents in Oorfa, to the whole church in Aintab; in which letters it was said, that, I denied the atonement, saying the atonement was not necessary; and this without at all inquiring of me or of others whether it was true that I had so said. (6) The report was spread abroad here and reached Oorfa and other places that they had written to the Board complaining of me. and (7) Afterwards the report was spread about that the Board had answered their letter saying that what I preached was not ~~was not~~ what I was sent to preach, and was not what was commonly received by the patrons of the Board. (8) The Sabbath before the mission meeting here, and before I had arrived, one of the native pastors B. Avedis preached a sermon against my supposed heresies, intended and designed, as the author now confessed to me, to set the people on their guard against me, and prepare them to receive the anticipated judgment of the mission, and native association on my case. (9) When our mission met, after repeated conversation during several days, they came to the decision following:—(1) the difference between us and Mr. Nutting on the subject of the atonement is this, that while we see in the atonement a provision for manifesting together with his other attributes his justice and holiness to his intelligent creatures, we see also in it a provision to satisfy God's justice (ie, as afterwards explained by Mr. S. and others apart, & above all necessity for manifesting clearly his essential and unchangeable nature, there was a necessity in the divine nature itself, for a reconciliation of justice ~~future~~ & mercy) but Mr. Nutting recognizes only the former design and necessity of the provision, and not the latter.

(2.) That the view of the atonement which Mr. N. does not accept is in our estimation the fundamental one. and one which God requires us to preach for the conviction of sinners and edification of believers. (3) (This at my request.) That this decision should be clearly stated in Turkish to the Aintab and Oorfa ~~churches~~ congregations and wherever else exaggerated representations of Mr. N's belief have become prevalent. 4 (Also at my suggestion) That the mission approve of Mr. N's visiting America this year, in case he shall feel it to be his duty to do so, that the Prudential Comee by conversation with him may be better able to understand his views.

– Before the meeting adjourned the communion of the Lord's supper was observed in the Aintab church; by vote of the church council, the two pastors encouraging and favoring, & Mr. S. not discouraging, two most excellent brethren of the Oorfa chh in good standing, one a teacher and the other one of my preaching students (B. preacher in Severek referred to in my letter to you) together with myself having been previously excluded from the Supper.

11. The statement of the difference in my views of the atonement from that of the mission found by them and voted to be read to the Aintab cong., has not to this day been promulgated, though I have repeatedly requested it. 12. In writing to the Oorfa church the letter of the mission which was not shown to me before sending, gives an entirely wrong idea of what the mission by examination found to be my views, giving the impression that I reject *entirely all* that they and others believe instead of a part. It is written like this. "The mission find after much conversation that the difference between Mr. N. and us is this, that *we* believe so & so (as stated above) but *leaving out*

entirely any allusion to anything Mr. N. believes, thus giving them to understand that I believe neither the first nor the second. Of this I can get no satisfactory explanation here for the first draft in Turkish kept here in the hands of the scribe is perfect. [imperfect?]

13. The church and congregation in Oorfa received (from one of the chh. members who was here & says he was so told by the pastors here,) the impression that the church & pastors here did not have confidence in my christian character, or that of my two companions, having the same mind as I, and therefore did not receive us to the communion & the minority of the Oorfa chh., agreeing with the mission, in the two weeks interval between the close of our meeting and my return to Oorfa, determined and declared that they would root up the heresy, "vi et armis" & accordingly requested B. Harutun, who still remained in Oorfa, though not preaching, to leave the place at once; dismissed their two

excellent boys-school teachers solely for their belief, and also broke up the S. School for the same reason, the teachers generally believing as I do in this matter, and discontinued the chh. prayer meeting, saying they could not pray with those who denied the atonement; and when I arrived waited on me with the request that I would not preach. Afterwards, on a weekday evening, when I had gone out to spend the night with my brother and family, just started for America, a few miles from the city, having requested my student Bagtasar, aforesaid, to read one of Rev. Dr. Goodell's recently published sermons, one of the audience rushed up to the desk, and threw it with the Bible upon it violently to the floor, exclaiming aloud, shall we listen to one whom the Aintab church will not receive to the communion, & who denies the atonement; & the congregation broke up in confusion, notwithstanding the majority entirely condemned the action.

14. Shortly after my return to Aintab, where I had left my family for the summer, about the end of June, a story was got up and diligently circulated in Oorfa, three or four of the minority party of the church being active in it, that my servant Isa, brother of Bagtasar, the student above mentioned, & agreeing with the majority in his belief, a man of unblemished chr. character, married, & who has lived with us eight years, had been guilty of illicit intercourse with a girl, also of excellent character, & for two years a member of the church, who has been with us near five years. The story has been since proved entirely false & that there had been no possibility even of such intercourse, even if the parties had been disposed. I mention it merely as a consequence of the other things, & an evidence of the spirit excited by the mission action.

15. B. Harutun, the pastor elect, not being allowed to preach in Oorfa, though 2/3 of the church

& almost all the congregation still wish to have him, come there, where he formerly lived, to spend the summer with his wife while waiting the end of these things, & word from the Board. Being still a member of this church, on occasion of the baptism of several infants, he presented his also, but baptism was refused, on the sole ground of his heretical belief; & though other baptisms have again, the second time, taken place, his is still excluded from the rite, though all acknowledge his christian character, & his wife also is a communicant.

16. Though I have been here now three months, & the majority of the chh. & congregation earnestly desire to have me preach, & their best and most influential men have requested the pastors to invite me, & I myself requested it, for the purpose of correcting misrepresentations, & though there is the utmost readiness on the part of the pastors to invite any native preacher who happens to be present on Sabbath, I have not yet been allowed to speak

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at all. I might, it is true, (as I have been requested by several) appoint a meeting in some other place & at some other hour & preach, & should no doubt in such a case have three fourths of the people at least to hear me, but for the sake of peace, I have not & shall not, but choose rather to suffer in silence.

Having given you as briefly as possible a history of events growing out of the action of the Nov. Council at Oorfa supplementary to my report, which I will request Dr. Anderson to send you, together with the letter which accompanied it, & if he thinks best all which the mission have written about it, I will now proceed to say that the mission has no reason to believe my views of the atonement different from ~~them~~ those generally held by the churches of New England, or different from what I have held & preached from the first day I set foot in Asia, or from what I stated to the Committee at the Rooms, on my examination for appointment as a missionary, or from what I preached in America before my appointment.

The brethren knew or ought to have known that I accept the W. Assembly's Shorter Catechism as accordant with the teaching of the Bible (of which they had this proof, - I expounded it all from begining to end to my Oorfa congregation, and drilled them in it, in the S. S. & Bible classes, for two whole years, & that, before any one of them had thought of such a thing; that I urged its translation into Turkish & was the means of inducing Mr. S. to translate it, together with Baker's lessons upon it, & also was the means of its being studied in the Aintab congregation, & recommended that it should be in all the stations) and that the churches connected with the A. B. C. F. M. especially the N. E. churches also accept the W. A. catechism. They knew, or ought to have known, (for they all have his Commentaries, though I do not, & until after our meeting did not know his views) that Mr. Barnes, in his exposition of Is. 53 and in all his notes on verses pertaining to the atonement, & in sermons 16 & 17 in "way of salvation", gives precisely the same view of the atonement which I have always held & preached, and which they voted that I held and taught, & that he denies and refutes what they especially hold & consider fundamental in the atonement: and they cannot be ignorant that Mr. Barnes expresses the common belief better than any other commentator. They knew also, or ought to have known, that Dr. Taylor, in his Moral Government, gives precisely the same view which I expressed to them, of the necessity of the atonement, & the demands of justice, as being *simply* and *only* to maintain the authority of the Moral Governor, [to whom?] by clearly exhibiting his essential character, which is its only foundation; & most positively denies and refutes their view; though I knew it not until they had adjourned. They knew also that my views & preaching of the atonement perfectly agree with extracts from Bushnell's Christ & His Salvation found in the January New Englander in a notice of that work; concerning which extracts the reviewer, while admitting that Dr. B. is not always consistent with himself, says. who can wish a clearer or more unequivocal statement of N. E. Theology respecting the atonement than these sentences?

2. In regard to my view not being new to myself, two members of the mission and one native pastor admitted knowing, six years ago at least, my ~~being~~ having the same; & by comparing copies of my sermons & lessons given the first year of my residence here with what they had ascertained to be my present views, and with what from Oorfa church members they could have ascertained to be my preaching and teaching on the subject, they ought to have been perfectly satisfied that my preaching now is precisely the same on that point, - the necessity of the atonement, - that it was in 1853 & 4. I gave lessons to some young men, school teachers & others, on that very subject of the atonement, in which, as they now testify, under the head, - necessity of the atonement, - what I said was precisely what I say now.

3. I told the brethren that I had the best of evidence ~~that~~ what I now believe in regard to the atonement is what, in a written communication to the Prud. Com. before my examination, giving my narrative of conversion & fundamental doctrines, & also in answer to Mr. Treat, in my examination, I had stated. ~~that~~ I had come across the first draft and copy of that document.

Before coming out as a missionary I had preached two months or more in Randolph, and as long as two, each, in Hector and Alleghany N. Y. & in many other places. I have recently found some of those sermons in English, fully written out, & have reread them, and am able to declare most unhesitatingly that I find in those sermons the clearest & most open statements of what the brethren consider unsound, & that I have never preached anything here or in Oorfa which either directly or by any inference could be construed as in the slightest degree contrary to the ~~Bible~~ Gospel there preached; and that, though most of them were preached to a score of congregations from Vermont to Michigan & Ohio, and especially in Vt. & many of them, being missionary sermons, contained what I then considered the very essence of the Gospel, I never heard from any one the least intimation that anything in them, or any of them, was contrary to the Bible as commonly understood by Christians.

My views of atonement now are not different from those which were made the means of my regeneration, except as full daylight differs from dawn; a difference of degree of knowledge, but nothing inconsistent with what I saw when I was born again. I have just read, with much satisfaction and hearty approval, an article on the atonement by Rev. Mr. P in the April N. Englander, 1864, & as a testimony of my approval have translated it into Turkish. This much, together with my letter to Dr. Anderson & report accompanying, will be enough, I hope, to satisfy you that I am still in the old path in which Paul walked and preached. You will wonder how, being so, Mr. S., Dr. P. & Mr. Morgan should have shown such a willingness to get me out of the field. I also wonder, and of one thing I am sure, that it is not alone & principally, if at all, zeal for what they suppose to be truth which has influenced them to do as they have done. It is not pleasant to me to say this, & I have refrained from saying it ~~till~~ until this time, that it might not seem that I said it to influence the action of the Prudential Committee or any one else, in voting on the subject of my recall. I suppose that before this, no doubt, they will have taken action on my case, & that long before this reaches America I shall have received official information of it whatever it may be. I do not anticipate my recall, or any censure. But I feel in conscience bound to say, that the mainspring of all the effort to secure my removal has not been difference of faith, but difference of missionary policy, between the mission and myself. knowing that the method of working pursued by me so successfully is much nearer Dr. Anderson's theory than their own is, so that complaints of my policy or working would not be listened to with much patience, they have merely used the plea of unsoundness in the faith as a convenient means of accomplishing their desire, viz my removal, as in the way of their policy. Of this I have no doubt, even though they may not be fully conscious of it.

If you require my reasons for so uncharitable an opinion of my missionary brethren I cannot withhold them.

1st Negatively. It is an unaccountable thing that, if what they have done has been from zeal for doctrinal truth, or what they suppose to be truth, they should never, in all the six years preceding the present, have once, either by letter or in any other way, any one of them have made any inquiry from me, or endeavored to convince me, in a kind and brotherly way, that I was holding and teaching doctrines contrary to what the churches of the Board generally receive & contrary to scripture, & that I was in danger of letting the vital principle of the Gospel drop out of my teaching. For, by their own confession, they knew at least six years ago that I held and preached the same doctrine I have preached in Oorfa.

2. If zeal for the evangelization of men by the preaching of the pure gospel, & the honor of God in the conversion of the ungodly and the edification of believers had been their main motive, they would naturally have looked for the fruits of my preaching & seen whether they were grapes or thorns, whether there was not at least as much evidence that my doctrine was a good ~~thing~~ tree? as that their's was, whether the awakenings and conversions under my preaching were less or more deep & thorough ~~through~~ than under theirs, and the believers under my preaching as steadfast, prayerful, growing in grace & knowledge & conformity to the law of God, walking in the fear of the Lord & the comforting presence and joy of the Holy Ghost, as those under their own. Whereas, while the proofs of true progress and growth in every grace, & the testimony of the Spirit are so plain & patent that even without seeking or wishing they are compelled to see them, they openly & persistently deny that the state of things is at all to be attributed to my preaching, &

that the special presence & blessed work of the Holy Spirit, these two years past, while their congregations have been dry & ~~thirsty~~ thirsty, is any testimony of God to my preaching as accepted of him. This though they knew that I have actually preached at least three-fourths of all the sermons preached in Oorfa for 8 years past, & that the native preachers who have aided me have generally preached lessons or sermons I had prepared for them, & which were, at least, with my approbation & according to my doctrine.

3. The success of my labors is a striking & incontrovertible proof that the policy ~~that~~ pursued at the other stations, particularly Aintab, has been seriously wrong in respect 1. to giving pecuniary aid towards the support of schools and preachers.

2. The building of large churches + congregations as at Aintab

3. Receiving to chh. membership without sufficient precautions to keep out hypocrites.

4. Employment and sending out of native agents

with salaries, thus not allowing God to send forth the laborers.

5. Not throwing the work of supporting their own institutions & evangelizing the villages upon the native churches.

6. Not improving the common schools.

7. Not thoroughly instructing the people ~~either~~ in regard to matters of faith or practice

It is well known that in my field the work has been prosecuted, & more successfully too than in the other stations, at a much less expense to the Board & others. I can continually point the brethren to what the Oorfa church does & is, as proof that they need not ask so much from abroad, & always ~~already~~ oppose a central Theo. School as unnecessary. It is well known, & admitted among all the congregations, that Oorfa is in a much better state than any of the other congregations, receiving less, being more benevolent, having better schools, and a more intelligent congregation, & more of the presence of the Holy Spirit.

These things imply something wrong in the other congregations, in their pastors and **missionaries**. I will not say more. I ~~had~~ **hold** an entirely different policy from Mr. S. & the others. It is convenient to have **me away** and success at Oorfa **hindered.**

With much love from us both to all your family & yourself,

Geo. B. Nutting."

Rev. Geo. B. Nutting,

to

Rev. Dr. Bacon,

Aintab, July 29, 1865

Recd. Sep. 2, 1865.

(Copy.)

Prud. Com.

Aintab, Turkey, Aug. 7 1865.

Dear Bro. David

Your of various dates to July 10 from Paris came five days ago. I suppose unless you stayed more than ten days in England you have now reached America and will have seen long before this reaches you, a letter I wrote to Mary Olivia July 20, the day when our dear Sarah left us. Susan is writing to Mary to go with this, some account of her sickness so I will refrain from writing about it. You know what we miss, and shall continue to miss until we go to her and her dear sister gone before. We have five now in heaven and only two on earth. Willy and Robert have been well thus far. The weather is very much cooler than in Oorfa, so that we have slept in the house every night and have not felt any discomfort from heat or sandflies.

It was very pleasant and providential we cannot doubt, that Dr. Goodell and family joined you in Paris. I suppose you had their company the rest of the way. I wrote him a letter recently telling him of the arrangement I had made with one of his relations to preach some 40 times more or less in each of the congregations in our field and asking him to pray for us. I suggested to Mary the plan of her coming to live with us in Oorfa when you return and hope you will think of it and talk with her, ascertain about her health whether climate of our field would be favorable for her and talk with Dr. Anderson also about it. If we are to remain I think her coming as an assistant supported by the Board would be very desirable not only for us but for the work whether she taught school or devoted herself to labor among the women. In either capacity she is very much needed. In regard to our remaining I do not know what to say. I have no apprehension of being recalled on the ground of unsoundness in the faith. That is simply impossible for my faith is the same in kind as I have had since the first day I believed, the same I professed in my examination for appointment by the Committee and my examination before the Royalton Association for licensure and ordination, The same I preached in America during the whole of 1851, and in Aintab in 1854. Of all which I have the most undeniable proofs in writing. I have also the most satisfactory proofs that my faith and teaching concerning the atonement is not only consistent with truth and with my teaching from the beginning, but that it is also consistent with the faith and teaching of the majority of N. E. ministers supporting the Board. Of this the best proof is the confession of faith adopted by the National Council in Boston and which

I have translated into Turkish and read to several of the brethren. It entirely ignores that fundamental point on account of which our mission declared me to be unworthy to preach for not holding and teaching it, and on account of which I have not been invited to preach or even take part in a Monthly Concert to this day, and on account of which we are debarred from the communion and B. Haratoon's child from baptism. I see not now how the Prud. Com^ee^ can avoid writing a severe censure of the brethren for their conduct in thus withdrawing fellowship from those whom the representatives of 3000 Congregational churches have pledged themselves to fellowship. I shall certainly demand it and also give them my views of the state of the work in Aintab and vicinity, how the preaching of the cross has been made almost of no effect or rather has failed of its main designed effect by reason of the wisdom of words (See 1. Cor. 1. 17) the human philosophy of the atonement with which the brethren have covered it: of the wood hay and stubble which they have builded on the doctrine of Christ crucified which is already falling to pieces, and will be entirely consumed. The practical inefficiency, powerlessness and ignorance of this great church is most astonishing. The half had not been told me.

There is a work of God here, a true church, and the number of God's elect is very probably larger than now appears, but this much is evident there is much more of the work of man in this chh. and congregation than of the work of God. Whenever there shall be a mighty work of the Holy Spirit here (which I think cannot be expected under the present kind of preaching, for as I said it is a preaching which tends constantly to make the cross of Christ fail of its designed effect ~~and~~ i.e. to shut man up in unbelief and thus prepare them to receive the mercy of God, the gift of faith and repentance through the new creation of the Holy Spirit) then what heaps of rubbish will be made manifest how many will confess that they have been ignorant of the very first principles of the Gospel. You may perhaps remember that Dr. Pratt after spending six weeks here when Mr. S. was in England wrote that he thought a full third of the members of the church here gave no evidence of regeneration and that he wished a sixth of the members at Marash were out of the chh. Some of the best men here speak still more discouragingly of the state of the church in Aintab, and facts speak more strongly than their words. I have hesitated and waited long before determining to write about these things, but feel now certain that duty requires me not to keep silence. My writing now cannot be interpreted as from a wish to influence the decision in regard to the complaint of the brethren against me, for that decision has been already made, and is without doubt in my favor and against the complainants for it cannot be contrary to the confession of faith & covenant of the Cong^l National Council. Do you remember Barsom Oghloo ~~Aghlan~~, a large greybearded man a member of the church here from the first, very fervent in prayer whom Mr. S. used to characterize as that good man and whom he used as frequently to mention in his letters. He is still a good man I believe and a member of the church in good standing but advocates openly the reception of all who wish to go the Lords Supper without examination, and the baptism of their children. A short time ago he called to see me and inquire in regard to the things alleged against me, saying that he did not believe that I denied the Atonement though he had been told so but knew it must be a mistake &c. After satisfying in regard to my soundness, I said "Now I want to question you for I have heard this against you, that you advise that all should be baptized and all who wish without examination received to the church. Is it so"? and he replied "If the church could by any means be kept pure I would be in favor of any thing by which it could be kept so, but it cannot. Our examinations have proved useless to keep out hypocrites. The greater part of the gross open sins which have occurred in our Protestant community for several years have been in the church.

No such gross sins have occurred among those out of the chh." I told him of course that if it was so it was no proof that all should be received to the chh. but only that a different course should be pursued and no reliance placed on mere examinations and answers to questions which any one in the congregation could ascertain before hand, and the desired answers to them, and told him of our way in Oorfa which worked well, though in no way probably could the entrance of hypocrites be prevented so well as by making the church so different from the world so self denying and benevolent and prayerful, so evidently pilgrims and strangers, that hypocrites would not wish to enter. Dr. Nersis who is a member of the chh. council and also one of the teachers in the S.S. has told me twice of conversations occurring among the teachers when they have met together to listen to the exposition of the lesson which shows a most astonishing degree of ignorance of God's word. One of the teachers asserted that God causes us to sin and then punishes us for it, quoting Philippians 2.13. Ex. 7.3. Nereis spoke against him & others took the man's part, so that as N. says a third or more of the teachers who are also church members, took sides with the man that God causes us to sin, and the others against him. This same thing occurred he says at two successive meetings yet these men remain members of the church and come to the communion. At the time of our meeting the people were I think three thousand piastres in debt to one of their pastors and more than that to the other, while their schools are almost worthless because they are unwilling to support the requisite number of teachers, and consequently each teacher has from 70 to 100 pupils, so that good schools are impossible and with all this they do not competently support their teachers, and give them no vacation. The schools are in every respect much inferior to the Oorfa common schools notwithstanding so much has been done for them by foreign aid and they have been established twice as long as those in Oorfa. Though thus in debt to their pastors they are urged to give money to send to Africa and India and as Mr. S. says it is impossible to induce them to pay their pastors but they will give for benevolence. I propose that we allow them to do so as they seem to like it better, and give them from missionary funds for the support of their pastors an equal sum." Another missionary answered "I see no harm in it." And this year they are actually receiving money of the Board or of T. M. A. S. for their pastors while it is being published in the Herald how much they give.

for the evangelization of Africa & India & Persia. The attendance on preaching is much less than it used to be. It has not increased for 8 years, but since I spent a summer here three years ago it has decreased I should judge nearly 1/4 perhaps more. Yesterday P. Avedis spoke a few words on the subject publicly. He said "Many of you can say with truth that you have not attended a week day meeting in one, two or three years. If the meetings are not necessary we will discontinue them, but if they are what excuse have you for not attending. Many also excuse themselves on the Sabbath, or do not come until the sermon has commenced because it is hot. Does the laborer stay from his work because it is hot? It is because you are not interested and for nothing else that you stay away." In a church numbering nearly 400 hardly a dozen attended the prayer meeting, and the time is all taken up usually by the pastor in remarks.) I believe the difficulty is mainly this the Gospel is not preached the people are not fed with knowledge. One of them a member of the church a thinking, leading man said to me one day "It is time they gave us meat, we have had milk fifteen years. We want meat." Mr. S. ought to have left several years ago. It would have been better for him and for the people. He does not grow himself and he keeps the people from growing. It does not seem to me that he has had a new idea, concerning a passage of scripture since I first saw him, or that he wants to have, or that any body else should have unless it should be one of his old ones. He does all he can to hinder the two native pastors here from thinking or acting independently and seems to wish to keep them in

leading strings till he dies. He thinks they cannot be trusted alone, but I believe they would do better alone than with his help or any other ones. If he had been away the church would have been divided th~~ee~~ree years[ago]. B. Kevork is here now for two or three weeks past and expects to be 2
two or three weeks longer with his family. Probably soon after his return we shall go and ordain him. B. Nazar pastor at Aleppo has just resigned his pastorship and will probably be deposed from the ministry until he gives evidence of repentance for an offence which lately came out and he denied and we all thought probably as slander but which we heard yesterday he had confessed.

You perhaps know that before his conversion he was very much addicted to intemperance, having gone so far as to have delirium tremens and to endeavor to kill himself His conversion was wonderful and his fall into intemperance is not so much to be wondered at as his having been kept so long from falling. The circumstances were as follows: His brother a Muleteer, had been in prison in Aleppo and after his release B. Nazar felt in some way bound to make an entertainment for two Mussulmen Jailors ________ or officers of the prison in the gardens inviting two protestants and an Armenian I believe. Raki was provided and when presented to them they urged Nazar to drink and he tasted and finally drank several times and became excited so as to take off his fez and join them in singing songs. I hope a right course will be taken with him to help him up and not make him feel that he has disgraced himself, ✓ and there is no hope. But there is danger, that he may not have the right kind leading strings till he dies. He thinks they cannot be trusted alone, but I believe they would do better alone than with his help or any other ones. If he had been away the church would have been divided. th~~se~~ree years[ago]. B. Kevork is here now for two or three weeks past and expects to be 2 two or three weeks longer with his family. Probably soon after his return we shall go and ordain him. B. Nazar pastor at Aleppo has just resigned his pastorship and will probably be deposed from the ministry until he gives evidence of repentance for an offence which lately came out and he denied and we all thought probably a slander but which we heard yesterday he had confessed.

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We have news this week of the death Aug 3 of Winney Morgan who was about 2 yrs. old. The church in Oorfa will probably in two or three weeks renew their invitation to B. Harrotoon + call a council (to ordain him. Pray for us.

Thursday, Aug 10. Yesterday I spent the greater part of the day under the willows a half hour west of Aintab near the mound in a cool shady place with Pastor Avedis Pastor Gregor, Baron Alexan, Dr. Nercis and a Marashly Roob O: Hohannes whom you once saw in Bitlis. They invited me out there for the purpose of talking freely in regard to the atonement and I talked explained passages of scripture suggested by them and read a sermon I had recently prepared on 1 Cor. 1.17 showing how their philosophy "wisdom of words" of the atonement tends to make the cross of Christ of none effect. They all listened attentively offering scarcely any objections to anything I advanced and those were readily and satisfactorily refuted. Pastor Avedis has been in the habit of coming to me often to talk of these things and for some weeks has avowed himself convinced of the truth of my preaching and the incorrectness of his own. He says the Bible seems a different book to him now. God much nearer and more lovely and man and sin more exceeding evil. Baron Alexan also & Dr. Nersis are with him and Nersis and P. Avedis are very active in enlightening others and this they do without as yet openly avowing their own changed views, but in their conversation saying Mr. N. or B. Harotoon believes so and so or says so, whatever we say against it." In this way all the leading influential and most spiritual men in the church are convinced that they have been in error, and say "whatever answer comes from America or even if they banish Mr. N. we cannot abandon these new convictions." Pastor Gregor seems more than half convinced and talks with P. Avedis though from fear of Mr. S. he does not come to me. Mr. S. attempts to stops all thought and inquiry and uniformly advises and urges every one who comes to him with any difficulty pertaining to his theory of the atonement.— "Do not meddle with this matter, don't talk or think about it. Havn't we decided it? Do you know more than we do about it? Don't believe Mr. N. He is wrong. He never studied much in America and wasn't instructed in the Seminary." The majority of the church and congregation including all the best part for intelligence and piety are very anxious to have me preach and have repeatedly asked the pastors to invite me and they would do so if it were not for fear of Mr. Schneiders from whom they hope to get about 3000 p. each of deficiency of salary which has remained unpaid by the congregation. The man who has been supplying the Marach 1st Cong#1 B. Panos has left and gone to Constantinople where he was educated in Bebek. He spent a few hours on his way, and talked with me several times together with Moorad Gregor who has recently returned from Mr. Greene's field. He seemed (B. P.) very ignorant of the way of salvation had heard many false representations of my belief and when I opened the matter to him, he confessed afterwards before he left that what I said seemed true and right, and that the way of salvation seemed much plainer and simpler and God more lovely, and that if what I said was true as he was inclined to believe, in all the ten years since he commenced preaching he had never at all preached the gospel. He preached once here and afterwards said that he had to leave out the main part of his sermon [as] it was written, because he now doubted whether it was true. Willy overheard him talking with me the first time he called, and said "I think that man does not know God at all." After he was gone I accidentally mentioned the remark of Willy to Pastor Avedis and **Nersis** told me yesterday that he saw a letter P. A. had just written to **B. Panos** in which he alludes to Willy's remark and adds "it was true of me (i.e. himself) whether it is of you (B. P.) or not." You must not think from this that I am trying to stir up division or even lead the people to think of these things. I go to no man's house, and when they come to me I never introduce the subject. The inquiry and examination, (and Nersis and others tell me their is a great deal) comes from the efforts of Mr. S. to prevent all inquiry and thought, just as the Armenian Ecclesiastics endeavor to prevent all thought and inquiry in their churches, and from which they all feel to be the unjust and tyrannical course pursued not only by Mr. S. but by the other missionaries toward me and B. Harotoon I spend my time in teaching B. H. & G. English and quiet reading and study, riding every morning on my new black (4 yr. old) Hoping to hear from you soon and frequently I now close with love from Susan & Willy to you all.

Our box has not yet arrived here but it reached Aleppo a few days ago. I have not yet heard for what your was sold but will inform you when I learn from Jebra.

Geo. B. Nutting.

If you should see Dr. Bacon of N.H.

ask him to show you a letter recently sent to him.

Rev. G. B. Nutting
to Dr. D. H. Nutting
Aintab, Aug. 7. 1865

(Copy of ~~[illegible]~~.)

"Aintab, Turkey, Aug. 31. 1865.

Dear Bro. David

I wrote you Aug. 7. shortly [after] receiving your letter mailed in Paris July 10. and since that have heard nothing from you but as I know you will naturally feel anxious to hear from us, particularly as you must have heard of the prevalence of cholera in Turkey, I will write again briefly without longer waiting. No case of cholera has yet occurred in Aintab but it has been in Aleppo a fortnight and many deaths are reported, shops are all closed and the people especially the Arabkirlis , Kharpootlis and other foreigners are fleeing to their homes. It has also appeared in Killis and in Oorool, there having been five deaths in one day in the latter place as the helper returned from there Monday reports. But he says there were some special causes there for the sickness even in an ordinary state of the general health. Many cattle had previously died and their carcasses were left unburied all around the village. A letter from Dr. P. who is still in Constantinople came yesterday says the disease prevails generally in Constantinople in all quarters and the surrounding villages, but that though there have been many deaths, the mortality has not been great for the cholera as compared with the whole number attacked. Henry Washburn, 2 years old has died with it and also Stepan Effendi the Protestant **Vakeel**, and his only son, and only member of his family, after setting fire to the house, killed himself. The house was entirely consumed. We as yet here continue in our usual health, but though it is late in the season we can hardly expect that the cholera will not make its appearance here soon. This morning it was so cool when I went to ride after sunrise, that though I had two summer coats on I really felt cold so as to think of a thick coat. I preached here last Sabbath for the first time this year and the finding of our mission in May in regard to the difference between me and the brethren respecting the atonement was read.

No letter has yet come from the Rooms reepecting the matter, though two letters have been received concerning other matters both written since my letter was read by them. Mr. S. does not accept the confession of faith and covenant of the Boston Council as any proof that our mission have in their action towards me and Baron Harrotoon required any other condition of fellowship than is proposed by the Boston Council. Strange perversity and blindness. B. Avedis and B. Alexan have both acknowledged to me and others that their views were very wrong in regard to God's justice, and the punishment of sin and other things connected with the atonement, but both are afraid to acknowledge the same publicly or to Mr. Schneider. They wait impatiently an answer from Boston.

The accompanying ½ sheet is part of a paper I presented last week to Mr. S. and the two native pastors requesting them to answer me in writing whether (1) anything in the paper seemed contrary to what they had heretofore supposed to be my belief (2) whether any truth necessary to be held and taught was omitted, or anything untrue contained in it. Mr. S says he cannot say whether there is or not and the others also have declined as yet to answer. The whole paper consists of 10 sections and contains what I have always held and taught and what I consider to be all the fundamental truths of the Bible. Perhaps I may sometime send you the whole and you can make what use you please of it or this. Mr. S. professes to think that I have been the means of producing division here in the church and people and may perhaps so represent to the Prud. Com. Whereas the well known truth to which any number of witnesses will attest is that he has done it. 1st. By refusing so long to ~~send~~ read the decision of our mission which represents the difference as much less than the people supposed. (2.) By speaking of my views as soul destroying and no better than Moslemism. (3) By the weakness of the arguments by which in sermons and lessons he has sought to establish his own view in opposition to mine.

I have not been to any houses, and have only answered questions of those who came to me inquiring what it is which I do not receive. This would not have been necessary if the finding of our mission had been read as it should have been in May instead of being delayed until I had the seventh time demanded it. No course could possibly have been taken better calculated to lead men to think and convince them of the unsoundness of that view or speculation which Mr. S. considers the essence of the atonement than the course he has taken in attempting to gag me and B. Harrotoon and prejudice the minds of men against us and forbid their thinking on the subject. I regret for his sake and the sake of the rest of the mission, that these things have occurred, but for the truths sake and the Gospels sake and the churches and the worlds sake I rejoice in all we have suffered for a time. The word of God and the minds of men are being unbound and there is hope that hereafter that very word which the Spirit so long ago selected and appointed to be his sword, will be preached here and then we know the Spirit will not be wanting.

You will wish to know how it

was I had liberty to preach last Sabbath. It was on the condition of my not preaching on the subject of the Atonement (though [Mr. S.] has been giving sermon after sermon lesson after lesson on it.) I replied I will promise not only not to preach on the atonement, but not to preach the Gospel but only the Law, until a letter condemning your course comes from the Rooms, on this condition that afterwards I shall be allowed to preach the Gospel also. So I preached on Ex. 20. 1-2. Yesterday Dr. Nersis came to me and said many people say we have never heard the law preached so before. **Barson Oghloo's son**, Hagop, who has not been at all thoughtful or awakened before, said to his father with much emotion I never thought of the law so before. It seemed as though God was speaking to me from Mt. Sinai. I never so saw his love and his worthiness to rule. His father said to Nersis I hope my son will become a new man by means of that sermon.

This sermon made so favorable an impression generally and so many understand my preaching at all after so long being silenced as an evidence that Mr. S. and the pastors had changed their minds and were satisfied they had done wrong that Mr. S. says to me now next sunday I shall give public notice to the congregation that our views are not changed and that we do not by allowing you to preach acknowledge having been wrong before, but that we merely allowed you to preach on a certain condition. Also he says he shall write to the Oorfa church to prevent their understanding my having been invited to preach here wrongly. Pray for him and for all of us that we may be enabled to do rightly, in the trying circumstances in which we are placed. I shall remain here until some decieive answer to my letter and report, and the minutes of the meeting comes and then if we are well go as soon as possible to Oorfa. I presume this will reach you about the time of the Annual Meeting of the Board which you will of course attend. Give my love to all who know me and write as often as you can. Giragos ~~Gevorges~~, Bedros & Howagim ~~Giragos~~, salute you and B. Harrotoon.

Your aff. brother
Geo. B. Nutting.

Rev. Geo. B. Nutting
~~to Dr. D. H. Nutting.~~
Aintab, Aug. 31. 1865.

Rec'd Dec. 16. 1865.

Ack Dec. '65

Aintab, Sept. 14. 1865.

Dear Bro. David

I wrote you Aug 7-10 which I suppose you are probably just about reading to-day unless you stayed a longer time in England than I have calculated. By a letter from Dr. Anderson dated Aug. 3. I learned yesterday that you had not at the date of his letter arrived in America. From you I have received nothing since the letter mailed in Paris, ~~by~~ but hope to hear again from you by next post. As you no doubt have heard of the prevalence of the cholera in Turkey you may feel some anxiety to know whether it has come near us or not and so without waiting to hear from you I hasten to inform you that we continue in our usual health and that there has as yet been no fully developed case of cholera in Aintab and as it has now become quite cool we think it improbable that it will make its appearance so late in the season. It has been very severe in Aleppo, the deaths numbering one day as high as 380. Many of the people have fled, places of business entirely closed, Consul Skene and family and the Wortabets have gone to Kessab. It is said to be now diminishing. The Levant Herald says it is fast disappearing from Cons^{ple}. and vicinity the deaths having diminished from 300 to 30 & 26 in a day. It is reported to have reached Diarbekir from Bogdad. No cases as yet in Oorfa. Quarantine of 9 days at Birijik.

In regard to Ecclesiastical matters I have to report some change for the better, since my last. I have been twice invited to preach and have preached viz. last Sabbath for B. Gregor and a fortnight previously for B. Avedis. The finding of our mission in respect to the difference between their view of the atonement and mine has also been read to the congregation. It was read a fortnight ago last Sabbath. I will tell you how these things came to pass. On referring to my copy book I find that I wrote you Aug 31. a letter which I had forgotten, in which I mention my having preached once, and tell you something how it happened. So it will not be necessary for me to go back so far as I was about to do.

16th. Word came after I had written the preceding page, that Mr. Morgan had died in quarantine at Smyrna Aug 25 or 26, and also that Mr. Dodd had died at Marsovan, date of the latters death not being given.

The intelligence came from Marash and particulars were not given because it was supposed that we had information direct. It is not certain to us whether either died of cholera, though we suppose it probable that Mr. M. died of that disease. We had not heard that there was any cholera in Marsovan. Mr. M. did not leave Latakia until Aug. 12. His death occurred only two or three days short of a year from Bro. Goss's death. Thus you see how God is yet further weakening our human strength as a mission and how much we need to be proportionately strengthened with that which is divine. It is true we seem to need more men, but even fewer men would be enough if we had more of the Holy Spirit working in and by us and the native preachers and churches. And this is what I think God is making us to think of more and more by all his dealings with us and all which he permits to occur.) He is now evidently bringing good out of the great evil and injustice and blindness of the brethren of the mission and native pastors in their conduct towards B. Harrotoon and myself. This is deeply felt & acknowledged by the two pastors here, by Baron Alexan, and most of the church including all the spiritually minded and thoughtful ones. Mr. S. laments that the foundations have been taken away and openly says "Oh how much evil Mr. N. has been the cause of here." I do not wonder so much at his feeling and acting so considering his mental character, the fixedness of all his habits and forms of expression and his age. Mr. Montgomery came from Marash last week to take Miss Proctor to M. for her vacation and I have had a good deal of talk with him. He says openly, I now see no real difference in your belief from mine.

I had not before so understood it. I drew up a short paper expressing my belief in the atonement founded on ans. 25 of W. Assemblies Catechism, merely explaining how I understand the terms used in that answer, and he said I will sign this as the expression of my belief. I have given the paper to B. Alexan to put into Turkish, if B. Avedis & B. Gregor sign it as I think they will, they are to present it to Mr. Schneider, not letting him know that I proposed it, and get him to sign it, and then Mr. M. myself and B. Harrotoon, and then have it read to the congregation, as the faith of all of us as to the essence of the atonement. I should say that a letter came from Dr. Anderson dated Aug. 3. by this weeks post, which after acknowlidging the receipt of various letters during the year, and that we are expecting Mr. & Mrs. Morgan and Dr. & Mrs. Nutting, says "Mr. G. B. Nutting speaks as if he were coming home as a consequence of our late correspondence," and then hopes "Dr. Pratt's excursions and rest will prove a restorative," "but have my apprehensions on that score. If nothing else will prove effectual he should seek his native air." And that is all. No allusion at all to the matter which occupied almost all the time of our meeting and which the brethren considered so important and thought that as soon as it was understood I should be immediately recalled. By the way please inquire of Dr. Anderson when you see him how or when I informed him of my purpose to come home in consequence of their late correspondence. I never wrote a word to him of any such intention or purpose, and when I asked the mission to vote it was, whether they would approve of my visiting America this year in case I should feel it to be my duty to do so, as I did not then see it to be but perhaps I might, if I found the course they had taken should so affect my influence that I could not longer preach. I never intimated any intention or thought that as a consequence of Dr. A's letter to me last winter I might see it my duty to go home.

Sept. 21. The paper referred to above is as follows.

"In regard to the atonement we believe that Christ executeth the office of a priest, by once offering up himself a sacrifice to satisfy divine justice and to reconcile us to God and in making continual intercession for us." W. Ass^y Catechism Ans. 25.

By the term "Once offering up himself a sacrifice. I mean his voluntarily exposing himself for us, to all that humiliation & suffering which he endured from his birth until his crucifixion.

By "Divine Justice" I mean Gods "benevolent disposition to maintain by the requisite means his authority as the necessary condition of the highest happiness of his kingdom." (Taylor. Moral Government. Appendix Essay on Justice) vol. 2. p. 280.

By "Satisfy divine justice," I mean the doing of that which justice requires, i. e. maintaining God's authority in the only way possible "by giving a practical declaration in the most public manner that God is worthy of all that love, honor, and obedience which his law requires and that sin is as great an evil as the punishment threatened supposed." Bellamy. Doct. Tract Book Soc. Ed. p 313 vol. 2.

By "reconciling us to God" I mean reconciling us to, or causing us to delight in God's character and government.

By "making continual intercession for

us" I mean that "Christ continually shows (both on earth and heaven) that he does not and cannot desire any favor to be shown to sinners under a notion that the law is too severe, but only in such a way as to show that it is holy, just, good and glorious worthy to be magnified and made honorable by his own blood." Bellamy vol. 2. p. 315.

Whatever difference of opinion there may be in regard to points not mentioned above, we believe what is here specified, to be all that is necessary to be believed or preached concerning the Atonement. ||

Names.

G. B. Nutting, G. F. Montgomery, B. G. O.

Harrotoon.

Sept. 28. Still no letter from you since the one written July 10. from Paris. We see by the papers that Dr. Goodell and family reached Boston, Aug. 3rd but as no mention is made of you and no letter has come from you I suppose you were not with him. So you must have staid in England more than a fortnight, and in that case I wonder why you did not write. To proceed with my story. The confession of faith on the preceding page was read last sunday by Mr. Schneider to the congregation with the signatures before mentioned, and also Baron Avedis' & B. Gregoris' and his own. He had however objected to signing it unless something was said in it about Christs sufferings &c. and to gratify him we allowed the following sentence to be added after the words "punishment threatened supposed," "so that in Gods estimation the sufferings and death of Christ became an equivalent for the punishment we should have suffered." I told him, I had always so held, and that the words did not add a particle of meaning to the preceding affirmations, but if he pleased we would put it in. When he read it he said to the congregation "Perhaps it will occur to some of you that there has been a change in some of us. I can only say there has been none in me. If there has been any it is in Mr. N. but he says he has not changed." Before he read it B. Avedis and B. Gregor requested him not to say "me" but only I have not changed. For B. Avedis openly says he has entirely different views of God's justice, and of the punishment which justice requires and B. G. says his have entirely changed not only in these two points but also in regard to the last point in the confession, the intercession of Christ, and that if this confession had been read to him at the Oorfa Council he could not then have accepted it, though he does now. It was only last week that B. G. acknowledged so much to me and said the change had been effected by means of Barnes sermons on the atonement, and conversations with me. He says also he is willing to acknowledge the same anywhere, and I think next Sabbath both the pastors will make a public acknowledgment.

Yesterday Brother Gregor & Avedis & Harrotoon with myself prayed together and then I proposed that whatever grievances they had to complain of against me they should write and hand me and I would write and give them my complaints against them, and then after a day or two of thought and prayer we should mutually confess whatever we saw to be wrong in our conduct. To day they handed me the charges they had written in which all that is true I am heartily willing to confess and indeed have done so. i.e. frequently speaking to them harshly and severely in regard to their conduct in this matter, my sin being not that I had not cause for saying *what* I did, but that I had not cause for saying it in such a way, with so much warmth. What I had written against them, some 12 specifications of which both were accused together, five more in which B. Avedis had no part and two others in which he only was accused. 19 in all, I think will not be easily disposed of for they are very serious charges. Mr. S. also is concerned in most of them (mentioned in my letter to Dr. Bacon) and in some others, and to-morrow I propose to have a talk with him. I hope that after so long waiting, God is about to turn again our captivity by disposing the brethren to do right. (Mr. S. will not as yet acknowledge that he has done anything wrong in the matter, and the last time he alluded to it he persisted in throwing all the blame on me and represents to the people in conversation that he has persuaded me to accept his views." // "While B. Alexan and every thoughtful man sees and acknowledges that the paper read last Sabbath perfectly agrees with all my answers to the questions of our meeting and with what the meeting found to be my belief," it leaves out entirely what the mission voted to be the main thing in the atonement i.e. the satisfying of God's distributive justice. But Mr. S. cannot see it or if he does will not acknowledge it. I prefer to say that his intellect is at fault rather than to say that his moral sense is. I have come to the conclusion that I cannot consistently with duty to truth and standing fast in the liberty with which Christ has made us free, do otherwise than insist that Mr. S. Mr. M. & Baron Avedis & Gregory and B. Garabet should in a letter to the Oorfa church say that they are willing whenever invited by the Oorfa church to ordain

B. Harrotoon without any new examination simply on the ground of his original confession of faith. I propose to fight out this Theological war "on this tack" as Grant said if it takes not only all summer but all winter, and I have so written to Oorfa...." ¶ If I could telegraph to the Fulton prayer meeting, or other christians in America I would request prayers for all directly concerned in this affair that we might be guided and disposed as to do God's will. I am satisfied that the ultimate results of the disturbance will be greatly for the furtherance of the Gospel. B. Alexan and the pastors and many others feel and acknowledge that it has been the means of great spiritual good to them by leading them to study the Bible and get clearer and truer views of fundamental truths. This week a man came to me who said "I have been a Protestant 12 years and thought I was doing very well but now I feel as though I needed to begin at the beginning and inquire what I must do to be saved. "What must I do to get the benefit of Christs work." And he listened as if to a new thing when I tried to show him.

I long to be back in Oorfa. My last letter from Bagtasar Sept. 12. says almost every one wishes you back. "Last week at the week day meeting only 6 were present," three of each sex. "If you know the condition of sheep without a shepherd, it is the condition of our congregation." "Cholera has not appeared." Here in Aintab there have been several cases since my first date. Four of the protestants have died with it. One is Oorfalu Tinicaji Hagop's wife but she had been feeble a long while.

// "If the Pastors and Mr. Schneider come to my terms above mentioned soon I think we shall go from here to Behesne & Aduyuman spending a week in each place, and attending to the ordination there about Oct. 16. hoping to get to Oorfa

Oct. 21. If they do not we shall stay here until they do." // I think they will. Howagim & Giragos have returned to Oorfa. Probably Giragos will go to Severek for three months or more Syrian Garobet to Behesne, so that Bagtasar and M Khacher can be with me in Oorfa to receive instruction together with Badros who will probably be married to Khatoon about Jany 1st if we all live. Sarah is engaged to Terzikabork. I hope Bagtasar will be ready to be ordained in Severek in Feb. or March and then if B. Harrotoon and B. Kavork shall have been ordained I hope we may see our way clear to start for America attending the Annual Meeting at Constantinople on the way about May 30 ac if God prospers, to reach America by the last of June and visit with you awhile before you set out on your return to Turkey. I think if we live we ought not to wait longer than until next Spring on Susan's account. She is getting to suffer a good deal from indigestion and says she has less strength this summer than ever before. You know the cause of her indigestion is want of teeth and fear unless she has some made before long she will get in the same way her mother was from the same cause. Will you please at once talk or communicate with Dr. Anderson on the subject of our visit to America next year.

Dr. Nereis wishes me to ask you to purchase for him a mill for hulling wheat or rice. He has four mills at work for grinding boolgoor but it does not take off the bran. Please to inquire and if you find anything answering his purpose and send by the winter vessels.

I cannot write more now. Write often. I will do the same. Love to both and all the Mary's and all our dear brothers and sisters. Remember you cannot do so much in any other way as by getting as many as possible to pray for us and the people.

Your affec. brother.

Geo. B. Nutting.

Rev. Geo. B. Nutting &

D. H. Nutting, M.D.

Aintab ~~Aug 7~~ Sep. 14. '65

Rec'd. Dec. 5

Ans Dec. 25

Prud. Com

In regard to the Atonement we believe that "Christ executeth the office of a Priest by once offering himself a sacrifice to satisfy divine justice & reconcile us to God & in making continual intercession for us" West. As. Cat. ans. 25.

By the term "once offering up himself a sacrifice" I mean his voluntarily exposing himself for us to all that humiliation & suffering which he endured from his birth until his crucifixion.

By "Divine justice" I mean "God's benevolent disposition to maintain by the requisite means his authority as the necessary condition of the highest happiness of his Kingdom". Taylor's Moral Government. 2 vol. p. 280.

By satisfy divine justice I mean the doing of that which justice requires, i.e. maintaining God's Authority in the only way possible, "by giving a practical declaration in the most public manner that God is worthy of all that love, honor, & obedience which his law requires, & that sin is as great an evil as the punishment threatened supposed".* Bellamy Doct. Tract & Book Soc. Ed. p. 313. vol 2.

By "reconciling us to God" I mean reconciling us to [illegible] causing us to delight in God's character & government.

By "making continual intercession for us" I mean that Christ continually shows (both in heaven & earth) that he does not & cannot desire any favor to be shown to sinners under a notion that the law is too severe, but only in such a way as to show that it is holy, just, good, & glorious worthy to be magnified & made honorable by his own blood" Bellamy. vol 2. p. 315.

* Mr S insisted upon adding after supposed the words "So that in God's estimation the sufferings & death of Christ were a substitute for what we should have suffered as sinners". & the amendment was accepted as not contrary to the above & adding nothing to it.

Whatever differences of opinion there may be in regard to points not mentioned above we believe what is here specified to be all that is necessary to be believed or preached concerning the Atonement

Signatures. B. Schneider. G. F. Montgomery Barin P. Aucelis
G B Nutting B. Y. O. Hamlin .. C Gregor.

Rev. Rufus Anderson

to accompany letter of Oct 24.

Aintab Oct. 24. 1865

Rev Rufus Anderson. For Sec. A.B.C.F.M.

The following is a translation of the questions proposed by a council consisting of missionaries Schneider, Montgomery & Nutting, native pastors P. Avedis. & G. Grgr. & one lay member Baron Alexan. held at Aintab Oct. 4-11, to B. T. O. Harutun pastor elect of the Oorfa 1st. church. & of the answers by him given. S. is for Schneider N. Nutting. P. Polat Avedis. Al. Alexan.

S. 1. What is the atonement of Christ?

A. The atonement of Christ was his testifying concerning God's nature the same which would have been manifested by the whole human race's being delivered over to destruction.

S. 2 Was there in God's nature apart from its being manifested a fitness (or necessity) to demand punishment?

A. The design of all that Christ did from his birth until his death was only to bear witness to the nature of God, that sinners might believe & be saved.

P. 3. What is the way of salvation?

A. The way of salvation is the showing that God, still remaining holy & just, can save.

4 Was what Christ suffered reckoned in the place of what sinners would have suffered?

A. What Christ suffered in respect to its fitness to accomplish the same result which would have been accomplished by the punishment of the sinner, was reckoned in its place.

S. 5. Does the nature of God demand that the sinner be punished?

A. It demands it for the sake of manifesting his nature.

R. 6 On account of what were those saved who were saved before the coming of Christ?

A. Although looking merely at God's power we might say that he ~~might~~ could have saved in some other way, considering his wisdom we say that the way by the atonement of Christ was the best possible & by that they were saved.

S. 7 When God wished to save sinners was there any obstacle in his justice?

A. In the attributes of God there is no clashing or opposition to each other.

S. 8. Was the punishment of the sinner necessary ~~from the nature of things~~ in itself considered?

A. Taking into account the design of punishment it was.

S. 9. Does benevolence desire to save & justice to punish?

A. Both benevolence & justice desire the sinner's salvation, & both benevolence & justice demand his punishment: One is not contrary to the other. If the whole creation had known that God is a being who is holy, & good, hating sin & considering his law worthy of honor, & if it had not been necessary for the humiliation of sinners & for the purpose of encouraging them to approach to God, he could have renewed & saved sinners without an atonement.

R. 10. What obstacle or hindrance was there to the saving of sinners directly without any instrumentality?

A. There would have been an injury to God's moral government from his creatures getting wrong impressions concerning him & also to the to the confidence which the awakened sinner would feel.

Q. 11. How were the difficulties removed in the case of every one who has been saved from the beginning of the world?

A. God saves sinners while still manifesting that he is holy & that his law continues to be right & unchangable.

Q. 12. Is God's care for the manifesting of these things from the necessity of his own nature, or from some other reason?

A. From the necessity of his own nature.

Q. 13. Could he not have saved sinners without regard to this?

A. No.

Q. 14. How did God make manifest in those who were saved before the coming of Christ. that he himself is holy, his law ~~holy~~, just & unchangable, & sin an abomination to him?

A. Those who were themselves saved knew these things through the means then used by the influence of the Holy Spirit; & those in Heaven from this, that God himself remaining *unchanged*, sinners were *renewed* & so entered heaven: & perhaps also they knew what Christ would do hereafter.

Q. 15 What were those means?

A. The Law. & the prophets. external nature & providence.

Q. 16 If God gave, to those saved before Christ came, regeneration & so saved them, did he do it because he considered the means then used sufficient for the removal of all difficulties, or because there was in the future work of Christ a sufficient remedy for all?

A. No, in respect to the removal of obstacles in the way of salvation they were not sufficient; but because God knew that the testimony which being in Christ he was purposing to give was enough perfectly to remove all difficulties & took that into account also - he saved them.

A 17. Could God according to his nature & character give a new heart & access to himself to one who had broken his law unless he made provision to effect in some other way the same result which would be effected by the destruction of the sinner?

A. No. he could not because it would have been an injury to his moral government.

A. 18. Is pardon & the new creation now bestowed upon the sinner only because the same which would have been effected by the everlasting destruction of every sinner, has been effected in the work of Christ?

A 19. Although God has used many other means, the last & only one having a perfect effect was the work of Christ.

S. 19 What do you mean by Christs testimony?

A. The whole work which he did for the salvation of sinners from his birth until his death.

S. 20 If Christ had not been about to come & make an atonement would there have been any efficacy in the means used before him?

A. No. In God's estimation that which Christ did to make atonement is what especially manifests the same which the execution of the penalty upon the sinner would have manifested. because on account of Christs being God there was in it more than enough to manifest all which the punishment of sinners would have done: & because he, being free not to enter such a condition, voluntarily took it upon him for us.

S. 21 What was the design of the use of those (previous) means?

A. Whatever Gods design was in sending Christ, it was the same in all the means he used before Christ, so that they were in kind the same as Christs work, but only in degree different.

N. 22. Was it designed that the difficulties & obstacles to salvation which were removed by the atonement of Christ, should be in some degree removed by those means?

A. Yes, it was so designed, but their influence was very little & weak compared with that of Christs work.

N. 23. When did God's provision for removing the difficulties in the way of salvation commence & when did it end. *

A. It began with Gen. 3.15 & ended in Christ.

N. 24 With what act of Christ did it end?

A. After finishing his work on earth ascending to heaven & sending the Holy Spirit it ended by his taking his place at the right hand of God. for a witness both in earth & heaven *

N. 25 Could that end have been accomplished without the previous means?

A. No - only with them.

N. 26 Were the means in use before Christ as important in their time & place as the work of Christ was in its time & place?
A. They were.

N. 27 What was the difference between the work of atonement or salvation which Christ did & the other means of salvation which were appointed before him?
A. In the degree of their influence

N. 28. If Christ's work was one with them in kind & differed only in degree why are not the Names Savior, Ransom, Propitiation &c given to Christ given also to them?
A. Christ is God; the influence of his work is much greater than that of our destruction would have been, & being at liberty not to enter such a body & such circumstances he voluntarily for us took it upon him: but they were not God, the influence of what they did was not worthy to be compared with what he did; they were worthy of all which they suffered & did only their duty.

S. 29 How is the demand of God's justice satisfied?
A. By its being manifested that God is holy, his law just & unchangeable & sin as great an abomination as the punishment threatened declares.

S. 30 How or why is the threatened punishment forgiven?
A. By the above mentioned manifestation.

S. 31 Did Christ do or suffer anything in view of which God pardons?
A. Christ suffered many things for men but not the penalty which they would have suffered nor the penalty of the law. He did & suffered so much as was enough to manifest the things above mentioned, on which account God pardons those who by means of them believe what he manifested.

S. 32. Was there any difficulty on God's part so that unless Christ had died he could not have pardoned?
A. On account of his relations to his moral creatures he could not pardon unless in some such way he manifested clearly the truths stated above.

S. 33 By believing whom or what are sinners saved?
A. By believing God to be such a God as was manifested in Christ.

S. 34 Was Christ's intercession his testimony?
A. Yes. his testimony both in earth & heaven that God saves in a way which manifests that the law & sin are such as has been indicated above.

S. 35 What is the justification of a sinner.
A His being reckoned (or treated) before God as though he had not sinned.

S 36 How does it take place?
A - By {the sinners} truly believing the facts before mentioned which have been manifested in Jesus Christ.

R. 37. This question being very long was not written by the Scribe, but may be gathered from the answers.

A. Yes though the sinner deserves punishment there is not in Gods nature any difficulty, hinderance, or reason at all why he might not ~~remit the [illegible]~~ punishment & save by new creating & sanctifying him: but on account of his relations to his subjects both obedient & disobedient it was absolutely necessary that he save in a way which should manifest those things (ie himself & his feelings towards his law & towards sin). & though for their manifestation he used many means, it was only the work of Christ from his birth until his death, which perfectly, according to the demand of his justice manifested them to the whole universe, & thus wholly removed all difficulties. Because Christ was God, & entered this state of humiliation only for us: & the influence of his work in respect to the necessary manifestation ~~being~~ greater than that of the destruction of the whole race of man fulfilled the demand of God's justice, the titles "Savior", "Redeemer", "Mediator" &c - are given to him alone.

After considering these answers the council, Mr Montgomery of Marash also being present & voting, came to the result following - Mr Nutting only dissenting.

"In our opinion B. Hamtum is not in his present state fit to preach, principally for the following reasons. (1) His not exhibiting Christ as he is proposed in the Gospel, directly & immediately to sinners as a Savior to be believed & trusted in. (2) His taking away the idea of Christs being distinctly or separately a Savior, & atonement, by his use of the term "God manifested in Christ" often, where according to the manner of the Gospel, Christ should be used.

A (3) By saying that the means used before Christ were in kind the same as the atonement which he made for sin, he makes them a part of this great atonement.*

(4) In explaining the atonement he makes use of the word testimony which does not convey exactly the same idea as the word atonement which is commonly & acceptably used among Christians, but which he does not use":

A (3) only is Baron P. Avedis's reason & he does not accept the others.

It was also voted in the second place that "In consideration of the smallness of the council & the importance of the subject it is proper that we refer the final decision of the case to a larger council either in person or by letter." A correct translation R. H. Alexander, Scribe of Council.

The following protest was also presented by Mr Nutting -

"I protest that the result to which you have come is not worthy to be received for the following reasons. (1) Because there are the very best & strongest reasons for judging B. Hamtum the brother whom you have rejected as called of God to preach the Gospel even as good & as strong as there are for believing any of the native pastors or preachers so called. & even perhaps better & stronger. e.g. (a) His motives seem right & worthy (b) His desire to preach the gospel of Christ, the whole truth as it is in Jesus, a crucified Christ, as the apostles preached it. (c) His seeking to know the truth in the very way God has appointed, not consulting with flesh & blood, but by prayer & the study of the word ~~[illegible]~~ supplicating the Holy Spirit who guides into all truth. (d) By trial & the testimony ~~of~~ many persons to the increase of a spirit of prayer. love & unity through

* See the same in accompanying paper.

his preaching it has been proved that he is fitted to labor & preach to edification of the church. (c) His christian conduct. prudence & patience while suffering much inconvenience & trouble unjustly.

2 In respect to fundamental truths that which he believes & confesses is according to the commentaries & teachings of the best teachers & preachers, such as Bellamy, Edwards, West, Woods, Cogswell, Burns, Pond, Taylor, ~~consistent with the Bible~~, as also according to the West^r Assembly's Catechism (shorter) & the Boston Congregational council of 3000 churches, consistent with the Bible.

3. His belief & confessions respecting the atonement are the same which in a paper# recently read to the congregation here which you & we declared to contain all that it is necessary to believe & teach in respect to that subject.

4. The views of B. Gregor, B. Avedes & B. Alexan having not become well established & settled concerning the atonement & some other important subjects, they cannot be regarded competent judges in respect to B. Hamlin's fitness to preach on the ground of unsoundness in the faith, because they show that in respect to God's justice & its demands & the penalty of the law, & the main design of Christ's sufferings, in the month of May last they were still as they had been previously, i.e. they were believing that God's justice is his disposition to render to every one according to his desert whether reward or punishment. & that being such it requires that the sinner should suffer according to his sins, or that if he does not it cannot be satisfied unless Christ his substitute taking upon himself all his sins suffer pains & sorrows according to their desert. & in this way God's disposition to render to every one according to his desert being satisfied becomes willing that mercy should be offered: & that the penalty of the law instead of being simply the natural consequence of transgression was also ~~something~~ a special, arbitrary & added torment; & that though the sufferings & death of Christ were designed to be a means of maintaining God's moral government, their main design was not that but to satisfy God's disposition to render to every being according to his deserts. And one of them (B G) according to his own confession until the month of August was believing that Christ's intercession is his saying to the Father "I have taken the sins of men upon myself & suffered the pains & sorrows due to them. your justice (as defined above) has been satisfied & expiated, now on account of what I have suffered for them, for my sake have mercy & pardon them".

But now they all accept what is stated in the paper above ~~named~~ which we all sealed & read to the congregation. & B.A. says that he does not now accept the doctrine of punishment which he formerly held. Their present views therefore are new & recently received by them & indicate that in respect to fundamental things they are not yet well established. & that perhaps in other points also they may be unsettled. Besides according to their own acknowledgement they were until this summer in the habit of using terms & expressions on these subjects which gave wrong impressions. & which they do not think fit to use hereafter. Wherefore I cannot consider them competent to vote in regard B. H's belief or language.

Mr G. also & Mr M in May voted in respect to myself & B. H that because

# See the same in accompanying paper.

we did not acknowledge God's justice & the satisfying of it & the main design of Christs expiatory work to be as above stated they could not approve of our preaching. but now they accept the paper concerning the atonement above referred to - & though B.H's belief & confession remains as before they do not mention that point at all as the reason why they do not judge him fit to preach but only differences of words & expressions. And from this it can be understood that even their views ~~are not~~ have changed recently, & if so are not well settled, & they are not suitable persons to judge concerning B.H's faith.

5. I am satisfied that B.G. B.A. & B.H. are so much under the influence of that fear of man which bringeth a snare that though they would not knowingly give a wrong decision, they cannot as they desire give a worthy & just one in this case.
6. Both they & Mr S. & Br H. having been in various ways engaged & involved in this matter since last year, they are not proper judges in the case.
7. All which you have done in this matter since last year instead of being profitable has been the cause of the greatest & most lamentable evils, & the fact that to this day not a single word has come from America to justify & confirm what you have done, & the perfect silence of the Board in respect to the matter indicate that you are not competent to decide the case.
8. The reasons which you have given for your not approving B.H. will give the impression to all who ~~know~~ hear of them, that in your estimation that unity which is of the Spirit, which unites Christians in seeking the Spirit, which is a unity of faith in things invisible & only revealed by the Spirit, & of that love which springs from it, is less important than the unity which is only the letter & word, & belief or acceptance of what man by his own wisdom can discover, & this is to decide against the mind of Christ. John xvii. 11. 21-3
9. Your present decision against B.H. as well as your previous one in May in its whole influence & tendency is opposed to & subversive of that liberty to which we have been invited & in which we have been commanded to stand fast, which frees us from every other guide than the Word & Spirit, every other master but Christ & every other law but love, & without which increase in grace & knowledge is impossible.

For these reasons therefore I protest in the name of Christ & his church that your decision is not worthy to be received or regarded." G. B. Nutting.

P.S. Oorfa Nov. 6. 1865.
Your letter of Sept. 9. was received a few days after the above decision I immediately by a note to Mr S & the two Aintab pastors requested them to show anything in the answers of B. Hanton contrary to the quotation from Barnes Way of Salvation in your letter, or if not that they should give to B.H. a paper signed by the three to the effect that "although on account of the present unsettled state of the Oorfa church it might not be best for him to go there, yet in view of the agreement of his answers with the statement propounded from America as the generally received belief of the churches, there could be no reason why he should not preach in any other place". In their answer they declined doing either one or the other. I have therefore sent B.H. to preach in Behesne for the winter without any regard to their decision.
Yours truly G. B. Nutting

I wrote you from Aintab Oct. 19, after their accept. of yours of Sept. 9.

Rev. G. B. Nutting.
Aintab, Oct. 24, & Oorfa Nov. 6, 1865
Rec'd. Feb. 9. 1866.

86 Aintab Turkey. Oct 19. 1865

Rev R. Anderson D.D. F.C.S. A.B.C.F.M.
BOSTON.

Dear Sir

If you will refer to the confession of faith of B. Harintun found in the N. Y. Independ't May 18. 1865. page 3. 1 & 2nd Column, in the 2nd Column, sections 1. 2. 3. 5. 6. you will find what in your letter of Sept 9th just received, you say you have "been *anxiously looking* for" but "without success", viz an acknowledgement of the "*vicariousness*" of Christs work & sufferings. You have understood from the first communication of Mr Schneider & Dr P. on the subject of my heresy that I accepted B. H's whole confession & defended it

If you remember the 25th answer of the W. Assembly's Shorter Catechism, & refer to the answers I gave to the brethren at our last meeting & which were sent you, & you acknowledged as received, you will find that I accepted that as expressing my belief & may perhaps with the aid of Webster find in it the object of your search.

If you do not, you undoubtedly understood
from my letter to Dr Bacon of July 29 (for yo
rejoiced at it) that "I have always held & taught
in respect to the atonement precisely the same
views given by Mr Barnes in his notes on Is. 53. &
all passages pertaining to that matter, & in Serma
16 & 17. of his "Way of Salvation", & I have no doub
you will find a vicarious atonement more or less
fully taught in both sermons & notes. If you do
not find it in notes on Is. 53. or in the two sermons
referred to, you certainly cannot in section 2nd
p. 229. of the aforesaid book, or at the bottom of p. 210 &
top of p. 211. both which places contain my
idea of atonement as I expressed it to Mr. Sec. Treat
in April 1851. & which I have uniformly preached.
I expect to continue to preach as I always have.
what I believe, & because I believe.

If my answer is not satisfactory, it will probably
be more satisfactory for all concerned for me to com
municate directly with the churches, in som
letters on the subject (signed Barrett) & which wil
probably appear in either the Ch. Chronicle, Congr
gationalist or Independent. I shall howeve
so soon as my wrist has recovered from this

extraordinary effort to be perspicuous & legible, endeavor to express to you directly something of the righteous indignation, which however long I wait, does not cool towards those who have treated me these eleven months past in a way so contrary to the mind & will of Him whom they profess to preach, & with such lamentable consequences to the church in Oorfa.

There will be a second volume of the "Chronicles of Edessa" & the chapter which relates to the history of its little church during the year commencing Nov. 1864. will not be without its instruction & warning, in regard to Christian liberty & unity & the wrong & right way to preserve purity of doctrine & purity of Christian life.

If you will request my brother Dr Nutting to furnish you a copy of letters to him of dates as follows: Aug 7-10: Aug 31: & Sept. 14-21, excepting of course private matters, you will find in them matters of importance for you to read & to preserve, in respect to this case, my belief, & the state of this church of Aintab.

Hoping for a charitable construction of whatever may at first seem a little crusty in this, in consideration of the strangeness of yours I am respectfully, Geo B. Nutting

Aintab, Oct. 19. 1865.

Rec'd Nov. 16,

√ Pr. [illegible], Cab Dec. 25

Salvation is not in the first place from the consequences of Sin but from sin itself. The wrath of God is his displeasure or displacency towards sin & salvation from it is only by being saved from sin. The first and great sin which is the cause of all others being unbelief, in God, rejection of him, the beginning of salvation must be faith in & reception of God. And if the beginning of salvation is faith it must be wholly of grace. Rom. 4: 16. first clause: because man by unbelief died, i.e. lost the knowledge of God, and it is evident that the dead cannot raise himself. Only by a new creation, can ~~be~~ he again believe, in other words, the power, and wisdom, & grace of God must first work giving life to the dead, raising him up and enlightening him that he may believe. Eph. 2: 1-10. In God's salvation there are three things (1) a provision or means for making manifest the world's unbelief. (2) A work of convincing those who are to be saved, one by one, of their own personal unblief (3) A work of causing those who are to be saved to believe.

The unbelief the world was manifested by all the means God has used to enlighten and bring it back to him, which are briefly, his works of creation his maintainance & upholding of the world, the law and the prophets given to a nation selected and separated for the purpose of receiving and preserving them, the judgment executed upon that & other nations, and finally the coming of Christ the fulness of the Godhead as near as possible to men and dwelling thirty three years among them. Having continued under all the former means unbelieving, the most enlightened nation in the world rejected and crucified Christ who was the last means to be used, and having done so there remained no longer any covering or excuse for the world's unbelief, for it was impossible to make it more evident.

But this was merely an outward testimony to the world's unbelief in general. There was need of an inward convincing work or no man would see his own personal unbelief. And this very thing is the first work the Spirit does in every one he is about to save.

John 16: 8-9. The means he uses for this work are the law and the gospel especially the preaching of them, when preached according to their design. The law is preached according to its design when (1) It is preached as being the necessary consequence of God's being Jehovah and mans Redeemer. (2) As evidence of every man's being at enmity to God. (3) That it requires an obedience springing from faith and love. (4) As evidence of God's infinite mercy towards man who hates him & whom he cannot have complacency in him. (5) That the law unchanged will continue forever and that it is indespensibly necessary to man's happiness that he be changed and made entirely conformable to its spirit. The Gospel is preached according to its design when it is preached that the Gospel narrative is in itself sufficient and undeniable proof that in Jesus was all the fulness of the Godhead, and from it these three truths are derived and exhibited (1) God's infinite mercy towards and ability to save man (2) God's infinite abhorance of man's nature and conduct (3)

That every man is totally destitute of faith towards God, and does not love him and know him or wish to know him. The preaching of both the law & the Gospel in this way is the Sword of the Spirit with which he smites man's heart, brings down his high thoughts and after having convinced him of his unbelief, by a new creation imparts the gift of faith, & for the perfecting of faith taking of the things of Christ he shows to the new created man, by degrees the whole glory and fulness of God in the face of Jesus Christ, so that he every day following after Christ becomes changed into the same image from glory to glory and in this way his salvation being completed the redeemed Sinner is brought at length into the presence of God, to go no more out. This is salvation, God's salvation, and by means of God is proved beyond the possibility of a reasonable doubt in respect to any one of his attributes to be "a Spirit, Infinite Eternal and unchangeable, in his being wisdom, power, holiness, justice, goodness, and truth."

Pub. Dec. 25

No. 47.
Mr. Nutting's statement of the doctrine of Salvation.
[Recd. Dec. 18. 1868.]

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Oorfa Mes. April 17. 1866

Rev R Anderson DD Sec. ABCFM.

Dear Brother

Yours of Dec 18 reached me Feb. 20. I should have answered it immediately, had not the demands of my direct missionary work, always enough to prevent idleness & mischief, but now extraordinary because of my having, since my return from Aintab no native helper, prevented. I knew too that soon after writing me in Dec. you would have received a copy of B. Hamlin's answers to questions proposed him at Aintab in Oct. & other papers accompanying & that indirectly through letters to Dr Nutting of Dec 4-25. & Feb 13-20 which I requested him to communicate to you, you had been informed of all which I should write to you directly. I have always intended to act according to the sensible advice of Dr Lee. "Work & plan as though you knew you should certainly live out your threescore years & ten" - & the example & precept of our Lord as explained by Mr Goodell. "Let us work while it is day" but don't let us kill ourselves before sundown". My days from before sunrise until bedtime have been filled up with work which wd not be put off. // I can't set up nights to write letters to the Board to defend what, while I am waiting on the Lord in the patient fulfilment of my every day work, I can trust him to defend. I do wait on him. I know that I shall not be ashamed. He is near that justifieth, if not in Boston - or rather both there & here. I will wait & not make haste. Had this not been my state & purpose I should have immediately answered your letter in such a way, accompanied by such evidence, as would have effectually corrected your wrong impressions, & your doubts & fears in regard to my motives & spirit, as well as my faith. & made it clear as the sun that my sojourn in Aintab. & all my conduct there & that of my pupils was not only right & justifiable & very beneficial, but that our sojourn anywhere else & any other course of action would have been in the circumstances wrong & entirely indefensible. (And this I will yet do when God gives me time).

If I had not remembered that though it takes time & effort on my part to make yourself & the Comm., who are men & six thousand miles distant, understand the true state of the case even imperfectly, it is not so with God I should not have been able to wait. But in the firm belief that he knows me thoroughly & will when he sees best either give me the time necessary to set myself right with you or himself do it in some way without any further effort on my part, I have been able thus far to work & wait. lay myself down at the usual time & sleep. & to laugh also sufficiently often & heartily for good digestion. I see no signs of "morbid excitement" or "softening of the brain, ~~or~~ spinal column", though I do hope there has been some softening of my manners, some little gain of meekness & patience, through the discipline of the past year, so that I may not again write hastily & with so much asperity of style as in my letter of Oct 19. I alluded to that in my letter to David referred to above - & wish again to express to you directly my sense of the impropriety & unbecomingness of my writing you in that way & ask your pardon for it. although // I still feel injured by yourself & the committee in your writing to me that letter instead of saying at once to the mission & the churches "we perceive that we have been mistaken in regard to Mr N's views & belief of the atonement." // Still my feeling of injury is no excuse for writing as I did. & I hope I may never offend again in this way.

I wrote as follows to the meeting, at Marash, which I was unable to attend April 10. "It was the intention of the church to invite the disaffected members to unite in writing you to inquire whether the extract from Barnes Sermon on the Atonement, quoted, in Dr Anderson's letter to me last Sept. as the commonly received doctrine of the Atonement in N. England is to be considered as the final decision of the Board so that they do consider & will treat as orthodox so far as that doctrine is concerned all & every one holding & preaching it according to that statement. And they did so invite them informally - but the invitation was declined, & they the disaffected portion of the chh. & congn. sent off a messenger with letters to you from themselves alone, last Friday night. The church was informed of this only yesterday & last night at the regular weekly chh. meeting it was voted by the chh. unanimously. (1st) Not to make any communications to the mission in session (2.) When the answer of the mission meeting to the communications of the disaffected persons shall have come, if it shall a plain, correct, statement of the final decision of the Board in regard to the Orthodox views of the Atonement & the party receiving it is willing to communicate the same to the whole congregation; anything further is unnecessary: but (3). In case such an answer does not come, or it shall be witheld from the Congn.; that a letter should be sent from the chh. directly to the Prud. Comm. of the Board. requesting a plain answer to the above question, in a letter written ~~into~~ Turkish, signed officially by the Sec. & directed to the chh & congn. in Oorfa; & that a copy of the letter of the church to the Board shd be sent to the Mission. It seems to me, dear brethren that you could give peace & quiet to the chh. here very easily & surely by simply writing a letter to the whole chh. embodying an affirmative answer to the question underscored above. I earnestly request you to do so.

A word in regard to Dr A's letter of Dec. 18. It is evident Dr A. & the Comt. have in some way got a wrong impression in regard to my motives in spending the summer & part of the autumn in Aintab. My conscience is clear in this matter. I did not desire nor attempt to disturb the peace of the churches or to injure the influence of any one of my brethren. Nor do I think that any such consequences can be rightly attributed to anything I have said or done at Aintab or anywhere else & I do therefore hereby request Bro Sch. & Dr Pratt to mention any American missionaries understanding Turkish to whom they will be willing to refer the matter of my conduct towards them & the churches. & theirs towards me & this chh. since Nov. 1864. I agree beforehand to any two or three, (or greater number if thought necessary) of Turkish speaking American Missionaries, outside of our Mission, whom they may select & am willing that Mr Powers & Mr Adams should be joined with them - & that the place of meeting shd. be either Aintab or Oorfa as they may choose & at whatever date they find most convenient, only suggesting that it be as soon as possible".

I shall probably receive an answer to this in a few days - when I will immediately communicate the result to you.

Yours respectfully
Geo B Nutting

Oorfa, April 17. 1866.
Rec'd. May 25.

Copy of Rev. G B Nutting's reply in relation to a Council as recorded in the Minutes of the C. T. Mission under the date of April 18. 1866.

L. H. Adams Sec. C. T. Mission

"Oorfa April 24. 1866

Dear Bro Schneider;

Your messenger arrived here Sunday about 11. A. M., bringing your letters to me and the one to Mr Giragos which he immediately read to me and we compared the statements in the two papers. This morning as I was going to the Telegraph office to send a message to Kharpoot saying that I accepted Mr. Schneider's proposition, &c. I met the telegraph distributor with a message from Kharpoot, as follows; "The messenger from Marash has arrived. Mr Walker is here. We can be there May 5. We wish an answer. Barnum" Immediately I rewrote my telegram and sent as follows; "I have received your message. Come on. We must be in Aintab May 10, & in Adyaman on the 13th. Bring Mr Schneider's letters." I shall detain the messenger until Wednesday until tomorrow to see whether they make any reply or objection.

Now in regard to your letter to me I must say that I considered it a strange reply - & now ~~after~~ three days after its receipt it seems none the less so. I can see no propriety or justice in your making such a condition as "We consent but only on the condition that you promise to abide by the decision and recommendation of the council whatever that may be even if they recommend your going to America as the best way of settling the difficulty." "If you say expressly that you will adopt the advice and recommendation of the council we will consent but not otherwise" As M. G. read your letter to him & his companions to me as soon as [he?] had opened it & as you in that make no mention of any condition but say "We have accepted Mr K's proposition" &c. I felt obliged before he should read his letter to others to read to him what you wrote to me about the condition of your acceptance & to ask him whether he thought any man could accept it. His reply was most emphatic "No - It is oppression to require such a condition". So it seems to me & so I think it will seem to any unprejudiced person & even to many who are prejudiced against me. I am sorry you made it. I presume that you yourself are so by this time. It must have been done hastily and cannot be your deliberate judgment that such a condition is right and just. As you propose to be here Saturday May 5th and in Constantinople May 21st to remain through the summer, I suppose of course taking Mrs S. you undoubtedly intended only to spend the Sabbath here and return on Monday & even then would only just be able to reach Constantinople if every thing proved in season & in that case any examination of the matters proposed would be entirely impossible - a mere farce. If any examination is to be made it must be thorough on both sides & in order to be so I must before the examination begins have opportunity to summon my witnesses or have their depositions taken and you also must do the same. The evidence of my blameworthiness in respect to you and the Aintab Ch. is all in Aintab and in any letters I may have written to others containing any unfair or incorrect statements in respect to you or Dr. Pratt. I have copies of all those letters and can show them in one place as well as another. The evidence of my blamelessness is also in Aintab and unless the council who examine it meet in Aintab I must first go to Aintab and return. This I would do if the time was not so limited. Looking at all the circumstances of the case it has seemed to me th the best, finest & most economical way to take the brethren with me directly to Aintab and have the evidence examined on the ground. I shall also suggest to the brethren to request of the minority in the ch'h & cong^{n} here all the letters written to them or any of them by Pastor Gregor or Pastor Avedis with your consent & advice as well as all written by me to the majority or anyone of them.

Believe me my dear and honored brother I have not made the request for a council to examine into our conduct towards each other other and the churches from any desire to bring out anything against you or anything to injure your influence or diminish the respect and affection which other missionaries & none more than myself have these many years felt towards you. If I could suffer myself alone in my person and reputation in any way which without doing injury to others would make it unnecessary for your reputation & influence to suffer (unless if after most solemn examination of my heart I am deceived) I would most willingly do it indefinitely. Would that you could have said, after reading my two notes to you dated Oct. 13 & Oct. 15, in Aintab & written the same to Dr. A. "However much I thought him wrong at the time I am satisfied that Bro Nutting has not in any respect endeavored to injure my influence in Aintab and that his preaching without asking our consent beforehand was not from any wish to injure anyone, but only to let people that he did not as they had heard reject the Atonement. I am satisfied also from the testimony of the pastors & ch'h members that nothing he has preached has been injurious to the ch'h but on the contrary beneficial." If you could have done so I should not be under the painful necessity of proving it & in proving it incidentally but necessarily make evident that you have directly and intentionally {though perhaps & probably, as you say, conscientiously} been endeavoring to destroy my influence

& drive me out of the country. If ~~you~~ you can heartily say & write so I have no wish or desire to let a single soul know by any means how much I feel that you have injured me and hindered the building up of Zion by the course you have taken since you left here in Nov. 1864. If you cannot I see no alternative. I must require a thorough examination & can under no consideration go to America until it is finished and the examiners have heard all the testimony to be adduced by yourself in regard to my conduct towards you & Dr. P. & the Aintab ch's & by me in regard to your conduct towards me and this church; until they shall have fairly recorded the same and given their judgment in the evidence adduced as to whether I have been guilty of unchristian and unministerial conduct or the preaching of such doctrine as to make me unworthy of confidence as a Christian missionary. I shall not require them to decide upon your case or to report upon it for I have no wish to secure your removal or censure. In case they do after such examination judge me unworthy of confidence as a Christian missionary either for unsoundness of doctrine or inconsistancy of conduct, I will as soon as they shall make provision for the supply of the churches in my charge such as is satisfactory to those churches, Providence permitting visit America & in case the American ch's. confirm the decision of the council, not return again to this field. Until then or until death I shall continue to take heed to myself and to all the flock over which the Holy Ghost has made me overseer. I shall not go to America and desert my post on the recommendation and advice of any man or any number of men that my going will be the best way of settling the difficulty but only on the condition that they condemn me for evidence that my labors are not owned and blessed of God and are not likely to be, as unfit to remain any longer a missionary in this field or anywhere else with my present views & character. We shall if God prospers us probably reach Aintab Wednesday night or at the furthest Thursday before noon.

Yours &c Geo. B. Nutting"

Copy, Rev. G. B. Nutting's letter to
Dr Schneider Apr. 24, 1866

Rec'd June 11. 1866.

[illegible] June 14

Mr. Nutting

Prud. Cttee

[illegible]

Extract from the Postscript of a letter written by Rev. G. B. Nutting to his sister, Miss. M. O. Nutting, commenced April 28th 1866.

" Thursday evening, May 3rd, just as I was going to bed, a man came bringing a letter from Mr. Schneider, to this effect; - that, as I had refused the condition on which they had accepted my proposition to have the investigation, he had sent a special messenger to Birijic, on the day of the date of his letter, to telegraph to Kharpoot to Messrs Barnum and Walker not to come; and that he (Mr. S.) should, perhaps, start for Constantinople, Saturday May 5th, at any rate the following week. Friday evening, however, Messrs Barnum and Walker arrived, and have been here ever since, until this morning, Mond. May 14., when Mr. Walker, receiving a telegraph from Diarbekir that his boy Freddy was sick, started back for D., leaving Mr. Barnum still here.

God has heard the many prayers offered for this church, and by means of the labors of these brethren, the 11 disaffected members of the church have come back, and the church is now one again. I wish you could have witnessed the scene yesterday noon, when the church remained after the congregation was dismissed, and there were such confessions, & saluting one another with the kiss of charity, as I never saw before. Severeely M: Giragos, and Cunaji Giragos, & Room Garabed, leading men in the opposition, were so broken down that they could hardly speak, when they tried to acknowledge their offences, as particularly against me. This evening, also, the meeting of the church was intensly interesting. One brother, both yesterday and to-day, said — "We ought to sing hymns to God for this!" But I must stop. Show this to David & let him send to Dr. Anderson. We go to Adu-yaman Wednesday, D.V. Your bro., George."

Rev G. B. Nutting.
to his sister.

an extract.
Rd. June 28, 1866.

The Reference
Mrs Bowman.

Adiyaman May 28. 1866.

Rev R. Anderson. Sec. A.B.C.F.M.

Dear Brother

In my letter of April 16 I promised to answer your letter of Dec. 18. as soon as I should be so far relieved from my labors as pastor, preacher & superintendent at Oorfa as to be able to command the necessary time. By the happy results, through the blessing of God, of the recent visit of bros Barnum & Walker to Oorfa, an account of which Mr Barnum will send you, I have been able with my family to leave Oorfa cares & labors behind me & having assisted in the ordination of a pastor here & organized a church in Behesne, I now with a clear conscience take this week to rest from my usual labors. And though it is not in many respects a pleasant task to which I set myself this morning; yet inasmuch as both my own judgment & that of Bro. Barnum tells me that it must be done, in the name of the Lord Jesus Christ & as a part of his service I begin. And may he give me good speed this day & help me to "naught extenuate nor aught set down in malice."

1. In regard to the doctrinal part of the subject which you pass with the single remark that there seems to be a very serious difference between your theological teachings & those of your brother missionaries as understood by the people, I beg leave to refer you to the accompanying copy of a letter from Br Hampton pastor elect of the church in Oorfa to Pastor Gregor of Aintab in answer to the question whether he preferred to have his name remain on the register of the 1st Ch. or be transferred to the second. It was written entirely without any suggestion on my part & without my knowledge. I only saw it last week on my visit to Behesne. But it may help you to understand better what that "serious difference" is. The translation is literal.

2. You consider my *prolonged* sojourn in Aintab as irregular though you admit that my going there on a temporary sojourn may have been right.

Answer. (a) My stay there at all seemed to me, & to many others, one of the most marked providential arrangements I have ever had occasion to notice in my history, because *three distinct providences successively* hindered our departure: *first*, the accident which though we strove twice hard to remedy it, compelled us to turn back the first day; *secondly*, the sickness of Mrs N which when our baggage was loaded up & our animals brought to the door the second day so prostrated her that she was unable to sit up at all for three days (though exceedingly anxious & determined herself to go); *thirdly*, the robberies on the Oorfa road, & on other roads about Aintab, which occurred during those three days, making travelling so insecure, that though we disregarding the danger would have gone & tried to go, no owners of animals were willing for any price to undertake our transportation. Moreover it seemed to me, who have had so much difficulty in renting houses in this land, *providential*

Rev G. B. Nutt

that at this very juncture without any effort on my part, a house where we could be more comfortable for the summer than in any we had ever occupied in this country was found to be empty & for rent on reasonable terms. & that the more indispensable & bulky articles of furniture were freely offered us by Dr Ness & others

(b) Our sojourn in Aintab after the meeting in Aleppo in 1862 from the last of April until the middle of Sept. & my giving regular lessons in Theology to the young men, was thought entirely orderly by the Aintab station at that time, & Mr S who had the year before seen our summer retreat in Adiyaman & condemned it as unfit for us to live in, at that time strongly urged that we sh'd every year spend the summer in Aintab, & in '63 wrote us a special invitation to do so.

(c) When, having left my wife & family, I returned to Oorfa in June to see my brother & family off & shut up the house. I was waited upon by several members of the ch. & congregation the day after my arrival with the request that I w'd not attempt to preach, lest there should be disturbance. & I knew that on account of the action of the mission & the letters sent to Oorfa I could not spend the summer there with any hope of profit. & that there were the same reasons for my not attempting to go to Adiyaman or Behesne or Severek. for in all those places it had been spread abroad that I had rejected the atonement, denied Christ, & salvation by grace; & therefore I could not on my return to Aintab feel it my duty to try & take my family to any place in my field, & Malatia which had been previously offered me was shut up for the same reason, & so as it did not please God to take us out of the world we remained in Aintab waiting for the door to be opened.

(d) How you could think that though our temporary stay there might be right, I ought with wife & children in the heat of summer to start off from the comparatively cool climate of Aintab for the "fire of the Chaldees", where no other man in the mission except Dr Nutting would be willing to spend the summer at any time, especially when you knew that the cholera was spreading all over the land, & that in Oorfa we sh'd be not only without a physician but without the aid of any brother or sister. I cannot understand. *especially too since* you *express the opinion* that *duty* to my *family would justify & even require* my *visiting America to get new teeth for Mrs N.!*..

3. "Especially when you found it the occasion as you admit of divided views & feelings among the pastors & people in that place."

Answer. Convinced as I was that God had said & was still saying to me by his providence "Sit still here until I bid thee go", & conscious as I was of a firm purpose to interfere in no way with the preaching, teaching or other affairs of the church & pastors & that I was *waiting* on God calmly & quietly with no desire to vindicate myself or convince any one of error the fact that while *I was thus waiting & committing my way unto the Lord* my *very quietness & silence* was the *means* as *Pastor Avedis acknowledged*, of *making men doubt* whether those who could not wait but felt compelled in every way direct indeed to begin & keep up the attack on a quiet & silent man, were not themselves in error, & their doubts led them to examine & then to inquire of me. The results of such examinations & inquiries were in almost if not every case a conviction & acknowledgement that I was nearer right than they. This fact I say so far from disturbing my conviction of being where the Lord would have me or making me desirous to hasten my departure only confirmed it & made me rejoice in a twofold assurance that I had not mistaken the previous indications of Providence. Had the results of my stay not been such I should have had reason to fear that I had been deceived in thinking that God had put me there. I considered & still consider the results of my stay in Aintab last summer as in answer to prayer & as much evidence that he called me to be there for a time, as his blessing of my labors in my own special field are evidence that he called me to be a foreign missionary at all. And I am happy to assure you that all the most spiritual minded pastors & preachers in this field including the two at Aintab & the great majority of the spiritual minded praying brethren & sisters in the chh's are fully persuaded of this; of which I will give you the most indubitable evidence when the Lord wills that I shd see you. If such results of such a course ought to compel one to feel that he is not in the path of duty, then ought all your most successful missionaries to flee at once from those divisions of views & feelings among men which have been caused or occasioned by their refusal to employ carnal weapons even against error, & their steadfastness in waiting upon God & declaring his truth.

{4.} ~~[illegible]~~ your theological pupils there who were zealots without restraint in making converts to the opinions condemned by the council at Orfa.

Answer. I know not how you got your information about the zeal of my pupils. Certainly not from me. They were there, i.e. the two school teachers who as the previous were to be with me the Orfa congregation paying their expenses (heretofore) that they might receive instruction from me, & another young man who had been receiving instruction partly paying his expenses by working. But they were especially & repeatedly charged by me to say nothing to any one on the point of controversy & I know that they never did say anything voluntarily on the subject, or put themselves in the way of hearing any talk or dispute. Br. Hamilton having been expelled from Orfa, was also there, but the first part of the time sick with a fever & nearly all the remainder unable to read or write or go about because of ophthalmia. It was his home, the place whence he went forth & he had no other place to go to. The statement that they were zealots without restraint is entirely without foundation.

{5.} And all with so much effect that you came to the following conclusion.

Answer. Whether the language will bear to be so understood or not (I think it would not according to Bullions's grammar) it certainly was not the thought of the writer that because his staying in Aintab & the zeal of his pupils had made many converts, therefore he would remain in Aintab or [illegible] because Mr B. & the two pastors at Aintab had publicly accepted as containing all that is essential to be believed & taught in respect to the atonement in the nature

(4 page)

[illegible] signed) ~~[illegible]~~
& object a paper prepared by me on the 25 ans. of W. A. Catechism which expressly [illegible]
that kind of satisfaction of Divine Justice by the work of Christ which in the
council at Oorfa & the meeting at Aintab they had before pronounced
the very essence of the doctrine of the atonement, necessary to be taught
for the conviction & conversion of sinners & edification of believers & on account
of the absence of which in B. Harutune's confession of faith they had condemned
him as unworthy to preach. Therefore I felt & decided that I must insist on
their revoking their wrong decision in regard to B.H. by informing the Oorfa ch.
that they were now satisfied of his soundness in essentials. & I now feel the
same. & how I can ever feel otherwise in regard to it, & how you can think
it a matter of surprise that I shd. feel so I do not see. In whatever way
the change has been effected in their opinions whether by reading Barnes'
Sermons & expositions, or Pond's or Taylor's. or Bellamy's. or by any private assistance
when the authors of a wrong judgement have publicly & clearly (whether directly
or indirectly) acknowledged that it was wrong, that what they thought fun-
damental is not so. it is right & fit that they should in some way revoke
their condemnation of a worthy brother, as they could not deny B.H. to be
& not to do so is wrong & unjust & nothing can ever make it otherwise
& every day's delay will only make it worse.
As to my saying "if they do not agree to my terms I shall stay here until they"
I meant only to say that I should take that course as long as it should (as it
then did), seem to me the course best calculated to bring them to do what was
necessary to be done. & which I then understood they were likely to do.
If you will carefully reread the letter referred to dated Sept. 14-28 you will
I think easily understand what my position was &c.
[6] You next proceed to make extracts from my letters & from Mr S. & Mr Montgom
in respect to my intercourse with the pastor & people of Aintab, with the obj
of showing the "nature & influence" of my proceedings while at Aintab" pp. 7-15
In regard to which you say that though "the point under consideration is not
whether I hold & mean to teach fundamental errors of doctrine", it is evident
from your letters to your brother that your views [illegible] were regarded [illegible]
In immediate connection you say "this is not what I should have expected"
If as I suppose from the connection by "this" is meant the nature simply &
not the influence or effect of my proceedings. I cannot after carefully reading
several times what follows the quotations above as far as to "what ought you
now to do" pp. 16-22. perceive in how many & what respects you consider the
"nature of my proceedings or my "course since the action of the council at
Oorfa" wrong. You say you "deeply lament for my own sake [illegible] that [illegible]
& again I very much lament the proceedings described in this letter" but
whether by this letter you mean your letter of Dec 18. or the last letter quot
which was Mr M's to Mr Klain "They were irregular", but you specify nothing except my
speaking the [illegible] in [illegible] instead of speaking it in my usual place.
I must therefore infer that you consider my whole course wrong from the be

of the council in Oorfa up to your last intelligence from me at least in the general
spirit of it. & that you waive all which has been alleged against me as true.
And from what you say afterwards under the head I by no means assume
that all the misjudgements were on your part of 2d. I infer that all you
consider blameworthy in the conduct of the other brethren since Nov 1864 is there
stated under 1. 3 & 4. for 2 is mentioned only as the fruit of the errors of the
Aintab ch. You are aware that I consider that the course of the brethren
who took part in the council at Oorfa has been directly contrary to the
spirit of the Gospel from the time of that council onwards. You un-
derstand this from my letters to Dr Bacon & letters to my brother. & also
that last summer I told them frankly & with brotherly love in regard
to those errors of judgement & practice & their results actual & prospective
& invited them & the two Aintab pastors & Mr S. (Dr P being absent) to
state in writing in what respects they thought my conduct wrong: &
that the two pastors complied with my request. (see letter to my brother
Sept 14 – 28 under last date) You know also from the same letter & sub-
sequent ones that I acknowledged in writing to the pastors & Mr S. in
what respects I considered myself wrong, & that they acknowledged nothing
as wrong on their part. I hoped that you would recommend a mu-
tual council of missionaries from the neighboring missions, to investigate
the matters & make to you a statement of the result of their examination: a
last summer when in Aintab I suggested the same to Mr S. as the
right way; but he declined to do so unless it should be so required
by the Pru. Comt. It still seems to me the only right course. I proposed
the same to Messrs S. & P. in April, offering to submit the matters to a coun-
cil of their own choosing; but they declined unless I wd promise before
hand to go to America in case the men whom they had chosen as the Council
whom they professed to know before hand as sympathizing with them, shd
recommend it as the best way of settling the difficulty, giving as a reason
that it would be of no use to have a council unless some "tangible results
could be secured." I herewith enclose a copy of the matters I shd
have submitted to the examination of the council in case it had been,
which I still demand to have examined. They are things which can
only be examined on the ground, i.e. in Aintab or Oorfa. When Mr [illegible]
[illegible] read the papers he said if you had told me before Mr S. left
I shd have proposed to go on with you to Aintab, he wrote to Mr S. & Dr P
that it seemed to him these matters ought to be examined. Mr Adams
expressed the same opinion & told me he was unwilling that the brethren
should propose such a condition, which they knew beforehand wd prevent
an examination. For the history of the case more fully I refer you to a letter
to my sister dated April 28 – May 14 which I requested her to send you.
[7]. In regard to my becoming "very restive & formally demanding the privi-
lege of preaching" it is sufficient that I give you a copy of the letter to the
pastors & representatives in which I demanded it. dated Aug 28.

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I think my restiveness must have been something like that of an alligator in the reeds by the river exposed to the noise & bites of a thousand musquitoes, for I certainly felt uncommonly cool & comfortable day & night both externally & internally. though I could not be ignorant that others were not so. others many of the people were frequently demanding of the pastors that I shd be invited to preach & I knew that the influence of the pastors would suffer (as the consciences were already) for not inviting me.

[8.] All I need to say in regard to my preaching a few times in Oct. on weekday & otherwise unoccupied evenings, without having previously asked consent of the pastors. is in my letter to Daniel Dec 25. particularly in the part containing the copy of my note to Rev S. on the subject dated Oct. 15. 1865.

[9]. In regard to my visiting America. I very much desire to do so, so soon as a satisfactory arrangement can be made for the supply of Harp & outstations. Be assured however that I shall not go until I have done all in my power to secure an examination & report, by at least two competent disinterested missionaries in regard to the matters alleged against me. Others I have stated in the accompanying paper as against the brethr. And I cannot perceive it to be according to any species of justice I have ever heard of, distributive, commutative, general, Moslem, Jewish, or Heathen, not to say Christian, to require one party to appear in court without the other, & without witnesses, or that execution should take place before trial & proof.

[10] One thing I should to be in order have alluded to before but it slipped me. Your saying: "It appears to us that unconsciously to yourself you have been more intent on carrying your own point than on preserving the union & peace of the mission & of the Evangelical native community." The point I desired to carry, or rather to have God carry was not my own in any other sense than that what I considered & now consider to be dear to the Head of the church (John 17.) I also desired before every thing else & before any private end. I knew & now know that there can be no peace that will abide unless that point be maintained & I cannot d better than to quote from my letter of Oct 3. to the [illegible] pastors in answer to their allegations that I had done things calculated to destroy the peace of the Harpoot church. "This also I can say that whatever mistakes I may have made it is evident as day to the whole church & that the whole ch. will so testify that the aim & design of my sermons conversations, prayers, & all the measures I adopted was to preserve the unity of the church & when you can say the same for yourselves I will not longer reckon what you have done as wrong & will be ready to listen to your reproofs in respect to my own conduct. Until then you have no right to reprove." By this I do not mean to say that you did what you did with a desi to injure, but that in your estimation something else was so much more important that to attain it you were willing to do things which would tend to destroy the unity of the church; & it was not the main design of what you did to preserve the spiritual unity of the church but to s

what seemed to you better. Uniformity or the unity of the latter.

But I can say as in the presence of God that considering that unity which is Spiritual & of the Spirit more important to be preserved than anything else, the main object of all my actions & all my thoughts was to preserve & increase it. My brethren I say this with the bitterness sorrow of heart, but not for myself, for God, His church, & for the unity & liberty he gave his church, & will say it by my prayers, & my pen or voice I will strive to make it plain until to do so [illegible] hour in this [illegible] shall be generally acknowledged as the very most important thing to the chh. which Christian ministers can do. The real unity of the chh. is of the Spirit & more important than all freedom, & can be preserved only by seeking the Spirit in the bond of peace, & not by human authority.

Papers referred to in the letter above are as follows, though not in the order in which they are alluded to.

I. Papers which I had prepared to present to the council called to examine the conduct of certain missionaries in the C. T. M. (1. Questions 2. Charges.)

(a) What reason has any one ever had to suppose that I do not hold [illegible] the same doctrines essentially in regard to the atonement, & other fundamental things, such as God, Christ, the Holy Spirit, God's law, sin, Regeneration & Salvation, as all evangelical Christians, & particularly those sustaining the A.B.C.F.M. hold?

(b) When, how & by whom was the discovery of my heterodoxy first made?

(c) Was it first perceived in my public teachings?

(d) Is there anything fundamentally erroneous in my lessons on the W. A. Catechism, or my other written lessons which I have given publicly?

(e) Have the results of my preaching indicated fundamental unsoundness? & if so what results? less deep convictions of sin? less sense of the need of the Holy Spirit? less of a Spirit of prayer? less love to Christ? less practical Christianity, in those converted by my instrumentality than in the congregations & churches of other missionaries?

(f) Has the way the [illegible] chh. & congregation have endured the trials of the past eighteen months given any special reason to fear that their foundation is something less firm than the Rock, the L. J. Christ?

(g) Is there any reason to believe that the chh. in [illegible], or [illegible] or [illegible] would have stood such a test any better?

(h) When did it begin to become impossible for the other brethren to cooperate harmoniously with me in missionary work, & how?

(i) In what respect has my conduct been subversive of all harmonious missionary cooperation, & what needs to be done by me in order that it may be restored?

(k) What results of my teaching are opposed to the Spirit of the Gospel, & if so are they chiefly fatal?

(l) What are some of the most grave & serious charges made against me by some members of the [illegible] chh. & congregation, how can they be made, & are they any graver in character, or more in number than could [illegible] against Mr. S. or D. [illegible] if an equal opportunity were given to disaffected persons to say all they wished?

2. Charges. (a) If as you affirmed at our meeting in Mar. you had known me to have these views of the atonement, which at that meeting you condemned as fundamentally defective, for five or six years, you did me wrong & were entirely inexcusable for not endeavoring at all during all that long time, once even to admonish & convince me.

(b) Your course at the council in Nov 1864 seems to me to have been wrong & injurious to the cause of Christ. Firstly, in that you insisted on a public examination after you suspected from B. Haroutune's written confession & from reports of the native pastors of conversations with him, that his views were essentially different from your own in respect to the atonement, instead of conversing with him privately & simply deferring the ordination if need be without specifying a difference of belief as the cause. Secondly, in endeavoring by a sermon & in conversation & advice given to some of the brethren by means of the native pastors members of the council to represent the difference between B. H. & myself on the one hand & yourselves on the other as very great "as far apart as the East from the West", & thus making them suspicious of us. Thirdly, intimating to some of the people here through the native pastors that you should write to America about me & that I could be removed.

(c.) Your giving public notice to the congregation at Aintab immediately on your return of the reasons of your not ordaining B. H. giving the impression that both he & I denied the atonement.

(d) Your making haste to write to America a letter whose evident design & object was to excite in the minds of the Prud. Com. doubts in regard to the soundness of my faith, & the propriety of my remaining longer in the field.

(e) Your not giving me a copy of that letter before sending it & not even until a month afterward.

(f) Your not giving the whole of B. H.'s confession of faith in that letter, which was injustice to him & to me also inasmuch as I was represented & rightly as agreeing with him.

(g) Your keeping up a secret correspondence with a party in the church in Oorfa from Nov 1864 until the present time acknowledging them as a party & encouraging them to continue so.

(h) Encouraging the pastor at Aintab to read to the whole chh in Aintab letters from the disaffected party you had called into existence in Oorfa, & to represent me in conversation & preaching as denying the atonement entirely & no better than a Mussulman in that respect.

(i) Informing natives in Aintab that you had written to the Board against me & afterwards informing them that you had received the copy of a letter which the Board had sent me in regard to your letter, saying "You have not been sent to preach such doctrines".

(j) Inciting the native pastors to make complaint to the meeting of our mission against me & to demand opportunity to examine me in regard to my faith & then sending their letters & communications [made to the mission] to "Rooms" as evidence of the evil effects of my preaching & teaching & the divisions & disturbances it had caused.

(k) Giving the impression to the native pastors & chh council at Aintab that they had a perfect right to refuse to commune with me & two members of the Oorfa church then present & in regular standing, solely on the ground of this difference or supposed difference of opinion about the atonement.

(l) Causing a mutilated & false representation or statement of the difference between the mission & myself to be sent to the Oorfa church as the difference found by the mission, & sending the documents to Oorfa without first showing them to me.

(m) Neglecting to cause the statement to be corrected during the whole summer until October although informed of it in June & specially requested to correct it at once.

(n) Neglecting to read to the Aintab chh. the statement of the difference between us as voted by the mission, from May until Sept although repeatedly requested by me to delay no longer, thus willingly suffering the chh. & congn in A. to retain as correct the impression you had given them in Nov 1864, & afterwards repeated in various ways that I reject the atonement of Christ.

(o) Endeavoring in conversation with the natives in Aintab to prejudice them against me by representing me as "imperfectly educated", "not educated in a Theo. Seminary" as very "uncertain & unsettled" in my opinions & not clear in the statement of them so that "no one knew where to find me or how to understand me", & mentioning me by name in the SS teachers meeting as one who was "doing great injury" & cautioning people not to go near me.

(p) Not inviting me to preach or to take part in a monthly concert even, or allowing the pastors to do so the whole summer, & at last only with a condition that I shd say nothing about the atonement, although you knew I only wished to correct misunderstandings.

(q) Frequently saying to the pastors & others that my time was short, that I shd undoubtedly be recalled & that then everything wd go back to its old course.

(r) Accepting the paper I had drawn up founded on answer 25 of the W.A.C. & then saying to the people "I have not changed in the least, but there has been a change as we think. It has been on the other side, but they say they have not changed"; when only the day before you had expressly rejected the definition of justice there given, & when you knew that the paper expressed nothing which I had not repeatedly before asserted.

(s) Acting entirely contrary to the spirit of that confession in your examination of B. Hamtion in Oct. although the condition of his ever appearing to the council at all was that he should be questioned only so far as to ascertain whether he really held the views of the atonement there expressed & declared to be all that is essential.

(t) After you had read that portion of Dr Anderson's letter of Sept. 9. to me which states what in the view of the Prud. Com. is the essential thing in the doctrine of the atonement (in the words of Mr Barnes) refusing to acknowledge that as the final answer of the Committee on that point; to point out anything in B. H's answers contrary to, or denying, that essential thing, or to acknowledge that there was nothing contrary, or to give me back the note, in which I made the request that you would do one of the three, with your answer written upon it.

(u) Refusing to inform the Oorfa Church of the decision of the Board, contained in the letter of Sept. 9. in regard to the fundamental thing in the atonement, though several times requested in different ways & by different parties to do so, & though you had the best reason to believe that a true statement of the case by you would give peace to the church, & not even informing the church that you had accepted the paper prepared by me (although you knew that some of the opposite party openly expressed doubts of your having so accepted) & that to the present time.

(v) Misrepresenting to the Prud. Committee directly or indirectly the object, necessity manner & results of my staying in Aintab last Summer & Fall.

(w) Since the arrival of Dr Anderson's letter of Dec 18. representing to the native pastors & others that I had been recalled, or advised to return to America on account of my unsoundness in the faith, & yourselves declaring to them that either you or I must leave.

(x) Making it the condition of allowing any examination into our mutual conduct towards each other & the churches since 1864. that I beforehand promise to go to America in case the council, chosen by yourselves & which you professed to know as sympathizing with you, should recommend it as the best way of settling the difficulty.

(y) Your letter to the Secretaries of the Board dated April 20. 1866. requesting my recall, the *whole scope tenor* & *nearly every particular* of which I believe to be contrary to the ninth commandment, being false witness not only against me, but against other Chn brethren –

(z). Your representing me to various persons as having first proposed to you to have a mutual council to examine our mutual grievances, & then *after* you *had accepted my proposal*, refusing to hold to my first proposal, which is not true –

II. Copy of a note to the Native pastors at Aintab dated Aug. 26. illustrating my *restiveness*, & how I "*formally* demanded the privilege of preaching".

I have no answer to my note (of Aug 21) & it does not seem to me necessary to wait longer, for if you only wish to do what is right why can it be necessary to wait for a letter to come from America? I wish you then to consider this as my last proposition & I hope to receive an answer from you before night.

1. In the paper commencing "God is a Spirit" which I sent you sometime ago is any important thing *deficient* of those things necessary to be believed & preached as doctrine, or anything *superfluous* which *ought* not to be *believed* & *taught*?

2. Do you accept for yourselves the confession of faith & covenant adopted in Boston by the Council of the representatives of 3000 churches in June last?

3. Can you promise, in case of being invited by the Oorfa Chh. to do so, to assist in ordaining B. Harutune over the Chh there simply on his previous confession of faith or his heartily accepting the before mentioned Boston Confession, without any further examination? (4) In *token* of your *negative answer* to the first & *affirmative* to

the second & third questions. "Will you (1) read to morrow to the whole congregation the statement of the difference between us as found by our mission meeting (2) Will you at the same time read the Boston Council's Confession & covenant? (3) Will you invite me to preach on the second Sunday from this & tomorrow & ~~tomorrow~~ inform the congn ~~and~~ that you have so invited me?" Your brother in the Gospel. Geo B Nutting."

III. Copy of a Note to Pastor Gregor at Aintab dated Sept. 23. showing the views of Divine justice, & of satisfying divine justice held by him & Mr S. & Dr P. & Pastor Garabet at the time of the council in Oorfa Nov 1864.

My dear brother, Baron Gregor. I wish to inquire of you whether or not you recollect the following conversation one Saturday afternoon in Nov in my brother's room in Oorfa. While we were conversing upon the subject of satisfying or reconciling God's justice you said: "Under human government, when a great criminal receives a punishment proportioned to his crime, how do we feel on hearing of the fact? Though the criminal has done us personally no injury, do we not experience a feeling of satisfaction & joy that he has been punished"? I replied, "Yes we rejoice that by his suffering the penalty of the law he has broken, the righteousness of the law has been asserted; the determination of the government to maintain it unchanged & unabated so declared & proved that other evil men will fear to commit the same offence & all who wish to do well can dwell in peace & security. In view of this benefit to result to others thereby we are willing that the criminal should be punished & even rejoice that he has. & for no other reason". Then immediately you replied: "In my view, we have also another feeling. We rejoice that he has suffered, because he deserved it. & even although we could be assured that not the least advantage in respect to maintaining the authority of government would result, we should still rejoice that the criminal had suffered merited punishment". I replied. I can perceive no such feeling in myself. & I do not think you really have. If you attend more carefully to your thoughts & emotions, you will I think perceive that your satisfaction is because you ~~can~~ see the adaptation of the ~~penalty~~ penalty thus executed upon the criminal, to promote the good of others by causing them to dwell securely & peaceably under a firm law & government." Still you persisted in saying I think there is in all men that feeling of satisfaction which I mentioned. & this is according to my understanding of it justice as found in God. And God's justice being such demands that the penalty of the law should be executed either upon the sinner or his substitute". Then I asked. How then could he (or it) be pleased or satisfied in inflicting punishment upon Christ that sinless being, for he was not worthy of punishment. & according to your definition of justice it is that attribute or disposition which delights in that which is fit & just. Baron Garabet answered, "Christ having voluntarily took our place, God reckoned to him all our sins, & he received them, & became our surety. On this account if the punishment we deserved be given to him. it is just, & God is pleased & satisfied by it. & so justice is appeased or satisfied by being executed".

I answered to him. "God always reckons things according to truth. & cannot reckon our sins to Christ, & inspiration gives us no warrant to say so".

Then Mr Schneider remarked. "How then if it be so. can the sinner be justified?""

"By believing God to be such a God as Christ testified him to be." I answered.

Then Baron Gundelt began to speak of Christ's merits, & of our being justified by their being reckoned to us, & said that his only hope was that he should be saved by having his sins reckoned to Christ & Christ's merits reckoned to him. "I know of no such way of justification" said I. Dr Pratt said that "Christ's sufferings & death were necessary in order to God's being just, & not in order to the manifestation of his holiness & justice, & that God could not have been just & true unless he had executed the penalty of the law either upon the transgressor, or upon Christ." & Baron Gundelt & all of you I think assented. "If God, after having said The soul that sinneth it shall die, had not executed the penalty what would have become of his truth?" I answered with warmth, to Dr Pratt who had quoted Rom 3.25-26, "This is folly & perverting the word of God from its lawful meaning. You know that the passage you have quoted should have been translated righteousness & not justice, but though it be justice even it is speaking of the manifestation of his justice, that he must manifest that he is just or he will not be so."

Baron Greger having read the above this day, declared that he does recollect his having used the words attributed to him above at that time, & that the others did so speak & so answer, but that now by the reading of Barnes [illegible] & conversing with me, he has come to entertain a different view of justice & its satisfaction from what he this commission then expressed.

Geo. B. Nutting

IV. Paper prepared by me & read to the Antab cong. as referred to above.

In regard to the Atonement I believe that "Christ executeth the office of a priest by once offering himself up a sacrifice to satisfy & to reconcile us to God, & in making continual intercession for us." W.S.C. Ans. 25. By the term "once offering up himself a sacrifice" I mean his voluntarily exposing himself for us to all that humiliation & suffering which he endured from his birth until his crucifixion. By "divine justice" I mean God's "benevolent disposition to maintain by the requisite means his authority as the necessary condition of the highest happiness of his kingdom". Taylor's Moral Gov. appendix. Essay on Justice. 2 vol. p. 2[illegible]. By "satisfy divine justice" I mean the doing of that which justice requires, i.e. maintaining God's authority in the only way possible, "by giving a practical declaration in the most public manner that God is worthy of all that love, honor, & obedience which his law requires & that sin is as great an evil as the punishment threatened supposes." (& so that in God's estimation Christ's sufferings [illegible]) Bellamy vol. 2. p 313. Doct. Tract Soc. Edition. By "reconciling us to God" I mean reconciling us to, or causing us to delight in, God's character & government. By "making continual intercession for us" I mean that Christ continually shows {both in earth & heaven} that he does not & cannot desire any favor to be shown to sinners under a notion that the law is too severe, but only in such a way as to show that it is holy, just, good & glorious, worthy to be magnified & made honorable by his own blood." Bellamy. vol. 2. p 315. Whatever difference of opinion there may be in regard to points not mentioned above, we believe that what is here specified is all that is necessary to be believed or preached concerning the atonement. G B Nutting. B. Schneider. G. F. Montgomery. P. Andas. C. Greger. B. Harutun.

I must leave [illegible] letter to Pastor Greger for next post & remain respectfully Yours

N.B. I have no Board papers. Oorfa June 11. Geo. B. Nutting.

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Oorfa Mesopotamia Aug. 6. 1866.

Revs R. Anderson & N. G. Clark. Secs. A.B.C.F.M.

Dear Brethren

I wrote you from Adiyaman May 28. & mailed at Oorfa June 11. quite a long letter in answer to yours of Dec 18. & two weeks later forwarded a translation of a letter of B. Harutiun to the Aintab 2nd Chh & pastor to which I had referred in my letter. Soon after I rec'd a letter from you dated requesting me not to delay answering yours of Dec 18. As I had then already answered it I did not think it necessary to acknowledge your letter at once especially as I hoped soon to fulfil a promise before made to write you concerning Adiyaman and the other outstations. Having now just returned from a visit to Severek I am able to perform my promise concerning Adiyaman, Behisne & Severek.

It was with great satisfaction, though not unmingled, for what is there human which can give such? I assisted in ordaining the first native pastor in any field, over a united congregation, & with such promise of usefulness. You have already learned incidentally that B. Kevork was ordained at Adiyaman May 20 & it is to this I refer. There should naturally have been a pastor ordained in Oorfa first, as the chh. & congregation is larger & has existed a longer time. But that has been thus far hindered by the Devil, though under Divine permission & for a greater good. The ordaining council consisted of only Bros Barnum & Adams with myself & delegate from Oorfa, though Bro. Walker, Pratt & Montgomery & the three native pastors of Aintab & Bireyik had been invited - but from sickness & previous engagements were prevented. Mr P. & Mr M. having gone to Alexandretta. Mr W. being called home from here by sickness of his boy. the Bireyik pastor being sick. & the Aintab pastors not getting the word in season. The candidate passed a very satisfactory examination, no question were asked by myself or the other brethren in regard to that very fundamental matter his particular theory of the Atonement. but he gave satisfactory evidence that he received as fundamental Christ himself as God over all, that he had been taught his own personal need of him as a Saviour from sin; that he recognized the indispensable need of the Holy Spirit to reveal Christ & by regeneration cause men to believe in him, & had no idea of preaching as fundamental anything discoverable by mere human reason, but only the Word of faith, that which can be known only in the testimony of Gods by him who has been taught of God.

I have reason to feel a peculiar interest in B. Kevork for he was the first native convert I saw, he having met me at Alexandretta in 1853 & remained with me as servant until I returned to America in 1855. when immediately he commenced preaching at Antioch, (where Dr. A. saw him in that same year) having received his instruction thus far entirely from me while in my employment. He afterwards labored in Oorfa at different times about 4 years, so that I had a more perfect acquaintance with him than with any others who have been ordained as pastors. I said it was not with unmingled satisfaction that I saw him ordained as pastor over that chh. for though there was nothing in the state of the chh & congregation & their feelings towards him or in his examination to awaken doubt of his being a faithful & useful pastor to them. but on the contrary to Bro Barnum or any one judging only from that examination & the evident unanimity on the part of the church & people in desiring him, it would appear that there was no reason to doubt that his ministry would be blessed.

I had to judge not only from what appeared in the examination, but from what I had learned in regard to the candidate from an intimate acquaintance with him for 13 yrs. My first acquaintance with B. Kevork was such as to give me strong prepossessions in his favor. He had then been a member of the church I think a year or two, was highly commended by Mr Crane in whose service I first knew him was an affectionate faithful & unusually competent servant, & during the two years I employed him in my family I saw nothing in him which gave me reason to doubt his being a child of God, nor indeed have I since, though I have had better opportunity to know him than any ~~other~~ native pastor. He has a good natural capacity, learns easily, good personal appearance - including the "fine set of teeth rich bass voice" & his sermons contain at least a medium amount of thought, perhaps as compared with the other native pastors even more than average of thought. The deficiency which I see in him is the same I have had occasion to notice in most of the other preachers from Aintab, & should see probably quite as prominent in them as in him if I had as intimate acquaintance with them. is a lack of deep religious experience. His prayers & conversation have never to me indicated one who dwelt in the secret place of the tabernacle of God, or one who had a deep supernatural sense of what sin is in its nature, or the multitude of his own sins, or the holiness & unchangeableness of the Divine law, or the nature & only way of salvation. In all the time he was with me I never felt towards B. K as I have towards some other brethren members of this church, that I could easily converse with him on matters of personal religious experience, or engage in special prayer with him alone, & have never enjoyed being led by him in prayer either in the prayermeeting or in the public worship. He may perhaps have felt the same towards me & with equal reason - I know not - only I know that there are those here with whom I do enjoy prayer & conversation & derive great benefit from it. You will I hope understand why I speak of this. It is that you may not be too certain & sanguine that because a pastor has been ordained in Adiyaman the work will certainly prosper but that you may be not unprepared for disappointment, & by looking both on the hopeful & doubtful sides of the case may be led to pray much for him & the little ch. there. What I have mentioned in regard to him is very generally characteristic of those who have been hitherto ordained as pastors in our field - & the native converts generally & particularly in Aintab. I do feel & have long felt deeply that there is very little deep religious experience in the members of the Aintab Chh. & the preachers who have been sent out from there. I fear that to most of them the law has not yet come in the sense of Paul when he said "when the law came sin revived & I died" & so they have not a right & true knowledge of sin in its nature & penalty. & not knowing how can they feel their need of God's salvation, or submit to his humiliating way. I did not intend to make such a digression. Certainly I hope that B. K has in him the work of the Spirit, & my hope is greater than my doubt otherwise I could not have voted to ordain him. I pray & want you to pray that it may be deepened & he humbled.

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After the ordination which was on the Sabbath, ten persons were received to the church by profession, making the present number of church members exclusive of the pastor & his wife & ~~two~~ three members of the Bingyk chh. who have just removed there to reside bringing letters twenty five or with them thirty. The whole number great & small registered as protestants in Adiyaman is 250. of which 135 are males. & 80 taxpayers. They paid during the last year for their preacher 3,200 piasters for school 1107 & for the poor 508. Male pupils in School 29 females 11. Adults learning to read 30. I think you have not the statistics of any church in Turkey which will show a higher average than this for the support of their own institutions. They have received no aid from abroad for either school or preacher since 1868 & during that time have at their own expense enlarged their place of worship one third at an expense of about 600 piasters - & now this year are intending to expend before winter 1000 piasters to build a school house. The members of the church are active & prayerful, & I hope if their pastor is not now all that he ought to be spiritually they will be the means by their prayers & example of blessing him. He is having trials I hear since his ordination, having been put in prison on a charge of reviling Islamism. The charge is I have no doubt false if not entirely without foundation. but it was his first experience of being put in prison, & the trial & humiliation may be just what he needed to prevent his being "puffed up".

In Behesni the work had made progress since my last visit, & the labors of B. Harutun (pastor elect of Oorfa) had evidently been owned & blessed to the awakening & conversion of some. The congregation is increasing. though at the time I was there, May 22-25, spending no Sabbath, & it being a time of the year when the people are much scattered in the villages in the mountains seeking work for they are all poor, the congregations seemed only about the same in size as when I was last there 18 months before in the winter. I organised a church consisting of five male members with whose narratives of their religious experience I was much pleased. so much so that I think of sending some of them to the Tract Journal, or other papers for publication. Considering the time since the Behesni field began to be cultivated & the amount & kind of labor bestowed upon it, the work is as much advanced & as firmly established as in any other place I know of. The people were more notoriously wicked than in Oorfa. Severek or Adiyaman, or any other place in this region. The people are generally very poor & have suffered & still suffer much oppression but still less than formerly. I have not been able to spend time enough with them to get them started in the way of supporting their own institutions. though they have begun to do something & more than the Aintab congn. had done when much older than they. The work there is carried on under some peculiar difficulties, one of which is this that the city being uninhabitable during the summer because it is down in a deep & narrow & exceedingly hot valley, the people are all scattered in their vineyards for four whole months, where they cannot all get together on the Sabbath & at other times for worship & instruction

In regard to Severek I have only good news to communicate. but in order that you may better understand the condition of things there I must first inform you that in the Spring of 1864 two of the members of the church were suspended, one for contumacy & the other for a sin of the tongue which at the first was not according to oriental ideas a very serious thing, but which through the brother's obstinacy grew to be so. These two brethren, & two others not of the church but who thought they ought to be were indignant that they had not been received, were ready when they heard the grounds of the decision of the council in Oorfa in Nov 1864 & the subsequent action of the brethren in Aintab, to make it a means of raising a breeze, or in other words making a division in the congregation. And immediately after the meeting of the mission in Aintab in May 1865. & the subsequent action of some of the people in Oorfa, in overturning the pulpit. dismissing the school teachers & S.S. teachers &c &c. all which was communicated to them at once by the disorderly ones here with the exhortation to do likewise. the suspended members in Severek began to be violent. & seizing the place of worship compelled the church & congregation to meet elsewhere. & they joined by about half a dozen of the baser sort & their families held separate meetings one of themselves preaching - against the missionary & the church as heretics. During the whole summer from May until Nov. the church was without a preacher. but continued to meet by themselves in the house of one of them. & listen to the printed sermons of Father Goodell. A volume of 40 sermons by him had just been issued & they read the volume [illegible] nearly twice through while without a preacher. I had in the beginning informed Dr G. that he was to preach in Severek through the summer & requested his prayers. & in answer to his prayers God blessed his sermons to that people so that before I could make them a visit or send them a preacher, the division had been healed, there had been mutual confessions & in Sept. the disaffected ones had come back & united with the congregation again. In November I sent two of my students who had been with me through the summer in Aintab to preach & teach in Severek. & God so blessed their labors that when I visited the place in July. the congregation was nearly double what I had ever seen it before. so that they more than filled their place of worship & were obliged to meet in the open air. & in place of one school for boys & girls numbering in all 32. thirty two. there was a boys school of thirty & a girls school of more than 50. (fifty). I had the pleasure also of receiving back the two suspended members, the whole church being satisfied of the sincerity of their repentance. & also of receiving one new member a promising young man, who is now studying with me in preparation for the ministry. supporting himself. The church there is now united. the congregation full & increasing. & all highly pleased with the two students one of whom they will probably call to be their pastor. One of them Bedros is to be married this week to Khatoon a girl whom Mrs N has been training for four years & who is a member of the church & a helpmeet for him in his work.

5. page

Sept. 24. Yours of Aug. 7. reached on the 19th inst. & as I have had a letter unfinished on hand for a long time I hasten to answer it by the first post.

I cannot agree with the unanimous conclusion of the prudential Committee & so cannot comply with the instruction given in your letter based on that unanimous conclusion.

But do not let it be supposed for a moment that I despise the advice of the Committee, or presume to consider myself wiser & better than they. I have full confidence in the committee & yourself as Christian brethren, of age & long experience & actuated by a sincere desire for the glory of God & the good of his church. In any matter concerning their own personal duty I should not presume to oppose my opinion to that of the weakest of them - nor in any thing which concerned a third person i.e. neither themselves nor me - should I venture to insist that my judgement was more correct than theirs or than that of any one of them.

But where it is something which concerns my own personal duty to my Lord I can allow no authority to (of?) any creature or any number of creatures to say to me do this or that. I acknowledge in the committee a right to advise me, & even a duty to do so. & whenever the reasons offered by them or by any other men, or man, convince me that he who sent me to preach the Gospel wishes me to leave for a time or forever the place where he put me, I will not delay a moment to obey. The committee ought not to suppose that I have any other motive in continuing here than a desire to do the will of God. I have no doubt that were the committee possessed of all the facts in the case, as I am, they would with equal *unanimity* vote that I *ought not* to visit America before next March. I see no way therefore for me to do but as Luther did. "appeal from the Pope *misinformed* to the Pope when *better informed*": & therefore, after having repeated in the most unequivocal language what I stated in my letter of June 11. & in previous letters to my brother, that *I cannot consistently with my views of duty to Christ & his church*, & my *commission* from Him as a *missionary* of the *Gospel*, *go to America until* the *matter* on account of *which* I have been *recalled has been* by *disinterested* & *competent persons investigated* on *the ground*; I shall endeavour to put you in possession of those facts which will I doubt not make all the committee satisfied that I have done right in remaining another winter here."

(1.) Your letter was undoubtedly written & sent before you had received mine of June 11. (for you make no allusion to it) & I cannot suppose you would advise me to return immediately after having read that, certainly not without giving reasons.

(2) Even if I knew that the decision of the Committee was made after the receipt of my letter. I could not comply with it. because making all possible haste I could not hope to reach America before December. a time of the year when besides the danger of approaching the coast, the coldness of the season would naturally be injurious to the health of persons who have been for ten years used to such a heat as we have.

(3.) The cholera is on all sides of us, so that we could not reach the sea coast without passing through at least two or three quarantines of from four to ten days each, besides being exposed to it all the way. & in much more unfavorable circumstances than we should be in our own house.

(4) The lack of preachers in our mission & neighboring missions is alone a sufficient reason why I should not leave at present. The last Herald which has reached me appeals most

eloquently for reinforcements to the Central Mission. & I could & will add some facts which ought to be considered by you in connection with the facts (?) of that appeal. Dr Pratt writes me that he is able to work only three hours a day & that not without much weariness, so he may be set down as one third of a missionary so long as he holds on, but very doubtful about his being even so much long. Mrs Adams is according to Dr P. in a hopeless state, would not live to reach America if they should start now. Mr Adams himself not strong, & not yet able to preach at all in Turkish, will probably return to America within a year. Mr Montgomery at last accounts never had preached. Mr Schneider at Constantinople where he is wanted still more than in Aintab. Dr N. detained in America by you though greatly needed here both as a physician & in other ways. Bro Walker who was near us has been now near two weeks in heaven. Mrs Wheeler very feeble, necessitating the return of her husband with her to America in the Spring. Messrs. Burbank & Knapp already on their way there. Pollard & family to go in the Spring. Of the native pastors & preachers in our field, Baron Nasar, dismissed from Aleppo, from the ministry & church for immorality & growing worse & worse. Pastor Garabet at Beryjik incapacitated entirely from work by a chronic disease from which there is little hope of recovery. Pastor Avedis, of Aintab, supposed to be physically as well as mentally one of the strongest, has been laid aside much of the time since winter by some internal disease of the stomach or bowels, from which he suffers severe pain, & is now *totally* laid aside & with scarcely if any hope of recovery. Pastor Thomas of Killis has been suffering for more than a year from a chronic disease, on account of which he was obliged to discontinue preaching entirely through the summer, & is still feeble. Kessab, Antioch, Aleppo, & the 1st ch. in Marash are without pastors already, & much reason to fear that the 1st ch. in Aintab, Birijik & Killis will soon be. Oorfa is without a pastor, & though the church committee with my endorsement has written to the Eastern Mission & the Western Mission, as well as our own for some man suitable to preach with a view of being invited to become a pastor, or even for a temporary supply the answer from every side is one "We have not men for our own destitute places. We can only pray for you". One of Mr S's graduates who has been preaching in Aleppo since the Pastor's dismissal, has been dismissed from the service *ostensibly* because of his theology, really because of his covetousness & demanding higher wages. a man who was never in my judgement fit for a preacher.

Now in view of all these facts what would you yourselves say to me if I should obey your instructions? Would you not condemn me as unworthy of the name of a missionary if from any fear of man, or of losing my salary, I should leave the flock of God which he himself committed to me? I tell you plainly brethren I should feel as guilty as Jonah when fleeing from the presence of the Lord, if I should start in obedience to your instructions to go to America, while the voice of God was continually sounding in my ears. Preach the Gospel to these souls. Fear not I am with thee." //

In case I do not receive another letter from you within a fortnight, written after you had seen mine of June 11, I shall continue to give you facts for consideration as long as I stay. We have no Cholera in Oorfa as yet. Yours truly. G. B. Nutting.

Sept 23. As the post has not gone I continue

(5) The state of things upon which the brethren based their request for my recall no longer exists. They made it the grand reason for my recall that by my teachings whether correct or incorrect serious divisions had been occasioned in my congregation, i.e. in Orfa. The fact of the case is simply this whatever divisions existed at the they wrote (Ap. 20), & had been previously was occasioned directly & solely by their own unwise & unbrotherly conduct, as if they do not acknowledge, I shall make to appear as clear as day to any council of disinterested persons whom I can persuade to listen to the matter. And its continuance so long was solely because they wished it to continue as an argument for my removal; many time after the receipt of your letter of Sept. 9. 1865 (containing the extract from Barnes) a *word* from them certifying that they received the statement of Mr Barnes as containing the essential truth on that subject, would have united the chh. here by bringing back the disaffected brethren. The disaffected brethren themselves will also testify to this. They wrote time after time to the missionaries to answer these two questions. 1. Do you receive the declaration prepared by Mr N. & sent in Sept. 2. Do you receive the statement of Mr Barnes. The missionaries would give no answer. I told them the brethren a word from you would settle this business I entreat you to write it. Vartan also entreated but all in vain. The charges against me signed by 11 chh. members & 48 in all chh. & congn. which they thought so serious, were charges which I *invited* & urged the disaffected brethren to write telling them I wanted them to write every thing any of them had against me & which *I myself* unknown to the *brethren* here sent to our mission meeting, & in regard to the nature of those charges the brethren Barnum & Walker after reading them & listening to all that the disaffected brethren had to say without deeming it necessary to ask any explanations from me said to the natives here most emphatically "you have reason to be ashamed of yourselves for writing such things against Mr N. either of our congregations could easily make out more & more serious charges against us, & we think it the highest recommendation of any missionary if he has been able so to labor nine years in a place that nothing more or worse could be said against him than what you after days of study have been able to bring against your missionary". And to me Mr B. said "we are both surprised at the patience & forbearance you have manifested." The disaffected ones also said to the aforesaid brethren "we ourselves consider these things light. We should not have written them if Mr N had not urged us. & if you can tell us that the difference of belief in regard to the Atonement is an unessential difference we can easily settle all those things among ourselves." The brethren did so tell them most plainly & in presence of the whole congregation, saying in substance though we ourselves understand the atonement to operate in a different way from what Mr N. does, yet we do not consider that difference any reason for separation. It is a subtle distinction & not the essence of the matter. They persuaded them to promise to say nothing more about it, & then the whole church

in the presence of the Congregation promised no more to speak or talk of that point which had been the occasion of their division. This was the second week in May & from that time the promise has been kept. Nothing has been said or preached or written on that point as there never would have been at first if the brethren at Aintab had not insisted that that theory or opinion was indispensably necessary to be preached & that whoever did not hold & teach it was unworthy to teach or preach. What is more I do not think there ever will be anything more said about it here. Certainly neither I nor any of my pupils have any desire or purpose to say anything against any theories of the atonement which any our brethren think it right to preach unless they insist that we also shall believe & preach as they do. & this I do not think they will ever do again.

I wish the Prud. Com. to keep in mind that I have never attacked others & only from necessity defended myself & the Gospel against them & so whatever division there may have been here they alone are responsible for it its commencement & continuance - & that since May it has ceased to exist & that now both church & people are as unanimous to have me stay & as unwilling to have me leave even for a visit to America as they ever were. I have no hesitation in saying that my influence as a Christian & a missionary & teacher has been greatly strengthened in this church & congregation & among those out of the church & congregation & in all the region around, by means of these things. There has been no time when there was the highest degree of distrust when the congregation was in the least diminished. (ie except during my absence in Aintab.) The congregation is always full & attentive when I preach & as you know I have been obliged to do nearly all the preaching since last November.

Vartan says this is very different from troubles at Aintab, when hundreds would stay away on the Sabbath from preaching because of disaffection towards the missionary or pastor. I cannot write more now, but will try to write again soon. Yesterday two fatal cases of Cholera were reported in this city. Tomorrow the church here voted to observe as a day of fasting & prayer in view of the scarcity of ministers & their diminution, & also the famine, & near approach of Cholera. I remember it is the day of the meeting of the Board. We shall remember you.

With kind remembrances from Mrs to yourself & family -

Yours truly

Geo B. Nutting.

Rev. Geo. B. Nutting
Oorfa Aug. 6, 1866
Rec'd Oct. 3

Kharpoot March 20th 1867

Dr Bro Nutting

Bishop ~~Garabat~~ Gobat is raising a piteous howl about the wrongs which hispet Garabet has received from the Missionaries of the A.B.C.F.M. making a ~~fine~~ few exceptions. He moreover accuses some of those missionaries of comparing the Prayer Book to the Koran & Episcopacy to Catholicism &c. &c. Mr Jones requests me to come prepared with facts about the matter. Will you do me the favour to write me at once at Constantinople answering the following questions, giving any other facts bearing upon the subject

(1) Do you know of any missionary who when asked by one of his people for a copy of a prayer book replied "I would as soon give you the Koran"

(2) Do you know of any missionary who has said that popery and episcopalianism are essentially one

(3) What has been the conduct of the Bishops Man Garabed of Diarbekir during his visit to Oorfa? & what are your impressions of him as a Christian man

You will rejoice to hear that God is richly blessing his word here.

Yours in Great Haste
C.H. Wheeler

Memo:

Answer to 1 – No.
2 – No
3 Rev XXII, 15.

Brother Wheeler –

If I do not have time to write you as I fear I shall not, this may suffice for an answer to your questions about Garabed. In regard to his Christain character I will say this further the Church here would not receive him as a communicant with them upon any recommendation from abroad without evidence of repentance for the lies and slanders he uttered here and published afterwards. If I can write you from Aintab or Marash I will but if not accept my good wishes and prayers for a safe and pleasant journey for yourself and family and our dear Sister Mrs W. & family

Yours
(signed) G. B. Nutting

Mr Nutting's
testimony in reply
to Mr Wheeler's letter
to him.

Rev XXII, 15.

To the brethren of the mission who were present at the Meeting of 1866.

Dear Brethren. You are aware that I declined to comply with the instructions of the Com^e^ of the ABCFM. communicated to me in a letter from the Secretary dated Augt 7. 1866. until the charges made against me by the brethren in their letter of April 20. 1866 upon which the instructions afore said were based, & other grievances I had to complain of had been reconsidered & settled. The time seems now to have come for such a reconsideration & settlement, & I therefore beg your careful consideration of what I now submit to you. However much I have considered & still consider much of the conduct of my brethren towards me & B. Harutiun & the Oorfa Church as wrong & injurious to the cause of Christ, being contrary to the law of Christ, I consider myself as more blameworthy than any or all of them, not for unsoundness of faith, for I am not conscious of holding a faith in any essential thing differing from the common faith of Christians, but in the following particulars of practice.

1. Though at the time I acted conscientiously, I now feel that it was unwise unnecessary & therefore wrong for me in after the first public examination of B. H in the council of Nov 1864 openly to manifest my dissent from the result of the other members of the council. & that my want of meekness & self restraint in that council was especially displeasing to Christ & injurious in its effects upon my brethren.

2. It was injudicious & therefore wrong for me to preach the next day on a portion of Scripture in the explication of which it might naturally be expected by those who held the use of the terms imputation of sin & imputation of righteousness to be essential to a proper statement of the doctrine of Atonement, that the preacher would ~~[illegible]~~ so ed state it. & would construe his not so stating it as changing their view & thus naturally be led to a rejoinder.

3. I was wrong in that I did not immediately after the adjournment of the council of 1864 take more pains to convince my missionary brethren that there is not an essential difference in

our views of the atonement but only a modal difference & that I ought to have cautioned them not to be hasty in taking any action based on the supposition that there is.

4. When, in Feb. 1865, notwithstanding I had up to that time made it my special aim to preserve the unity of the Spirit by the bond of peace, endeavoring to lead all the church members to pray daily with & for each other, yet by my mistakes as indicated above & mistakes & errors of the brethren (indicated in 6. & 9 of the Charges in my letter of May 1866 which we have this week considered) there had come to be a large party in the Urfa church demanding that B.H. should leave immediately so that I felt it my duty to demonstrate to the people in two sermons how the Apostles preached Christ as the foundation that they might see that we also preached the same Jesus, & did not aim at the vital principles of the Gospel. I added to the second sermon entirely without premeditation the words "The theory that some seem to hold as the very foundation of the Gospel viz. that the work of Christ reconciled God's attributes of justice & mercy to each other was clearly not what the Apostles preached, & was first formally proposed in the Christian church in the 13th century by Pope Innocent third" I spoke hastily & unadvisedly for though the statement is true on the authority of Neander, the public statement of it was calculated to irritate & not to convince, & promoted division instead of unity.

5. When two days later on a weekday evening I stated publicly to a large congregation in which were many Armenians, that the only point of difference between us & some other Christians, was that while we in common with all evangelical Christians believe that the sufferings & death of Christ were vicarious & so necessary that without them the whole human race must have suffered eternally, & vicarious in this sense that besides other ends they accomplish the same ends which the everlasting punishment of the whole race of man would have done some Christians believe that Christ's sufferings were not only vicarious but penal

which *we* deny because we cannot find it in the Bible" 5. I acted contrary to the dictates of heavenly wisdom which should have taught me that a *private statement* of this to those only whom I knew to be disquieted in regard to my Bro's orthodoxy, by hearing from others that I was unsound, would be *much more likely* to *quiet* them than a public one, *because less likely to irritate*.

6. At the meeting in May 1865, I sinned greatly in speaking *impatiently* & *not* with *meekness*, *humility* & *self restraint* both to brother missionaries & native pastors.

7. On my return to Orfa, after that meeting I erred in not at first calling the whole church together, & consulting with the whole first, before listening to the party not disaffected, although it is true that the others had openly & voluntarily separated themselves & did not come near me voluntarily.

8. During the summer following, which I spent in Aintab, I feel that I did wrong in that, instead of merely waiting for an answer from the Rooms, I did *not often propose* to Bro. S. to *pray together* & *thus waiting* on *God* endeavor to *understand each other better*.

9. It was wrong for me to write to Dr Bacon, a letter to be shown Dr Anderson, in which were some statements calculated to produce an unfavorable impression in respect to the motives of the brethren, in their conduct towards me without first showing the same to them.

10. It was wrong that in my intercourse with the native brethren who called on me to inquire, I did not *always* content myself with *merely stating my belief* without saying anything about any other, although I *generally* did.

10. I was wrong in that after we had come to a formal & public agreement on the doctrine of the Atonement, & I had been invited by B. Aredis to preach ~~on the subject~~, & had had opportunity to preach twice on the subject, I did not content myself with that, waiving all further right of self defense until time should have settled it, but appointed further meetings without consulting the pastor or Mr S.

12. I spoke intemperately & disrespectfully at the meeting which examined B.H. the second time in Oct 1865. & also judged uncharitably the motives & sincerity of the native brethren present.

13. My sending B.H. to preach in Behesnie after that (though at the time I felt & still feel that inasmuch as I was fully convinced that he heartily accepted the paper of agreement & the statement from the Rooms, & the brethren did not attempt to prove the contrary I was justified in sending him) was wrong in the manner of it, in that I sent him as it were defiantly & without taking pains to make it appear that I did it from necessity & as an exceptional case, without meaning to be disorderly & irregular.

14. I erred after my return to Oorfa in Oct 1865 i.e. not more patiently & perseveringly in seeking after the erring separated brethren, & praying & laboring with them privately, & had I done so the division among them would much sooner have been healed.

15. I erred in answering so hastily, intemperately, & disrespectfully the letter of Dr Anderson dated Sept. 9. 1865. I now fully believe that I might so have answered as to remove all difficulties at once.

16. I erred in not sooner answering his letter of Dec 18. though at the time I thought I was justified in so doing by the great pressure of work thrown on me alone.

17. In not giving the brethren S & P. a copy of the grievances I had to complain of ~~befor~~ & inviting them to reply before sending them to the Rooms, & in not making speedier & fuller acknowledgement of all I could see wrong in my conduct towards them. I did not do as I wish to be done by.

18. In writing to them & speaking to them at various times in such a tone & temper as to give them the impression that I considered them entirely & solely the cause of all the divisions in the Oorfa Church & elsewhere, I proved myself to have not yet cast the beam out of my own eye.

And now my dear brethren what ought I ~~to~~ do? As to my errors of practice I have endeavored to ~~know~~ & acknowledge them, & I am ready to listen to anything any of my brethren have to say in respect to others I am as yet unconscious of. & shall rejoice to make my acknowledgement & humiliation as open & public as my offences have been.

But as to the charge of failing to preach the essential fundamental truths of the Gospel, not holding & preaching the atonement fully, as I said in the beginning of these difficulties, so I say now, I protest that my brethren have had no good reason to doubt my preaching the same Jesus, the same Holy Spirit, the same God over all, the same totally depraved humanity, the same only way of salvation through faith which the apostles & all evangelical christians have ever held & preached. I believe you have misunderstood me, & that if any ~~of~~ one of you had been with me any year of those years I have been left alone or been in the habit of listening regularly to my preaching, & marked the effect of ~~them~~ it upon the hearers, you would no more have doubted my preaching the whole gospel than you would your own preaching of it.

Or if now, after having removed out of the way that "wrath of man which worketh not the righteousness of God", by mutual acknowledgements of whatever in our conduct has given cause of offence to one another, we should be brought nearer each other by prayer & laboring together a few months, I have not the least doubt but you would be relieved of all your fears in regard to my orthodoxy

I still feel that what I have stated as grievances under (c.) (d.) (g.) (i.) 3, 4 and (..) is worthy of your serious & prayerful consideration & I cannot but indulge the confident expectation that you will before I am permitted to carry out my long cherished purpose & desire of a visit to America, be led to see & acknowledge that (1) of the reasons alleged for my recall in your letter of April 20. 1866. is not and was not then true; that because my mistakes & wrong conduct at the time of the Council in 1864 was the proximate cause of those divisions, my wrong views & teachings were neither proximate nor ultimate cause, or occasion, for, after all, you had it in your power at that time, by acting more according to the Spirit of ~~the~~ such laws & precepts as are found in Matt 18.10-17: Mark 9.38-42: & James 5.19-20 to preserve the Unity of the Spirit by the bond of peace. If you had felt deeply & kept in mind that the Unity of the Spirit, that unity which was near the heart of our Lord, which is not, & cannot be of man, but only where the Spirit is, & where liberty is (2 Cor 3.17); the unity which was manifested so remarkably in the beginning of Christianity Acts 1.13-14. & which you saw manifestly to exist, & showing itself in precisely the same way in the Oorfa Church at the time: if you had kept in mind that the preservation of that unity was infinitely more important to the preservation of a pure faith than any form of words however sound, you would not have taken the course complained of in the last part of "secondly & thirdly" under (b), but would have avoided doing anything which would be calculated (as bro. S. acknowledged afterwards he plainly foresaw the course actually taken would naturally do) to cause divisions & contentions.

Brethren I have done. Humbly asking pardon of you & of God for all my wrong doing, & having none other than a forgiving & loving spirit towards each of you. I commit myself & my ways to our ever present Lord.

Your brother in Christ

Geo B Nutting

Marash May 4. 1867.

Rev. Geo. B. Nutting to
Central Turkey Mission
Marash, May 4. 1867.
Rec'd July 18.
Ack'd July 26

Oorfa Mesopotamia May 21. 1867

Rev N. G. Clark. Sec. ABCFM.

Dear Brother

Yours of Nov 7. was received in due time. & I did not answer it immediately & have not hitherto simply because I felt that nothing I could write would have the least weight with the Committee against the demand of the four brethren that I should be recalled. I have mean while endeavored to commit my way unto God in the full confidence that he would in his own time & way completely justify me in respect to the injurious charges made against me of having caused divisions in his church. I knew that my course in not complying with the instructions of the Committee, as also in not making any reply to your last letter is liable to be misunderstood & to operate to my prejudice for a time. & be considered proof of selfwill & disposition to disregard lawful & necessary rules. This is *one* of the trials of my position. & I am not the only Christian who has been placed in such a position, nor this the first experience I have had. My comfort is this that I am in the hand of him who holdeth the angels of the churches & walks in the midst of them. When the Committee know all the circumstances of this case I *have not one doubt* they will rejoice that I declined to comply with their instructions." // In my letter of April 16. 1866. I expressed my confidence that God would justify me. & he has already in great part. so that I have still stronger confidence that what he has begun he will also perform. What he has done is far more than what remains to be done, for my complete justification from the charge of heresy & schism.

As to what that is which he has done, I cannot now write, & as I requested my brother to ~~write~~ read you from time to time portions of my letters to him showing the evidence of God's work in this field, it is not necessary. I beg leave to request you to read if you have not a copy of the Confession & declaration of the Oorfa Church, read before the Congregation Jany 27. the whole church standing & afterwards solemnly renewing the covenant. I sent it to my brother to be forwarded you sometime ago. It was not hastily done, or by constraint of their missionary, but deliberately, voluntarily cheerfully & I believe it to be the present intention of every one to act henceforth according to it. It made a profound impression upon the crowded congregation, & seemed to all nothing less than the wonderful work of God, that such a confession & testimony should be made. I have no apprehensions that this church will again, even though encouraged by letters & sympathy from without, be guilty of attempting to root up supposed heresy by persecuting & rejecting from the ministry any one of whom they have evidence that he loves Christ & is owned of him, notwithstanding all errors & imperfections, as his servant.

You will also before receiving this have received the minutes of the meeting at Marash & the general letter, & also a copy of a paper presented by me to the mission & signed with my name. I need not remark upon it. You will easily be convinced by all these things I hope that though I have not seen my way clear to start for America as I much wished to do in April, & by recommendation of the brethren remain until fall on account of the circumstances of Mrs N. rendering the journey impracticable sooner yet that the main thing which it was hoped by you would be accomplished by my visit to America, i restoring harmony to the mission, is in a fair way of being accomplished before in the providence of God I am likely to be permitted to make it. Everything seems to be tending towards such a solution of the difficulty. The unity of the Church here, the return of B. Harutun after a banishment of two years, by the unanimous vote of the church & congregation, the blessing of God upon all my labors & the labors of my native helpers both in the station & outstations (which you will see more clearly when I find time next month to make out my report) the harmony of our annual meeting, the assignment of Mr Powers as my associate, his visit here & the different impressions he has got & is daily getting in regard to my views & teachings & conduct & character, & perhaps not least, the confession I have been enabled to make to the mission of my errors of conduct, all these things are, I am sure, only the steps & stages of His working who is wonderful in counsel, & patient though irresistible in executing his great desire & purpose to have his children manifestly one, & their watchmen see eye to eye.

I have the fullest confidence that before the middle of September ie before it is supposed that it would be practicable for us to start, the brethren will have expressed to me & to you their hearty agreement with me in the sentiments expressed on the last two pages of the paper I submitted to them at the meeting. It will be my constant prayer this summer, & I hope it will be yours, as I know it is the prayer of many others who have power with God, that the brethren may be enabled to see & acknowledge that it was a most grievous error most directly contrary to the precept & example of Christ, & *the great cause* of the divisions by which Christ was so wounded in the house of his friends, to *forbid those who were fighting against Satan*, *casting out devils* in *the name of Christ*.

// If they should not; if after all my prayers & efforts to convince them they shall not agree with me as to the proper & only Christian course to be pursued towards a brother missionary, or native brother, supposed to have imbibed erroneous doctrines, but yet considered a brother in Christ; if they shall still profess to consider it in accordance with Matt 18. 15-17 & Mark 9. 38-42 to attempt to expel before attempting to restore, to silence before attempting to convince, to take a course calculated to injure & irritate, instead of a course calculated to win, then I shall be obliged sorrowfully to withdraw from ~~a~~ field in which however much I have been hitherto blessed, & accepted of the Head of the Church, some of the members of it are unwilling to leave to him the rule & headship, the appointment, confirmation, & withdrawal of his ministers.

I hope better things though I thus write. // I cannot believe that what we have all suffered ~~are~~ is to be without an adequate equivalent of good, permanent good, to the church of Christ in this land. And when the Word & Spirit of God shall have their due honor from us all, when Christ shall be fully acknowledged as indeed Head of his Church & over all things for his Church, ruling in it only by his Word & Spirit, as he has redeemed it by his blood, then will the Church come out of the Wilderness & all the nations flow to it. I am sure this time is near. The 1260 years are past, & so I believe without doubt, that the brethren will do as I have indicated in the previous page. Please direct any communications to me at Adiyaman, via Constantinople & Kharpoot as we do not go to Marash.

Respectfully yrs. Geo B. Nutting

Rev. Geo. B. Nutting
Orfa, May 21, 1867.
Rec'd June 29.
Ack July 3

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Aintab March 16. 1868

To the Members of the C. T. Mission

Dear Brethren

It seems due to you as well as to myself that I make some communication to you, in regard to the object of my coming to Aintab during the term of your Annual meeting - & in regard to other things past present & future connected with our part in that work & kingdom which we all love. I came at this time not willingly but as it were by constraint - not with the purpose or desire to intrude myself into your sessions but that I might pray with you & on suitable opportunity being afforded ask such questions & make such statements as might be the means of removing misunderstandings - & thus prepare the way for our separation for a time by my going to America which I propose to do (D.V) next month.

1. In respect to the acknowledgement of errors on my part, contained in the paper presented last year at Marash, I have the same views & feelings which I then expressed; & now condemn in myself as heartily as then every act of mine towards any of you, my brethren, with reference to any ~~thing~~ I may have considered wrong on your part, which has not been calculated to convince the erring of his error in other words which has not been mainly moved by love to him or them for Christ's sake. I bless God for all the trials of these last years by which he has taught me that the highest duty of a disciple of Christ & the highest evidence of his discipleship, is the exercise of self denying love to his erring brother - the im-

Rev. Geo. B. Nutting

mediate & patient use of the means best calculated to restore him, & careful avoidance of everything calculated to hinder his restora tion. In other words obedience to that law of Christ which requires special love to the erring brother, & prescribes the manner of its exercise Matt. 18.10-17: Would that I had understood the nature & spirit of this law before our troubles commenced. Would that by the sacrifice of my life, if necessary, I might be the mean of securing the attention of all the churches in this land to it!

2. My object last year in proposing to the church in Oorfa to request that Mr Powers should come & labor in Oorfa, was this mainly - I hoped that the association with me in work of one, whom I supposed to have not committed himself in any way to either side of the controversy, would not only secure the performance of a double quantity of missionary work in that field, but would also, looking at the then united state of the Oorfa Chh. & people, be the means of perfecting & perpetuating their harmony & unity on the basis they had intelligently adopted, & removing the doubts which any of my missionary brethren still had in regard to the essential soundness in the fait of myself & B. Harutun, as well as of the Oorfa church.

3. I regret to be obliged to say that the object has been only partially if at all attained by Mr P.'s residence in Oorfa mainly as I think for the reasons stated in my communication to him of March 27. which I do not now propose to read, but of which the substance is his not maintaining a neutral part, but from the first in various ways committi himself as opposed to B. Harutun & myself, & desirous to have us leave the place. This much I may say without wishing to maintain myself as blameless in the matt

& heartily willing that all I have done should be tried by the Divine law & condemned so far as not in accordance with it.

4 The object of the paper sent by me last fall to Mr S & Dr P. with the request that it or any amended form of it be signed by the brethren, was not at all as some of you seem to have understood to secure a confession on the part of the brethren, but simply that they should by signing it relieve themselves in the eyes of the people of the charge of compelling me to leave the country; secure the speedier return of Dr Nutting: & allow me in March or April to start for America in such a way as to occasion no disturbance & to forestall any unpleasant consequences to any one from my return next year to my field in case as I fully expected the Royalton Association, Vt. with which I am connected should after full examination of my teaching certify to my orthodoxy.

I regret that from misunderstanding, or for whatever reason the brethren did not see fit to sign that paper, or any amended form of it. And now though I cannot in justice to my family longer delay my visit to America I can but feel that it would be exceedingly fit & secure together with others still more important, the ends I sought to secure to the mission & the churches by the paper aforesaid, if the mission would openly adopt & recommend to the native association to adopt the Confession & Covenant of the Boston National Council of 1865; & then leave the ordination or nonordination of Baron Harutun entirely to the sd Association."// And this brethren I respectfully request you to do as the most practicable thing at present for the peace & unity of the churches. Yours in the Service of Christ,

Geo. B. Nutting.

Rev. Geo. B. Nutting

to Central T. Mission

March 19, 1868

Rec'd June 4, 1868.

Mr. Nutting
Mar. 27. 1868

Rev. Geo. B. Nutting.

Oorfa March 27. 1868

Dear Bro. Powers.

As in your reply to my note of 19th you make no allusion to the principles proposed in it as fundamental either to acknowledge or deny them. but only deny your having any official relation to me, & any obligation to justify your conduct as a missionary in this field to me. it seemed to me at first entirely superfluous to write down & communicate to you what I have judged to be contrary to those principles in your relations to me & to this field. But as I am conscious of being moved only by love to you, & to Christ & his church not ~~for~~ by any desire of justifying or benefiting myself. I cannot conscientiously refrain

1. It seems to me that, being much prejudiced by what you had heard said against me by those among whom you had sojourned for nine months or more before seeing me, you were not in a condition to judge righteous judgement in the matters submitted to you by Mr S. & Dr P. on the one hand & myself on the other last April, & that you did not in fact judge the conduct of Mr S. & Dr P. & others towards me & B. Hamatur according to all, or any of those six principles stated in my letter of the 19th inst. That is you did not consider, first, whether the course taken by them from & after the council in Oorfa Nov 1864, was or was not such as was best calculated to convince B. H. & myself in case we were in error as was supposed, & whether it was or was not such as was best calculated to promote the peace & prosperity of the Oorfa Church.

2 second, that you did not at all consider & judge their conduct

without any reference to Christ's law in regard to hindering those whom he had acknowledged, notwithstanding all their errors & imperfections, as his servants by blessing their labors. Luke 9.49-50:

Thirdly. that you did not judge either my conduct or theirs according to the fundamental principles laid down in Missionary Tract No 2 & then adopted at the Brooklyn meeting in 1845. See last page of "Missionary Tracts of A.B.C.F.M."

2. It seems to me that you erred in judgement, at least, if not in spirit, by taking a course not at all calculated to lead all parties, missionary & native, to see & acknowledge each his own wrong conduct; in that you at once committed yourself as for the other brethren (S&P) & some who had been disaffected in this church but who had acknowledged their sin in separating; & (a) by telling the delegate from Oorfa that they must not expect that the missionaries would ever consent to ordain B.H. as pastor in Oorfa, & (b) after you reached Oorfa last May openly showing your desire & purpose to justify the other missionaries & your readiness to listen to & believe anything which disaffected persons might wish to say against me, & a disposition to believe such rather than my word, or the word of the majority of the church.

3. That since you came here to reside, last November, you have not treated me as a Christian brother & minister of Christ has a right to expect to be treated by a brother minister, (especially in his own field in which with God's blessing he has labored many years) but as though the change which has taken place in my relations to the Board, by the discontinuance of my salary, had freed you from all obligation so to treat me. I will mention several particulars for illustration;

(a) Your saying to me, "I mean to treat you in all respects according to the golden rule, so far as I can consistently with fidelity to the Board"

(b) A few days after, in the book magazine in presence of several persons some of them not members of the church openly & unqualifiedly censuring B. Harutun, for marrying [illegible] for [illegible] him to marry Eunice [illegible] last summer in my absence, before you had made any inquiries of me or B. Harutun as to the circumstances, or had any conversation with me on the subject.

(c) Giving the impression to the church council or some of them, that in regard to discipline & receiving members to the church I was not worthy of consultation or confidence, by specially requesting that they should do nothing in regard to [illegible] cases or examining new members until you could be present.

(d) Not asking any questions or advice of me in respect to the work, or the character or qualifications of particular persons, & justifying yourself for so doing by the instructions of Dr Clark to "go on so far as possible as though Mr N were not there," which I understand to mean, so far as concerns expenditures of funds, & so far as is consistent with treating Mr N as a Christian brother & faithful laborious minister of the Gospel. That which you seem to have understood differently.

(e) After your return from Bebek meeting with & listening to some of those who had formerly separated themselves & afterwards publicly acknowledged their sin in so doing, & acknowledging them as a party, & showing sympathy with them as such, & listening to their statements & [illegible] to them without any conference with me or with others to ascertain the truth of such statements & [illegible] to

Dec. 10. 5 [illegible]

them freely your disapprobation of my conduct particularly in regard to authorizing B. H. to perform the marriage ceremony twice in my absence & allowing him to assist me in administering the communion; also in my ~~[illegible]~~ baptizing Isa's child, receiving him back to the church.

(f) Calling the whole church together three days after your return from Behesne giving them wrong impressions concerning me & my relations to the Board & the field, & making such other statements as were calculated & were evidently designed to prevent the brethren or some of them from voting for B. Harutun as well as to lead them to distrust me. &

6. Having, in the various ways before specified, been the occasion of division in the church, & of leading some of the members to take the very same course, in several respects, which they formerly took, but afterwards in the most public manner collectively & individually condemned as wrong, & given countenance to their remaining in such a state, & deferring the communion, & entirely disregarding the law of Christ in Matt 18. 15-17 which, as expounded in a course of lessons they had so recently unanimously accepted, you have thus been the occasion of rejoicing to those who hate Zion, & of sorrow to those who give the best evidence of love to Christ, in this church.

Now if my dear brother, if I have spoken plainly, let me assure you that I have none but the kindest feelings towards you, & if I am not deceived, would willingly do or suffer anything for your good. I shall consider it the highest proof of your love, if you will be equally plain with me, in reproving whatever of wrong action you see in me. but I am not willing that you sh'd make complaints of me to others until you shall have endeavored to convince me.

Yrs. truly Geo B. Nutting.

Rev. G. B. Nutting
March 27, '68 [illegible]
Rec'd May 27, '68

Rev. Geo. B. Nutting
Paris Aug 27. 1868
Rec'd Sep. 10

Rev N. Clark DD

Dear Sir

Mr Perry handed me the enclosed as I was leaving Aintab. I have removed the outer envelope which had become soiled & worn & enclose with them another which you will please forward. We found passages from Liverpool by all lines engaged beforehand so that we cannot sail before Sept. 5. unless by a steamer from London whither we go. D.V. tomorrow.

Respectfully yrs

Geo B. Nutting

Rev. Geo. B. Nutting
Paris, N.Y. Aug. 27. 1868
Rec'd Sep. 15.

Rev. N. G. Clark.

Rec Geo B Nutting 99

New Haven Ct. Sept. 29. 1868

Rev N G Clark. Sec A B C F M   Ans Oct. 1,

Dear Sir

I have the pleasure of informing you that, accompanied by my wife & children I have reached my native land. & am ready at such time & place as may be most convenient to all concerned to confer with yourself & the Committee. I shall of course wish as soon as convenient to read what Mr Powers & others have written to you in regard to one or the Oorfa church & make reply to the same if it shall seem to me necessary, & also make some inquiries of you for the satisfaction of my own mind, & some statements concerning the course taken by Mr Powers in the Oorfa field, which I think you ought to hear & consider before making any further appropriations there.

Yours truly

Geo B Nutting.

I shall probably remain here until the meeting at Norwich which I hope to attend.

G. B. Nutting — 100
Ans'd Nov. 3. 1868

Boston Mass. Oct 21. 1868

Rev N. G. Clark. Sec. ABCFM

Dear Brother

I have read Mr Powers' letters & though I find & have marked in them more than 40 gross misrepresentations I defer any reply to them until after I shall have recd. a reply to this communication.

Believing that I have during the whole period of my connection with the ABCFM as a missionary in Turkey held & taught in all respects the same system of Christian doctrine which the churches of N. England connected with the Society hold & teach; & especially that my teaching in regard to the atonement has not been either erroneous or defective; & also that I have in no way violated either in the letter or spirit of them the published principles of the Board defining the mutual relations of missionaries to each other & to the

(Board, or the implied contract enter
(into by me with the Board in 1863// fe
that I have a right respectfully to inq
on what ground by direction of the
Prudential Committee my salary has
been witholden since May 1st 1867;
& also to inquire whether it is the purpose
of the Prud. Committee still to
withold my salary for the space of
time between the date aforesaid & the
date of my leaving my mission field
Hoping for an early reply in writing
to these two inquiries

I am respectfully
Geo B Nutting

Fair Haven Conn. Nov 16. 1868

Rev. N. G. Clark. Sec ABCFM

Dear Sir

Your letter of 3rd inst. being directed to New Haven did not reach me until the 7th & I have delayed answering it until now that I might have opportunity to take advice.
I understand your answer to my inquiries Why was was my salary witholden from May 1867?, & Is it the purpose of the Committee still to withold it to be. (1) Your salary was witholden for disobedience to the instructions of the Committee to return to this country for consultation in regard to the existing differences. (2) The purpose of the Com. is still to withold it because it appears that your continuing in the field aggravated the causes which had led the Central Turkey mission to request your recall.
I understand further that the Com. declines to have any conference with me in regard to the points at issue between the brethren of the C. T. Mission & myself, or to listen to what I may have to say in reply to charges they have recd against me. I understand also that the Com. have decided, on grounds aforesaid, to terminate my connection with the Society by giving such a sum of money "retiring grant", as may be mutually satisfactory. In regard to the subject matter of your letter I have to say (1) That I am greatly surprised at this declining to have any conference with me, not only because it seems to me unjust, & wrong to do so. but because it is entirely different from what, I had been led to expect, from the letters I recd from the Miss'y House while in Turkey, the declarations of the Secretary to my brother in conversation up to the time of his departure for Turkey, & the fact that up to this time in the publica-

tions of the Board, in the announcement of my name at Norwich as missionary from Central Turkey Mission, & from your saying to me in Boston in answer to my inquiry. "I suppose your relation to the Society is precisely like that of any other returned missionary" I had inferred that it was still an open case. (2) I wish respectfully to inquire you or the Comee. object to the following statement which I read to Mr Powers last year in Oorfa as expressing my views & what I supposed to be those of the Board.

// "In case of a difference of judgement between a missionary & the society supporting him, in regard to his duty, the society is under the most imperative obligations to endeavor to convince the missionary that their judgement in the case is in accordance with the will of the Lord, as revealed in his word; & if without having fully done this they attempt to coerce him they may be justly charged with assuming to be lords over God's heritage, usurpers of Christ's authority." // The missionary also in such a case is bound to state fully & candidly why he believes it not to be the will of the Lord that he should do as they request, carefully & prayerfully considering also the reasons of their judgement, & if after such means have been faithfully & carefully used on both sides, the difference of judgement still remains, while the missionary ought not to be anxious in regard to his temporal support, or insist upon receiving it from the Society but boldly trust the Lord for it, on the other hand the society if satisfied that he is conscientiously endeavoring to the will of the Lord, ought in every way still to manifest their confidence in his motives, & without doing any thing to hinder him in his work further than withholding his salary, await the Lord's judgement in the case. The Board desires no control or direction of missionaries except so far as to see that the grand objects for which it was instituted are carried out by them so that the confidence of the churches in the Society as their agent is not forfeited".

3. I have always aimed to carry out the principles of the Society, & during all the troubles of the past four years until the time when I did leave, I have never felt that I could leave my field & visit this country in accordance with the instructions of the Com^e. without a violation of my implied contract, & going contrary to well known principles of the Society. Meanwhile I was content to labor on under the imputation, or at least the suspicion of having been faithless to my obligations to the Society, & without a salary, if need be, until I could feel it right to leave; & have never doubted of the ultimate approval of the prudential Com^e. when they should know all the facts which I should be able to certify them of at the proper time. (4.) I have never expected to receive the arrears of my salary, & do not now wish to do so, in case I should fail, when a proper opportunity is afforded me, to give satisfactory evidence of having been, during all the ~~troubles of the past four years, until the time when I did leave~~ period of my residence in Turkey a faithful missionary of the gospel of Christ, as that gospel is held & taught in the churches of which the Com^e. are agents, both in its doctrinal & its practical part. And // I cannot voluntarily relinquish my salary for the period for which it has been withholden, except on the condition that the contrary shall have been proved in regard to me, to the satisfaction of disinterested judges, I myself being present, with full liberty to answer for myself, in respect to all that may have been alleged against me. //

5. I desire to know what those topics were in respect to which the Com^e. were "formerly desirous" to have consultation with me in case I had returned in October of last year or previously. for It has never been intimated to me in any way what they were & I am consequently unable to see why they should

not now be just as willing to consult with me in regard to them as they were then.
(6) Will the Prudential Com.^t consent to refer to a competent disinterested special Com^e of six ministers & six laymen~~to~~ mutually agreed upon, the following matters, & abide by the decision of such committee? (1) Had the brethren of the C. T. Mission any good reason to doubt my holding & teaching all or any of the essential fundamental doctrines of the gospel substantially as held & taught by the N. E. churches, when they began to make an outcry against me in 1864-5?

2. In case they had some reason to doubt, did they take such a course in the matter to satisfy themselves of their correctness or incorrectness, & to reclaim me if their doubts should be confirmed as the law of Christ required them to take, or such as was directly calculated to confirm me in my errors & to subvert entirely the gospel of Christ, & frustrate the object of the Society?
3. In what respects & to what degree was my conduct wrong in the circumstances, from Nov 1864 until I left the country, & how far had I showed penitence, asked forgiveness & made all possible reparation for the same
4 Has my continuance in the field, until the time I left, on the whole been for Christ & his gospel & the establishment & maintenance of his laws or against him?
5. In what respects has the conduct of Mr Powers in these matters since May 1867 been contrary to the Spirit & precepts of the gospel, & calculated to frustrate the objects of the Society?

Hoping that this may be in season for the meeting of the Com^e. tomorrow & may receive immediate attention & a speedy reply

Yours in Christ.

Geo. B. Nutting.

Fair Haven, Nov. 16.
Rec'd Nov. 18.
Ans'd Dec 1st '68

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Fair Haven Ct. Dec 10. 1868

Rev N G. Clark DD

Dear Sir

Yours of 1st inst. was duly received. In reply I will at this time allude only to its concluding sentences, although there are several other things in it upon which I might justly animadvert. I had expected to present to the prudential Committee whenever I should be invited to a conference such documents as would convince them.

(1st) that, from the time I went to reside in Orfa June 1857 until the time I left it June 1868, my public & private teachings have been in harmony with the views & teachings of the N. E. ministers & churches connected with the Board. & the Confession of faith & covenant of the Boston Council, 1865.

2. That the native pastors & native christians generally in the field of the E. T. mission have never understood from me or my sermons & lessons that my theological views are, or have been, in any essential particular not in harmony with those of the other missionaries; & since being told by certain of my fellow missionaries that they were not, have not been able to see that the difference represented to them is essential & fundamental. //

The reason why I proposed to refer the matters mentioned in my former letter to a special committee was not that I had any doubt of satisfying the prud. comᵉ in case they would give me a patient hearing, but because I supposed the Comᵉ having already expressed the opinion that my teachings "had not been in harmony", so would themselves desire that it should be referred to selected competent persons who were entirely unprejudiced; & however "unprecedented" it may have been I cannot now see that it was an unreasonable proposition for me to make in the circumstances. However I wish now to say distinctly that inasmuch as you say that the Committee will cheerfully assent to a conference with me, or to appoint themselves a sub committee for such conference. I do desire ~~such a~~ conference as soon as may be.

I shall confine myself in such a conference to giving proof of the two points st in this letter & shall not attempt to prove any thing else.

Allow me to say also that it is not at all with reference either to my being se back to the C.T. Mission, or my being sent to any other field. but that equally if I remain in this land & "take a release in the usual manner" as if I were proposing to return to my former field I consider it indispensable that these thin would be thoroughly examined & decided either by the prudential Committee or some other adequate representatives of the N.E. churches & others, connected with the board.

I do not know what is meant by a "sub committee" in your letter. but suppos you mean a part of the regularly appointed prud. Com. If so allow me to suggest for the consideration of the Committee whether they would not prefer to appoint the Philadelphia & N.Y. members of the prud. Com. as that Subcommit I have never spoken with any one of them except Dr Wood — or had any communicat with them. It would, because of the greater nearness of N.Y. to me, & becau these members have probably not heard so many misrepresentations of my views, as th in Boston, be fully as agreeable to me to have them appointed, notwithstanding their presbyterianism, which I do not like. Mr Barnes also might be induced to com N.Y. but would not be likely, I suppose, to be willing to go so far as Boston.

I should not object to the corporate members of the Board resident in N Haven, except D who last year expressed his judgement in my favor. None of the others know anything about the case except Dr Daggett, any acquaintance with me. Hoping that this matter may be in some way attended to as soon as may be. I am &c. Geo B Nutting.

Rev. Geo. B. Nutting
Fair Haven, Ct. Dec 10 1868.
Rec'd Dec. 12.

Geo B. Nutting

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Fair Haven Conn. Dec 24 1868

Rev N G Clark DD.

My dear Bro.

In answer to yours of 22nd yesterday recd. I suggest Tuesday Jany. 12. as the day when D.V. I will avail myself of the consent of the Committee to present certain papers before them with reference to the two points mentioned in my previous letter. You wished a week or ten days notice, so I suppose it could not be next week, & I remember that the week following is the week of prayer when perhaps Mr Barnes & some of the N.Y. brethren might not wish to leave their own churches. Otherwise I shd. mention Jany 5. &, if for any reason you shd. prefer the last date, & inform me so within three or four days, I will make my arrangements accordingly. Otherwise for Jany 12.

Yrs truly Geo B Nutting.

The points which I wish to propose for the consideration of the Committee are,

1. That my preaching & teaching during all the time I was in Oorfa, was in accordance with what is generally held, & taught by the churches connected with the Board.

Read extracts from Sermons & lessons from 1857-1868.

2. That my preaching & teaching was not understood by native christians to be doctrinally different from that of other Missionaries.

(a) They had never given me any ~~such~~ intimations that it was so, after ten years labor among them from 1854 to 1864.

(b) The Central Turkey Mission were unable to make out, after five days labor, a statement of there being any such difference as they thought the native Christians could understand & believe. for, with the greatest difficulty I secured the reading of the following paper, from the minutes of ~~to the~~ Aintab church & it was not sent to Oorfa, but only a mutilated copy.

Read the paper.

(c) Statement of P. Avedis of Aintab in the summer of 1865, to members of his own church, that there was no essential difference, & that my views & teachings were the same then, as when I gave lessons to him & others in 1854. as he found by referring to notes of those lessons among his papers.

(d) Read his letter written, to the church in Oorfa, in Nov 1865; but which Mr Schneider would not allow him to send; & which I obtained in July 1868.

(e) Pastor Greger of Aintab also wrote a letter to the church in Oorfa in the same month, to the same effect, declaring his full confiden in my orthodoxy. & also that in some unessential methods of statem & opinion he himself had changed. This letter did not reach the church, but remained in the hands of two of the minority.

(f) Testimony of the Oorfa church to that effect, at my request in June 1867.

(g) Results of my labors at Oorfa, particularly from 1866-1868. Read Memorial discourse, preached in Oorfa, & certified to, (as to the correctness of the statements in it by the chh. at a regular meeting) April 1868.

* * *

In conclusion I beg leave to say to the Committee.

1. If you consider the doctrine taught in these extracts from my sermons & lessons to be in accordance with what is genera ly held, & taught in the Churches connected with this Board, I desire from you a definite, official statement, in writing, to that effect; or if you do so consider it, I desire a statement to the contrary effect.

2. If you consider my refusal to be driven from my field, while conscious of holding & teaching the same doctrines as

are held & taught by the constituency of the Board, by the persistent clamors of Missionary brethren, who never asked to look of a single one of my sermons or lessons, or responded to my repeatedly expressed readiness to put all my sermons & lessons in their hands for examination & the exhibition of my unsoundness, two of whom had never once heard me preach, & another only three times & those upon other subjects; if, I say, you think my refusal under such circumstances to be driven away or starved away was a violation of any principle of the gospel or of any implied contract between myself & the Society, I desire you to give me a written statement to that effect, together with your reasons therefor.

Respectfully Submitted,

Jany 12: 1869

Geo Barrett Nutting

Rev. Geo. B. Nutting
Jan. 12 1869

Poem enclosed
and request

(Copy.) 105

Andover, Jan. 16. 1869.

Rev. Prof. Phelps,
Dear Sir,

With reference to the subjects of our conversation yesterday permit to ask one or two questions.

1. As the Prudential Committee of the Board, not being an ecclesiastical body decline to pronounce upon the orthodoxy of my views as expressed in the extracts I read them, and of course cannot in the circumstances give me such a certificate of standing as I wish would it not in your judgment be proper and best for me to present myself before some ecclesiastical body, or bodies in N. England, and request an examination of my theological views and teaching? And if so, would it not be well and necessary also that I should request of the Prudential Committee to lay before the same ecclesiastical body copies of all charges (in any way affecting my ministerial character and standing) which may be in their hands?

2. Would my personal appearance before them answering such questions as might be proposed, and reading such extracts from my sermons and lectures as they wished to listen to, together with the documents which might be presented from the Missionary House, form a sufficient basis for an intelligent decision upon my case, so that my views appearing to them satisfactory they might give me a recommendation to the churches?

3. What would be the earliest date when I might present myself for this purpose before the Association with which you are connected, & if the regular time for meeting is distant would you be willing to invite a special meeting at my request?

Will you please direct your answer to me at Fair Haven, Conn.

Respectfully yours,
(signed.) George B. Nutting."

(Copy)

"I enclose this letter, as it gives you a fair specimen of Mr. Nutting's interview with me. Please return it.

(Signed) Austin Phelps."

Rev. Geo. B. [illegible] to
Prof. Phelps –
Andover, Jan. 16. 1869.
Rec'd Jan. 19.

Shirley Jany. 18. 1869

Rev N G Clark. Sec &c

Dear Sir

I do not understand what action the Com. took on my case last Tuesday further than to appoint a Committee to confer with me & advise me to resign.
Am I to understand that the Committee declined to give any expression of opinion as to the accordance of the teachings of those extracts I read them with those of what are commonly called New School ministers & churches?
Allow me also to recall to your mind & to the consideration of the Committee the letter of the mission at the meeting in Marash in 1867 (May.) in regard to my case.
I think you must have forgotten that in that letter it was expressly said "if the Committee after conference with Bro Nutting shall be satisfied with his orthodoxy we shall be

disposed to consider favorably the questi
of his return to the field". // I have n
the document before me but give the mean
if not the exact words.

I have not forgotten that in the last com-
munication I recd from you while in Turkey
you expressed the hope of a satisfactory ad-
justment of the difficulties in case I shd
return & have a conference with the Com
& that some months subsequently you
expressed the same to Dr Bacon, & gave
my brothers to understand the same &
also Dr P., who wrote to Mr Powers abo
this time or later last winter, "I suppose
Mr Nutting would have been sent back
to our field if he had complied with
the instructions of the Prud. Comm - but
now that he has broken with the Committe
it is not likely".

Is this then the difficulty, the real difficulty
underneath all, that the Committee conside
me a rebel against their authority & do n
wish to have me in connection with the

Society either in the C.I. Mission or any where else?

I am not yet prepared to give a final answer to the proposition of Mr Childs on Wednesday last. I have it under serious & prayerful consideration & think it proper that in so important a matter I should act deliberately & in accordance with the advice of judicious & competent Christian brethren connected with the Board but outside of the Pred Com.

As soon as I shall have taken sufficient advice, probably within a week or ten days I will write my final answer to the proposition of the Com.

Yrs truly
George B Nutting

Rev. Geo. B. Nutting.

Shirley, Jan. 18. 1869.

Rec'd Jan. 20.

Ans " 21

Fair Haven Conn. Jany 25. 1869

Rev N G Clark (Sec. ABCFM),

My dear Bro.

Yours of 21st inst. was duly rec^d. I am glad to learn that the subcommittee was not appointed to confer with me & urge my resignation; & that the committee are satisfied of my orthodoxy, so that I am now considered "in good & regular standing as a missionary of the Board". I must still, however, request that an *official* answer may be given to the inquiries (particularly the first) at the close of the paper I read to the Committee on the 12th & handed you the next day. It seems to me proper & necessary in the circumstances that I should have *in writing*, either an affirmative, or a negative answer to those questions (especially the first) or at least a positive declining to give any answer, together with the reasons for so declining. // If after having done this, that is either one of the three things above stated // the Committee shall advise me to resign, & *accompany* the *advice* *with such reasons as shall satisfy me*, not that it is the easiest way for me, but that I can resign *consistently* with *my solemn consecration* of *myself to the Lord*, & the *Commission I have received from him*, with my duty to the churches

which have contributed for my support hitherto, my duty
to those churches in Turkey over which the Holy Ghost ha
made me overseer & to my fellow laborers in Turkey
& also to the executive officers of the Board; then most
gladly & thankfully will I give in my resignation"//

I hope the Committee will treat me as a fellow subject
of Christ who cannot throw off from himself upon them or others
the responsibility of deciding in regard to his own personal duty.
To urge me to resign, & especially to intimate, in any way, that
unless I resign the Committee will be compelled themselves to
terminate my connection, would be, as it seems to me either treating
me as an irresponsible child, or asking me to be a hypocrite
by professing to desire what I do not desire -

If the Committee desire, & so inform me, I will state frankly in
writing the difficulties which appear to me to forbid my resigning
until six months from now at least, my connection with the Socie
of which they are agents, & executive officers.

At the same time I have some distrust of myself & of my own un-
aided judgement in this case, so much so that I desire to know how
it appears to the Committee, & the grounds of their judgement.

//If the Committee shall decline to attempt to convince me that it is
my duty to resign, by giving me their reasons, I shall still wish to
ask advice of others before giving my final answer,// I shall prob
ask five or six judicious ministers, perhaps the Theological professors

in New Haven to listen to a narrative of all the circumstances of the case, & afterwards give me their advice with the reasons for it. And in case they should with unanimity advise me that the good of all concerned seemed to them to require that I should at once resign, without using any means to induce the brethren of the C.T. Mission "to consider favorably the question of (my) return" according to their promise (May 1867), & without allowing any time for irritation to subside, or for providential changes, it is probable that I might be convinced by their reasons, or at least feel clear to resign on the ground that my close personal connection with the case, had, to some degree, unfitted me for judging as clearly as they.

//"In any case the Committee ought, I think, to be aware that, if not by their writing it, in some other way, the fact that the churches in this land connected with the Board do generally hold that view of the atonement taught by B. Harutun & myself; although at the same time fully tolerating the O. School views & terms of Mr S & some others in the C.T. Mission, will certainly & unavoidably be communicated to the Orfa Church & the Native Evangelical "Union"//

Hoping & constantly praying that this matter may be righteously & so satisfactorily adjusted.

Respectfully Yrs.

Geo. B. Nutting

Rev. Geo. B. Nutting
Jany 25 – 1869
Rec " 26 "

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Fair Haven Con Feb 11. 1869

Rev N. G. Clark Sec. A B C F M

Dear Sir

Yours of 2nd inst was duly rec'd. I suppose it does not require a reply. If it does I can soon give it personally. I am to preach next Sabbath in Barrington R. I. & expect after that before returning here to visit Concord & Groton Mass. & so it will be convenient for me to pass through Boston.

If agreeable to the Committee I will take the opportunity to make a brief final communication to the Committee & settle my accounts with the treasurer.

Yrs &c

Geo B Nutting

Rev. Geo. B. Nutting.

Fairhaven, Feb. 11, 1869.

Rec'd Feb. 12.

Fair Haven Conn Feb. 12. 1869

Rev N. G. Clark. Sec. ABCFM

Dear Brother

Your communication of 2nd inst. was duly recd. In reply allow me first to correct some mistakes which I notice in it.

1. The statement on the first page that I requested, Jany 12, in a paper left with you, the opinion of the committee in regard to the two points which you quote from the commencement of sd. paper, is a mistake, as you will see at once by referring to the paper itself. The paper except the conclusion of it was merely for my own guidance in the communications I was to make. I did indeed intend to prove those points to the satisfaction of every reasonable mind & have no doubt I did do it. But I was far from expecting, or wishing the committee to declare themselves convinced. What I requested the Committee to do you will find at the conclusion of the paper, & in two letters subsequently addressed to you by me. I stated the same also to the subcommittee in Mr Treats room, at least two or three times, viz to give a plain written answer to the question
Is the *doctrine of these extracts* in accordance with what is generally held by the N. England churches? & was my staying on, (while conscious of holding & preaching what is generally considered, in N. England, evangelical doctrine, & that the brethren were without cause clamoring for my removal) contrary to the precepts of the Gospel, or to any implied contract with the Society?

If the Committee had answered affirmatively to the first question, they would not, by so doing, have expressed the opinion that my preaching & teaching had been uniformly in accordance with the doctrine of those extracts; they would simply have thrown upon the brethren in Turkey who have represented me as preaching 'another gospel' the burden of showing something in my public or private teaching inconsistent with the doctrine of the extracts read to ~~to~~ the Committee; or, failing to do so, make it necessary that they should retract their unjust charges as publicly as they had made them.

I shall, unless some further explanation is made, understand the Com.ee to be unwilling to say yes, to that first question, lest it should be displeasing & embarrassing to those brethren, & unable, with a good conscience, to say no.

And in regard to the second question I understand the purport of your answer to be that the Com.ee do consider my remaining in Turkey under the circumstances a violation of my implied contract with the churches of which the Com.e are the accredited agents.

2. A second mistake in your letter is the statement that "I declined to answer a question which was simply designed to bring out (my) views more distinctly" &c. Mr Child, lawyerlike, wished to have me say that I declined to answer the question, but I did not, on the contrary I stated distinctly that I had no objections to answer that particular question & did answer, to the effect, that I did, at the time when that letter was written by Mr Morgan in behalf of the mission, protest against it as giving an unfair representation, & that it was a proof that the real & only difference between them & me was so little that they feared to let it go without some exaggeration.

And in the same connection, after I had said that the object was to show the Committee what I had preached, & taught, & not to be examined as to my present belief, & some one had said "do you object to saying whether these extracts express your present views"? I replied "I do wish it to be understood that they express my present views".

3. A third mistake in your letter was your saying "you have distinctly admitted that you were no longer useful in your former field of labor". I did not wish to be so understood at all. On the contrary I have the best of evidence that up to the last of my stay in Turkey I was generally considered by the native preachers & others as most usefully employed, & during the two months I waited for my brother at Aintab I was constantly invited to preach in both churches on the Sabbath, & on week days, & I have letters from the two native pastors there stating that they had been greatly edified themselves by my preaching, more than by that of any other missionaries, & that my preaching had been the means of great good to the churches & congregations; & on my way to the coast I was entreated by the whole church & congregation ~~in~~ Killis to stay at least a week there & preach every day, they offering to bear all the additional expense of delaying & keeping my muleteers, & animals.

What I told the subcommittee in Mr Treat's room was simply what I wrote you in May 1867 from Oorfa, that unless something were done by the missionaries (in the way of retraction) & by the Committee in the way of condemning, wrong doing in the mission field, I should be constrained reluctantly to leave a field, in which, notwithstanding all the tokens I had had of the divine blessings, the missionaries were con-willing to leave to the Lord of the harvest the appointment & disposition of the laborers. [If the Committee do what I think they ought in the case, I know no reason why I should not be as useful as any other missionary in that field. My personal influence & the confidence of the churches & pastors in me has certainly not diminished but greatly increased, during the last three years, so that it never was greater.]

Having sufficiently alluded to the mistakes in your communication I will now proceed to something else.

Inasmuch as the committee seem to imply that I ought to see it my duty to resign, because "from the testimony of many letters from my own mission, & communications some of them very recently recd from brethren of other missions in Turkey, it has been rendered too painfully apparent that I fail to help forward the work I was commissioned to perform," it seems to me to be my duty to ask for, & yours to give a copy of all the charges made against me, whether by my associates or by other missionaries. For if the brethren have sustained their opinion by statements capable of proof, or even such as I cannot disprove, to the effect that I have preached another gospel than what they receive, or that my understanding of Christ's laws & so my practice, & training the churches is contrary to their understanding of them, & their practice, then I can easily see that I ought to resign on the ground which I stated in my letter to you of May 1867.

But if their opinion that I ought to leave the field should appear to be not based on a right knowledge of facts, but only upon hearsay & misrepresentation, then I might hope that upon a proper representation of the facts such as I could make & substantiate, their opinion would be entirely changed.

Some of those letters I have read, (Mr Powers, except his most recent ones) & if they are a fair ~~representation~~ specimen of all, the Comm^e ought to be aware that I consider them the grossest misresentations, & am able & willing to ~~do~~ prove them so to their satisfaction.

In case the Committee decline to inform me what, & all that, has been urged to prove that my return to Turkey would not be advantageous to the cause, I shall feel that great injustice has been done me by the Committee; which however I could willingly bear, if I could bear it alone, & did not remember that in any case of injustice to a member of Christ's flock, the whole must necessarily & unavoidably suffer for it.

|| I may in such a case allow my connection with the Society in some way to be severed, but it will be only on the ground, distinctly stated, that though I have held & still hold & teach the same gospel generally held & taught by N. E. Congl. ministers, & am willing & desirous to obey the laws of Christ in all things, & to acknowledge as wrong & to forsake whatever in my conduct shall be shown opposed either to the letter or the spirit of those laws, my brethren are not willing to obey those laws in their relations with me & the churches, & the prudential committee refuse to insist upon their doing so; & therefore it is vain to attempt to walk together as members of one mission.

I shall then feel that I have done my duty in the matter when I shall have certified the churches in Turkey that the view of the necessity of the atonement, which has been represented to them by some as the very essence & main point of the true doctrine, & for not holding which B. Hamlin & myself have been as much as possible hindered from preaching, & represented as unfit to exercise the office of religious teachers, is so far from being so considered generally by the constituency of the Board that it is even reprobated by all the Theological professors of the ~~three~~ principal seminaries in N.E. as "unedifying & liable to the censure of darkening the counsel of God by words without knowledge".

This I am abundantly prepared to do, in such a way as perfectly to assure the native pastors, & churches that there is no danger of their being cut off from the fellowship of the American churches (as they were threatened) if they should believe & teach in regard to the atonement as B. Hamlin & myself have done, any more than they would be for holding & preaching as bro Schneider does. /

The brethren in this country (ten of of the most experienced & judicious friends of the Board), who have seen the narrative accompanying, have unanimously said to me "we *must* not & *cannot* *allow* that the view of the atonement which has satisfied the best minds among us, & which is the generally rec^{d} view should be represented, in Turkey, as a denial & rejection of the atonement, & a sufficient reason for refusing ordination to a man."

It has been even suggested to me by one considered the most judicious among them that the narrative of the case, leaving out names & places should be printed & extensively circulated among the churches so as to call out a general condemnation of the conduct of those unknown brethren who have endeavored to silence men whom the Congregational churches by their declaration of June 1865 have promised to acknowledge & fellowship.

Allow me then to make this final request (ie if ~~this~~ final it should be refused) that I be allowed to see all that has been written against me, & to know of what I am accused, & have opportunity to refute those charges, or if true acknowledge them, before I am judged to have been the guilty cause of disturbance in the mission field.

Let me not be supposed, either to have written what precedes this request as a threat. Far from it. I merely wished to state that in any case it will be necessary that the inquiries of the Oorfa church & of B. Harutun, & other members of the association should be answered so as to reach them before the next meeting of the Evangelical Union about the middle of April.

It is my desire that the answers should go through the Rooms. & that one copy should be sent first to the Secretary of the C.T. Mission, so as to give opportunity to the brethren to say to the native brethren we are satisfied that we have been mistaken in judging Bro N & B H. as unsound, & withdraw our objections to Bro N's return as we intimated that we would in case the Society at home was satisfied.

Respectfully yrs.

Geo B Nutting.

Rev. Geo. B. Nutting.
Fair Haven Conn. Feb. 12. '65

Boston. Feb. 23. 1869.

To the Secretaries & Committee of the A.B.C.F.M.

Dear Brethren

You have through Dr. Clark as I understand, advised me to ask a release from my connection with the Society on the grounds (1) of//a want of harmony between me & my missionary brethren in regard to the doctrine of the Atonement, & (2) On the ground that the results of my religious teaching are considered, both by the missionaries of the C.T. Mission & those of the neighboring missions, as evil & ruinous.//

1. As respects the difference between my theological views & theirs (i.e. those of the other missionaries) it appears to several teachers & experienced & judicious pastors, that it is a point of difference not considered essential by any of the Congregational or Presbyterian ministers connected with the Board. This they do not hesitate to affirm simply from the statement itself of the missionaries adverse to me, saying in respect to it "If not to hold that theory is to reject the atonement, & to be hetrodox, then we are all hetrodox as well as you". // "I am assured by seven highly esteemed professors in two theological seminaries, a pastor of forty years experience, who has been a member of 156 councils for ordination, in N.E. & whose praise is in all the churches; & by a~~n~~ religious editor whose judgement is highly esteemed, that they have never known ordination to be refused to anyone

on the ground upon which it was refused to the pastor elect of the Orfa church in 1864, 5, & 8, & for defending whom I have been accused as rejecting the atonement." & that they are greatly surprised that ordination should have been refused to him after such an examination as it appears from the several minutes he did pass: & that they do not believe any council could be found in N.E. which would reject him after such an examination: & that the point so strenuously insisted upon & for not holding which he was refused ordination seems to them "at least unedifying & liable to the censure of darkening the counsel of God by words without wisdom".

All who have seen the minutes of the several bodies by whom B.H. was examined in 1864-5-8 are perfectly clear in the opinion that the ground upon which he was rejected the first & second time was *simply*, *& only*, his not holding that which the third body, the Native Evangelical Union, state as the "second view" & in regard to which they declined to say that the not holding it was a sufficient reason for his not preaching - (See page 8 of narrative)

2. In regard to the evil results attributed to my teaching I am referred to Mr B's letter of Dec. 3. 1868, as follows. read.

Concerning this I have to say that I am advised by the very judicious & competent brethren referred to above, that the practice of judging any preacher by what any of his pupils have expressed as their opinion, or belief, &

still more of judging preachers by what the judging party has heard, that another person said, that some anonymous person, in some out of the way district of the preacher's parish, said that he believed, is a practice which never has been, & never can be tolerated in the N. E. Congregational churches. & would, if allowed, entirely subvert the very foundations the Christian ministry & church.

I cannot therefore ask for a release from my connection with the Society on the ground of a want of harmony in doctrinal views between my brethren & myself, for to do so would be (a) An admission that I had fallen from my profession of faith, & now denied what I preached in the first years of my missionary life, which is entirely untrue although some have so represented.

(b) It would, by not contradicting it, be participating in, & abetting false witness against N. E. Congl. churches & ministers, to the effect that they generally consider a human philosophy, or theory of the Atonement & one too which was first promulgated in the 12th century, of more importance than Christ himself in the system of Christianity, so that however much one may love ~~Christ himself~~ worship, obey & preach Christ, yet if he do not also hold that theory he must be rejected. For it has been represented to the native preachers & churches in Turkey by some of the missionaries, that the great majority of ministers, & churches in N. E. hold that point, which B. H & myself have denied, as essential & fundamental; & that the question of my return to Turkey hangs upon my views in regard to the Atonement being accepted as orthodox, or rejected as hetrodox by the Come; & that they themselves have promised to accede to my return if the Come shall, after conference with me, write that they are satisfied of my orthodoxy.

Nor Can I ask for a release on the second ground viz that the results of my doctrines are "rank unitarianism" or error of any "other kind; for to do so would be to admit as right & Christian a course of conduct, which when thus sanctioned by the Board (& ~~not~~ to allow my resignation wd. be to Sanction) would become a precedent, & a principle in those churches: although it is a principle utterly subversive of the most fundamental law of Christs kingdom. My commission from the Lord being not simply to preach all which he has proposed to be believed, but also to teach men to _observe and do_ all which he has commanded, I cannot but insist to the last on the careful, & faithful execution of Christs own laws in his own house, & especially by those whose example has such weight among the mission churches.

// If then I ever ask a release from my connection with this Society, I certainly cannot until (1) I shall have satisfactorily assured all the native churches in Turkey, which have heard it represented otherwise, that my preaching in regard to the Atonement, & in regard to other fundamental doctrines _is not considered by the ministers & churches here either_ unsound or _defective_, & until (2) I shall have assured them, also, that the course from the first pursued towards

B.H. & myself inasmuch as it was not a course calculated either to ascertain what we believed, and taught, or to convince us of error provided error had been discovered, but only calculated to produce & perpetuate division; is not & cannot be approved or countenanced by the churches contributing to the funds of the Board. //

As this is, unless some other reasons for my resigning, or some inquiries shd be proposed to me, the last communication upon this subject I shall probably make to you, // I wish very respectfully to suggest that in my judgement the Come. have no reason to doubt that all the members of the C.T. Mission, in case they were assured that the Come. were satisfied of my orthodoxy, would do as they promised in the mission letter of May 1867, & as they have repeatedly said to me & to the native brethren - i.e., accede to my return. // And that I have not the least doubt but that I might, at the end of my vacation, be so sent back there, as to be able to prosecute missionary work in Oorfa, or Aleppo, or Adana, in harmony with all my brethren in that mission, & without causing any person, in or out of that mission, to leave his field, on my account. // I suggest then four questions.

1. Why should not the Come. allow themselves to be satisfied in some way of my orthodoxy, say through an examination of me, & all which has been said against me, by Prof. Pond, Lawrence Phelps, Park, Bodwell & Bacon?
2. Why should they not then write, that they are satisfied, to the C.T. Mission & claim the fulfilment of their promise?

3. And to correct all misrepresentations & misunderstandings, Why should they not recommend that a selection from my sermons, & lessons on the Atonement & on the Divinity of Christ, such as those brethren abovementioned might approve as unobjectionable, should be published in Armeno Turkish, & circulated among the mission churches?

4. Why should they not then send me back to my former field of labor, Oorfa, unless they are willing to give it up entirely to the native pastors as I have suggested, & in that case, to some other part of the mission? //

Respectfully, Your Fellow Servant
Geo. B. Nutting

P.S. Feb. 24. I add this postscript in consequence of some new light in regard to one of the difficulties in the way of my being sent back to my field, received, in conversation with some members of the Committee, last night.

The Com. think, perhaps, judging from my refusal to comply with their advice, & instructions in respect to my coming home, & also from communications of some of the missionaries to that effect, that I hold such views of the relations & responsibilities of missionaries to the Society & churches sustaining them, that they cannot reasonably hope that I could longer labor harmoniously with other missionaries connected with the Society. It seems to me therefore necessary that I should (as I believe can easily be done) correct this misapprehension of the Com.

(I.) I have never represented either to native Christians in the mission field, or to my brother missionaries, that my views on that subject were different, & when Mr Powers publicly asserted at Oorfa that there was a great difference on that point, I publicly declared in writing that I did not disagree with the Society on this matter. For proof of this I beg leave to refer you to a literal translation of the paper read by me to the Oorfa Congregation last year.

(2) I have ever held, & still hold that the Secretaries & prudential committee are the agents of the churches — standing, between them & the missionaries, as officers entrusted with funds contributed by the churches for the purpose of sustaining those who should preach the Gospel, & establish the laws & ordinances of Christ among the ignorant, & unevangelized in foreign lands. I have supposed & do still suppose, them to be responsible to ~~God~~ the churches for that which has been entrusted to them, & bound to see that the missionaries sustained by those funds, so preach & teach & act as that in every essential thing the same Gospel, & same laws, & ordinances of ecclesiastical government & worship shall be promulgated & established, as is preached, & as are generally accepted as scriptural, by the churches themselves contributing the funds. And that, therefore // whenever they have evidence that a missionary is preaching an essentially different gospel from what is generally held by the churches; or conducting towards his brother missionaries, or the native churches in a way calculated to subvert or hinder the declared object of the Society, it is their duty, after suitable efforts of his brethren in the mission to reclaim him have proved ineffectual, to recall him & if he refuses to come discontinue his salary & connection with the Society //

I have not held, or supposed the Com. to hold, that the relation between themselves & the missionaries was like that between the Centurion, & the soldiers under him; or between employer & employed; or between parents & young children; so that they may say to one go & to another come, do this & do that, without attempting to convince them that their common Lord so required according to the general principles of his Gospel. If I understand the language of Miss^y Tract No 2, I heartily accept all which is there laid down, & would not be willing to continue in connection with the Society another moment if I had any good reason to believe that the Com^e. & Corporate members held & meant to act towards missionaries, or that missionaries would be allowed to act towards the Society, in any essential respect differently from the great fundamental principles so clearly laid down in that excellent tract.

(3). And this leads me to remark finally that so far is it from being true that my continuance in the missionary field, after the Com^e- had instructed me to come home, was with a design, or tendency to subvert the principles laid down in that tract in regard to the control of missionaries & their relations to each other, & the churches that I may confidently assert, & if so requested clearly prove that the very contrary is true, & that my continuing so long as I did - was absolutely necessary in order to the establishment & maintenance of those principles.

Feb. 23. 1868

I earnestly request the Com^e. to call the particular attention of all the missionaries in Turkey to that tract, & to the confession of faith & Covenant of the Boston Council of 1865, as expressing the principles & wishes of a large majority of the friends of the Board in America & to advise & exhort them to labor in peace & harmony together on the basis of those principles. I, for one, can heartily subscribe to them as a voluntary covenant, & if my brother missionaries can, there is no reason why ~~they~~ they & I may not labor as harmoniously together as we did previously to 1864.

G. B. W.

E. B. Nutting ///

Fair Haven Conn. March 3. 1869

Rev N. G. Clark Sec. ABCFM. Rec'd m 5 ..

My dear Brother

Accompanying this you will find a paper referred to in my last communication. Also another paper not referred to in that communication, but which I am advised to send you. It may at least be a proof that I did not desire needlessly to go against my brethren.

At the same date I wrote a letter to you stating fully the reasons for my remaining until Spring, intending to send it with the other in case the brethren had signed it, but as they did not & I had not rec^d any reply from you to my letter of May previous, I did not send it. If you deem it of any importance that you should see why I did not come then as instructed, I will send you the letter.

I have also letters & minutes of the Oorfa hurch showing that the course pursued towards them by Mr Powers & the Evangelical Union t his instigation & that of other missionaries was entirely contrary to & subversive of the principles of the Society on that subject as set forth in Missionary tract No 2.

But I have no wish to make accusations against my missionary brethren. My only wish is to secure right conduct for the future. I feel desirous that the principles of that tract should be maintained & exemplified before the Native churches in Turkey, who will themselves soon be in the same relation to their own mission fields & laborers maintained by them, as the Board is to the C.T. Mission field & the Missionaries in it. If they are allowed to believe, what has been wrongly represented to them by some, that you claim authority over the missionaries & mission churches, other & different from what that tract asserts they will be likely to assert for themselves the same authority over the laborers they shall send out, & the churches gathered by them. I think some of writing soon to Bro. Barnum & more of writing a letter to the C.T. Mission so as to reach them by the time of their next meeting. If I do so, I will send ~~it~~ them first to you that you may read & forward if you think them not calculated to do injury rather than good.

I have suggested to the noon prayer meeting in New Haven (which is very interesting) to pray for the Secretaries & prudential Committee of the Board, every Tuesday. The suggestion was most heartily responded to yesterday.

Respectfully, yrs.

Geo B Nutting.

Literal translation of a written statement which I read to the Oorfa Congregation March 15. 186

Inasmuch as the impression has been given & spread among you that there are great differences of opinion between myself, on the one side, & my beloved & honored brother Mr Powers, other missionaries, & the Society called the Board, on the other side, on ccount of which differences it is supposed that my relation to the Board, my fellow missionaries & to you has been severed, it has seemed my duty to inform you what this difference is not & what it is, lest by keeping silence I should be guilty of having given countenance to groundless reports.

(1) Whatever the difference may be between the Board & myself it is not a difference in respect to fundamental doctrines for

(a) I now hold & have held from the first that the book called the Westminster Catechism consisting of 107 principal questions & answers is in accordance with the Spirit of the Bible, & contains all the fundamental doctrines of our ligion, & because I consider it the best of all confessions, or summaries of faith which are ~~comm~~

(12)

made by man & are not in the words of
inspiration. I have not only taught it to yo
& but several years ago was the first cause of
its being translated & published in Turkish & used
in other congregations. And the churches
(in America) in connection with the Board whethe
Presbyterian, or Congregationalist hold that confes-
sion in the same estimation, & have so declare
to the world. If then there are any who
deny that I thus hold & teach it devolves upo
them to show that the essence & spirit of my
sermons & instructions here these eleven years
has been contrary to the essence & spirit of that
confession, but it does not devolve upon me
to prove that my sermons & lessons have been
in accordance with it.

(b) I have the more confidence to say that I hav
held & taught in respect both to faith & practi
the fundamental truths of our religion as the
churches in connection with the Board & my fell
missionaries hold & teach them, because no o
can show that the good fruits of my teaching
are any fewer, or more doubtful than theirs,
until this has been shown no one has any righ

to assert that I have preached another gospel than that which they have preached, for Christ says "By their fruits ye shall know them".

2. Whatever the difference is it is not this that while I consider myself one who loves Christ & desires from the heart to do all his will, the officers of the Board & my fellow missionaries reckon me to be one who does not love Christ & desire to do his whole will; for beyond my desert & far beyond what I esteem myself to be, they have from the first until now, represented me as one industrious, laborious, selfdenying prayerful & entirely consecrated to the work of preaching the Gospel.

3. Nor is the difference this that while the officers of the Board consider my fellow missionaries as the faithful servants of Christ, I do not so consider them, for I have always hitherto acknowledged, & now acknowledge that I recognize & love every one of them as a faithful servant of Christ, & as a brother who is impelled by a desire to glorify Christ by preaching his pure Gospel to all men & do his whole will.

4. Whatever the difference may be it is not this that my understanding of the relations & duties of missionaries either to the Board, to one anoth to the native pastors & preachers & teachers, or to the churches, schools, & congregations is differen from the Board's understanding of these things, for the declarations which the Board has published & circulated in respect to these relations are in my hands. I am fully acquainted with them, & I confess in the presence of God that they are all very acceptable to me, & becau I have reckoned them as in accordance with the spirit of the Gospel I have endeavored from the first until now to be found in the performan of the~~m~~ duties therein declared.

5. The differences then being ~~none~~ neither of these is simp this:- The members of the council which met Oorfa in the month of November 1864 not understanding Baron Haritun or one another, improp things were said, or at least said in an im proper manner on both sides, especially by myself; & from these other wrong actions & condu followed, & alienation & want of harmony betw the missionaries, & between the native brethren

as a consequence. In this state of things the officers of the Board judging that the ~~want of harm~~ lost peace & harmony would be soonest restored by my visiting America & continuing there a time, several times so informed me, & finally said "if you do not come to America we cannot continue your salary"; but I not being able to see that in that way an abiding peace would be attained, chose to remain here, receiving nothing from the Board, until the aforesaid causes of want of harmony should have been removed.

I have now said to you all I deemed it my duty to say on this subject. Only I wish to say also that if it seems to my honored brother elder Powers, the church session, & committee of the Congregation ~~best~~ & necessary & best that I should offer proof of the truth of what I have now said I am ready to do so in a way satisfactory to you all. In case it does not seem to you best that I should do so, I will leave the whole matter to the judgement of Christ our Savior & King, whose eyes are like a flaming fire who dwells & walks in the midst of the churches & holds their ministers in his right hand. For I know that even as were he present in the flesh he would certainly make it manifest whether I am right or wrong; so now also, though he is not incarnate among us if we all ask him to do it, will he make manifest his judgement in regard to these things with equal clearness & certainty. Let us then first of all, & without ceasing pray both in secret & together that he ~~by~~ pouring out his Spirit abundantly on all the missionaries, & native pastors & preachers in the field, he may, by the 33 signs in 2 Cor. 6.4-10, manifest that we are all ministers whom he has called, sent forth & accepted, & that so there may be a divine harmony, & we be able to keep the unity of the Spirit in the bond of peace."

(Copy.) (7) Oorfa Oct 23. 1867

To Brn Schneider, Pratt & others to whom this paper may come. Dear Brethren, your signatures are respectfully requested to the paper below. G.B.N.

Inasmuch as Bro Nutting feels that we erred & acted contrary to the law of Christ in Matt. 18.15 in the course we took in regard to B Hamlin & himself, & that if we had, after their supposed offence of teaching wrong doctrine, by private conversation & correspondence endeavored to ascertain more fully their views, & if found as we supposed to convince them, our doubts would have been dissipated, & avers that if any one of us had been associated with him & in the habit of hearing his preaching the misunderstanding never could have occurred; & inasmuch as by the association of Mr Perry's with him in Oorfa through the winter our doubts would be likely to be either strengthened or dissipated, & inasmuch as he has acknowledged at our meeting in Marash the most or all those errors of practice in his missionary & ecclesiastical relations on account of which we asked for his recall & inasmuch as we have good reason to believe that

he desires & intends in all respects in his rel
tions to us to conform to the laws of the the
of the Church & to listen to any of his brethr
who in the Spirit of those laws endeavor to con
vince him of any violation of them into whi
he may have fallen; & inasmuch also as th
state of division in his Congregation which
April 1866 was made by us a reason for h
recall has for more than a year past ceased
the Church & congregation are united & har
mious in desiring his labors & those of B. Ham
& God has evidently blessed his labors during t
past year & is still blessing them & approving
them by the same seal of the Spirit with whi
he attends ours; & considering also the grea
demand & opportunity for labor in his field a
well as in all parts of our mission, & the few
of laborers; & considering further that Br Nutt
professes to believe on good authority that th
Prud. Comm. have requested his visit to Ameri
for consultation mainly if not entirely becau
of our request & to restore harmony to the missi
& not because of their having any doubts eith
his orthodoxy, or of his Christian character & des
in all things to obey the laws of Christ;

(9)

inasmuch as it is not a favorable & safe season of the year for the journey & voyage to America & the change, t this time of the year, from the heat of Oorfa to which hey have been so long accustomed, to the coldness f a N. E. winter would, to say the least, be likely to e attended with more danger to the health of him-lf & family than the change from the Spring climate f this country to the summer climate of N. England, e desire & recommend, that, unless the Prud. Com. rite that they desire his return sooner for the satisfaction of their own doubts, bro Nutting should ot visit America until next March or April that then it be understood that he goes not n our demand, or at our request, but for purposes f rest & recreation, & with the expectation of a speedy turn to his field, & that we earnestly desire & hope at Dr Nuttings return to Oorfa may no longer be longed, his services being greatly needed."

Extract from accompanying letter to Mr S.

I hope you will be able without difficulty to affix r signature to the accompanying paper. If you do not see fit to sign it please state the reasons whether you could sign it after certain mendments." Extract from letter to Dr P.

If you object to signing it, please give the reasons

10

or suggest any amended form of it which you could sign. Please also request the signatures of Mr Montgomery & Mr Adams'"

Extract from letter to Mr Perry,

"I sent by — two days ago, a paper for Mr S. & Dr P. to sign. I hope there will be no difficulty on their parts in signing it, & if not on theirs there will not be I am sure on yours or on the part of any other of the brethren."

Answer to above, fr Dr P. Nov 8. 1867

"In answer to your request to sign a paper which you forwarded, I have to say.

That, although taking exceptions to sever of its positions as erroneous e.g. "that the church & community are united & harmoni in desiring B.H. for pastor" I do not discuss any of them, but believe that the actio of the last Annual meeting was sufficien & also, so far as the mission is concerned fina

Mr S. also says, "Nothing has occurred ~~sin~~ since the Annual Meeting that seems to call any new action on our part."

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Fair Haven Conn. April 17. 1869

Rev N. G. Clark D.D.

My dear Brother

Your last was duly recd. about a month ago. As it was not of a nature to require an immediate, if any reply, I have deferred even an acknowledgement of it until now, & still defer any particular allusion to the subject matter of it, especially as it is just now not at hand.

I enclose translations of letters, or rather extracts from letters recd. last week from Cesar which may be of interest to you. with explanations appended so far as they were necessary.

Also a copy of document given me by Dr Clapp as Secretary of N.Y. & Brooklyn Congl. ministers meeting, after they had heard read a copy of the document presented to the N.H. & Andover Theological professors & one of which I also showed you. // They had not the slightest idea of the locality where the events occurred, nor have they learned since except Dr Clapp. The opinion in respect to the action of the Evangelical Union was unasked, but yet very strong, unanimous, & irrepressible, & agrees with my own judgement of it, as well as that of the N Haven professors & of all who have seen the paper. I have sent a copy to the Evangelical Union. They will throw the blame on the missionaries who advised & compelled them to it. One Corporate member of the Board remarked to me in regard to it, There might as well be no churches at all there, or papal ones, as to have the churches which can be so trampled on with impunity.

The time for which I hired my present quarters having nearly expired I shall probably be under the necessity of leaving Fairhaven in about ten or twelve days. I have not yet visited my relatives in Brattleboro; Bellows Falls & Randolph Vt & shall probably go from here directly to those places, spending the longest time in Randolph my nati place. But I have no longer a home there as my father died more than four years ago, & my brother's family is in such circumstances, with so many children that we cannot conveniently to them or ourselves stay long there. I had had some thoughts of hiring board there in R. unless some opportunity should occur of supplying temporarily a church not looking for a permanent pastor.

As yet no such opportunity has occurred, & as I cannot yet see it my duty to give up the idea of going back to Turkey after a year, I remain without employment as a preacher, though I love the work better than anything else, & could easily I think find a place if I would be a candidate for settlement. I have within two da rec^d a letter from my wifes brother (her only surviving full brother) who resides in Oronoco Olmsted Co. Minnesota. about ten miles from Rochester, & 40 from Faribault. He invites us to come & spend the summer with him, & represents the opportu ty for missionary labor there as great. there being preaching in his thriving village & township of 1000 souls, only once in two weeks & that Campbellite, & many places around with no more, or none at all. We are just now feeling quite inclined to go there, labor for a year & with God's blessing plant a church which at the end of the time might be ready to call a pastor & support him, releasing us to return to Turkey.

There are two difficulties in the way. (1st) I have no ecclesiastical standing. This difficulty would be removed if you in your official capacity should give me a letter to the following purport.

// "The bearer Rev Geo. B Nutting has been for sixteen years past a missionary in Turkey, laboring in connection with the American Board in the Central Turkey Mission, the last fifteen months of that time without salary. He has been eminently successful by the divine blessing in planting & training self supporting churches in his missionary field, & now proposes to spend a year for change & recreation in voluntary unsalaried labor in Minnesota trusting only in the Lord for his maintenance & success. His hope & aim will be to bring up to the self-supporting basis at least one church before returning to the foreign field. We heartily commend him to the confidence & fellowship of all who love the cause of missions home or foreign as a sound, faithful, & successful laborer".

For the Pru'd. Com. of the Board. Sec. //

Such a paper in case we decide to go West. I request of the Committee.

1242
200

The second difficulty is the expense of getting there. For as Mr Ward in making his last remittance has just informed me that I have already drawn (including the balance against me of monies received & expended for outfit in coming hom but not charged to him by me) more than the amount ev allowed returned missionaries in this country, I suppose he would not remit anything more.

We have lived in the plainest possible style, & my wife has made no journey since our arrival except to N. Y. onc I have also used for family expenses a legacy of $150. & 55. fo preaching & writing. We might have found places where necessary expenses of rent & food would have been much les than here, but it seemed necessary to us to spend the fir winter in this country after twelve years of Mesopotamian he in a milder climate than Vermont or Minnesota, and important that I should be where I could ask advice of judic persons true friends of the Board as well as myself, in regar to my relations to the Board & my duty in the circumstance And I see no reason to think that it was a mistake to spen the winter here.

I would like to inquire & be informed through your offic whether the Prudential Com^e. will direct the Treasurer to remi to me the arrears of my salary for the one year & two & two thir months I labored in Turkey without salary, or not.

For if the Committee will do this, which it seems to me nu right & just, inasmuch as the charges made against me have not been proved, I will not ask any more money from the treasurer until the end of the year. & in that case the words "the last year & three months without salary" should of course be omitted from my certificate.

I would like also to be informed whether the Come. would approve of my spending a year in the way indicated in labor in Minnesota, still retaining my connection with the Board, or whether they would prefer to have me spend my time in labors more directly connected with the foreign mission work, addressing missionary meetings &c.

In going to Minnesota it would come in our way to visit relatives & friends & perhaps spend a Sabbath each in Albany Rochester, & Buffalo, N.Y Hudson Ohio, & Ann Arbor Mich. & Randolph Wisconsin, on the Lacrosse R.R. where I have a brother.

Respectfully Yrs
Geo B Nutting

Copy of document from N.Y. & Brooklyn.

"49. Bible House N.Y. April 5. 1869

At the monthly meeting of the Congl. Ministers of N.Y. & Brooklyn today a paper was read by L. W. Bacon of Brooklyn purporting to give an account of two examinations of an anonymous candidate for ordination as pastor of Ch. in ——, & other action of various bodies, & statements of opinion & belief respecting the doctrine of the Atonement, concluding with two questions to which answers were requested from the meeting.

1. "Which of the two views in respect to the necessity of the atonement brought out in the above papers, is most generally held by Congregational ministers in N. England"?

2. "Would the holding of either one or the other be generally considered by Congregational ~~ministers~~ councils in N. England a sufficient reason for refusing ordination to a candidate in all other respects approved"?

Of the twentyfour ministers present, six, Baker, Baldwin, McKay, McLean, Ray & Ritter declined to express any opinion because they had not been present to hear the whole of the papers read; Blyson expressed the opinion that the views of the candidate would not have been considered by the Westminster divines as in accordance with their own; & seventeen, Bacon, Bayliss, Brown, Clapp, Coe, Danner, Jocelyn, Lancaster, Lum, Martyn, Noble, Orcutt, Phelps, Pomeroy, Thurston, Ward & Whittemore expressed the opinion that the views of the candidate were generally held by the N England Congl. ministers, & answered the second question in the negative.

The action of the Ecclesiastical body in removing the candidate without having decided whether he was or was not fundamentally unsound, & requiring him to preach under such restrictions in another place, was condemned by all the above named brethren & characterized by several of them as "atrocious", "infamous" "unjust" & such as demanded that the body so acting should be called to account for such an open violation of Christian liberty."

Signed A. H. Clapp. Sec: Congl. Ministers Meeting of N.Y. & Brooklyn

Vaile papers, Apr. 17. 1867
Rec'd April 26.

Fair Haven Conn. Apl. 20. 1869

Rev N G Clark DD

Dear Bro:

In sending you the extract from a letter of Isa of the Orfa church, I had intended to accompany it with a word of explanation, but forgot to do so. I add the explanation now. He is the one of whom mention is made in the Memorial Sermon which I preached at Orfa a year ago, a translation of which I read before the Committee. He had been, contrary to all right, & the express laws of Christ, hastily cut off from the church for an offence which demanded at the time nothing but a gentle admonition, by a single brother, in July 1865. Two years after, the majority of the church declared publicly that he was guilty only of the same which he had acknowledged in writing with profession of repentance at first, & that he ought to be so considered i.e. as a penitent brother; & still a year later the seceders having come back the whole church made a public confession that their cutting him off was contrary to the laws of Christ, & more than a year subsequently (to the second gath- formally recd him back to the church confessing again their sin against him in that after the second confession of the church, they had not recd him to fellowship, or treated him as a brother, & declaring also that for the past three years they had seen nothing inconsistent with Christian character in him. Isa also at that time made a confession which was acceptable to the church. All this is on the records of the church & was all done deliberately from conviction. And this reminds me that Mr Parsons has, in letters I saw at the Rooms, made charges against me of getting Isa back into the church from unworthy motives, & in an underhanded illegal manner. This, as well as many other charges in his letters, which you will find marked in pencil, I deny & shall require him to prove, or publicly retract.

The joint letter of the brethren makes no mention of Mr Powers conduct, referred to by Isa, but I have none the less confidence in the truth of the statement. For Isa has been eight years in my employ & I have never yet known him to prevaricate or misrepres

I shall be glad to hear that after Mr Powers return from Seneck he showed a different spirit, & withdrew his requisition; but fear that he did not.

Yrs &c

Geo B Nutting

Fair Haven, Apr. 20.69.
Rec'd Apr. 20
Ack. do

Rev. Geo. B. Nutting.

Randolph Vt. May 8. 1869

Rev. N. G. Clark Sec. ABCFM. Ans May 11

Dear Brother

Yours of April 28 as also another of May 5. have been duly received.

You seem to have mistaken the object of my proposing to publish some impersonal statements of facts, & to think that my doing so would injure the Board & the cause of missions. I cannot see how it could by any possibility do so, unless, which is not presumable, the Board or the Committee should set itself against the public sentiment of the churches in respect to the relations of missionaries to each other, the churches gathered by them, & the churches contributing to their support. I proposed in a strictly impersonal way to get an expression of this public sentiment with a view to its bearing upon the future ~~bearing~~ conduct of missionaries & native pastors in Turkey who, in my judgement have in many respects taken a cours which the public sentiment of their supporters would certain condemn, if known to them.

The published principles of the Board on th subject of the relations of missionaries to each o & to the native & home churches, I suppose to b in accordance with the judgement of the churc whose agent it is. And I cannot conceive how the Board should be injured, or lose the con fidence & support of the churches by any action which shows that it is determined to carry in those principles impartially in all cases.

The object of my appealing to the christian public in the strictly im-personal way propo was to convince the missionaries that the Bo ~~could~~ can not justify or allow their course. / becau being simply the agent of the churches it ~~could~~ cann ~~not~~ go contrary to their known convictions of christian right & liberty. I did not propo to conceal anything necessary to a full understanding of the merits of the case, & to enable them to pronounce judgement on th right & wrong of the unknown parties.

And, as I stated clearly to you, it did not seem necessary that I should make even such an appeal, if the Committee would assure me that they condemned as contrary to the Gospel received by the churches here, the actions complained of, & had so written to the C.T. Mission, but only in case of their declining to do so".

The course I had marked out for myself not only had the approbation of men whose age & character entitled them to be considered as judicious friends of the cause of missions, but as I understand it was in accordance with declarations in one of the tracts of the Board which I marked & handed you when last in Boston.

For it is there stated that one of the principal ways of exercising control over the missionaries & securing their carrying out the wishes of their supporters is by keeping them informed of the state of public sentiment in the churches.

But inasmuch as the Committee decline to do this, & object to my publishing anything in the way proposed, & feel aggrieved & injured by my consulting privately individuals of good judgement & christian character, in regard to this matter, & refuse to give me any certificate of recommendation to the churches, or even to express any opinion on the question whethe the charges & insinuations made against me by my missionary brethren are or are n sustained by proof, // "I think I cannot d less than what I have been long advised to do as a last resort. which I now do.

I request of you an official statement of all the charges made against me by missio aries in Turkey since 1864: i.e. of all such a would if true affect unfavorably my christia or ministerial character, & prevent my being fully recommended to the confidence of the chu together with all the proof of them which m be in possession of the committee, & any addition ground of complaint which the committee ma have against [me] as having in any respect violated the letter or spirit of my compact with the Board." //

5

I make this request with the purpose of presenting myself to the Ruyalter's Association which licensed & ordained me; as a candidate for membership, & asking them to examine the documents presented & accept or reject me with a full knowledge of my antecedents.

"In case you should not feel willing to do this, or in case you should do it & the association, after full investigation, should decide that the charges are not sustained, the way will then be open for me to demand of the committee that they should require the missionaries making the charges to furnish to the association satisfactory proof of their truth, or failing to do so, to retract them as publicly as they have made them, or be dismissed from their connection with the Board as violaters of their compact with the churches sustaining them."//

Will you please inform me of your answer to this request, & if it is affirmative how soon you can conveniently furnish the desired doc—

uments, immediately after the Committee shall have acted upon ~~them~~ it, that a specia meeting of the association may be notified without delay;

I should say also, that I have a copy of ~~f~~ of the documents, which it will therefore sufficient for you merely to indicate, viz (1) Mess Schneider, & Pratt's, first letter, dated Nov 1864, (2) Mr S's complaints in respect to my conduct, at Aintab Nov 1865, which was sent me by Dr Anderson. (3) Copy of the mission letter of 1866 asking my call on the ground of certain things specified. (4) Copy of Mr Barnum's letter of Dec 1868. (5) Copy of my acknowledgements to the missio at Marash in 1867.

You will therefore do as you please about sending these, but I earnestly entreat you to send all other charges, & these also if you doubt my otherwise showing them.

Sincerely yours, & loving the Cause
Geo B Nutting

Rev. Geo. B. Nutting 115

Oronoco Minn. July 8. 1869

Rev N. G. Clark. Sec. ABCFM.

Dear Bro. Rec-d July 15.

Ans. 18

On my arrival here Friday the 2nd inst. I found several letters from Turkey, & have since recd several more from the same places. Among them was the enclosed Turkish letter directed to you, but left open for me to read & forward. I accompany it with a faithful translation. It needs no comment from me. I have also a letter from the Severek Ch. in regard to Mr Burnum's slanderous letter of Dec. last; as well as certified reports of the action of the Evangelical Union on B.H.'s case at their recent meeting & their examination of the Severek delegate in regard to his faith &c.

Your notes of May 5. & 11. were duly recd. In regard to your suggestion that I should appeal from the action of the Prud. Comt. to the Board I did not suppose it necessary to give an immediate answer. I have the matter under prayerful consideration & hope to be led to such further action in the matter, as shall most surely tend to prevent the recurren in the missions & among the representatives of the Board & of American Evangelical Church of such scenes as have been witnessed in the C. T. Mission during the last few years, & some of which have been reported in these recent letters.

Without saying anything further at prese in respect to the grounds I have for an appe from the action & inaction of the Pru. Com in my case, I would like to inquire–

1. In case of my appealing to the Annua meeting would my personal presence at Pittsburgh be necessary?

2. Would it be necessary that my appe whether oral or written, should be prese to the whole body of Corporate & Honorary members at a regular open session, or wou the fact simply, that I had an appeal present, be stated, & the hearing of it be a once referred to a Special Committee authorized to hear, investigate & report

the next Annual meeting?

3. Would the Prud. Com^e be willing to agree before hand with me upon the names of the Special Committee to whom the case should be referred by the Board?

Will you please also ask the Prud. Com^e. from me to direct the treasurer to pay to Mr Hutchins $39.50, the amount he has paid for goods forwarded by him at my request to Dr Nutting, & charge the same to my account. I make this request because I had informed Mr Ward before leaving N Haven that I should not draw on him again during the current year except for travelling expenses. & he had refused to purchase the goods on the ground that it was to pay a debt contracted in Turkey to enable me to remain there contrary to the wishes of the Committee. When I

requested Mr Hutchins to purchase the
goods early in May, I asked him to send
me the bill immediately to Randolph Vt
& promised to pay the same from private
monies due me from a deceased Uncle's est
I had the money until we started
westward June 8. & could have paid
at once if he had sent the bill. But
as he did not send it, but only
informed me that he had purchased th
articles, without telling me the cost, I conc
ded he had presented his bill to the treas
& it would be charged to my balance
of unsettled accounts. His bill dat
June 16. only reached me here last wee
& found me without means to pay it.

I hope therefore the Com^{e}. will direct the
treasurer to pay the same immediately to
Mr H. especially as in the event of my re
ring from my connection with the Board, to
nothing of arrears of salary, I have a dwell
house & two churches to be settled for in Turkey.

Yrs truly Geo B Nutting

E. B. Nutting
Aug. 13 1869

Oronoco Minn. Aug 13. 1869

Rev N. G. Clark. For Sec. A B C F M.

Dear Brother.

Two days ago I sent you translation of a letter directed to the Prud. Com. by members of the church at Oorfa; also the answers of the Severek church to the questions of the delegation from the E. Union, & a letter from the same addressed to me, but which they wished me to communicate to you. In the Oorfa letter the omissions are indicated by stars, & are in no case omissions of anything which would make the conduct complained of appear less blameworthy, but mostly for condensation, to avoid repetition, & in one instance because such a correction was indicated in a letter from the same persons addressed to me of a later date. The brackets denote explanations, not in the original. I enclose with this the original of the Oorfa letter that Mrs Walker may verify it if you wish.

I have also many other letters from different members of the Union's this year's meeting, & one from its Moderator, Rev. Co. Gregor of Aintab, which all agree in the representations they give of the efforts made by some of the missionaries to control the actions of the Union in

regard to B.H.C. & the S. Chh.   I ought to say that
I have never in any way solicited such letters, or given any
hint that they should be written.

With reference to yours of the 28th ult. I would repeat
what I have before said that though I do not judge ei
my brother missionaries, or my brethren at the Missionary
house as having intentionally & deliberately done wron
i.e. unconscientiously, it does seem to me that the
present state of the mission field of the C. S. Mission d
demands that an *investigation* be made by compet
persons of the *conduct* of *the missionaries* *towards*
each other, & *some of the native brethren* & *church*
as also of the *action* & *inaction* of the Pru'd. Com.
in respect to the same. And I think it would
appear, after thorough examination, to the satisfacti
of every member of such a committee of investiga
that the Pru'd. Com. *had failed to exercise that con*
over some of the missionaries in that field, *which, ac*
cording to the published principles of the Board,
ought to have exercised, & has attempted to exerc
over others, such a control as the Constitution & pri
ples of the Board give it no authority to exercise.

My main object in desiring such an investigatio is the success of the work in which we are all engaged, the speediest evangelization not of Turkey alone but of the world.

But my mind now inclines to the opinion that the responsibility of demanding such an investigation must properly belongs to those Corporate members who have been made cognizant of the chief facts of the case, & that I ought not to appear as apellant, for obvious reasons, though I do not suppose I shall run from it in case they do, which I have no reason to think they will.

You can hardly fail, I suppose, to mention, in your 'Abstract of Annual report,' ~~to~~ the fact that serious difficulties have occurred in the C.P. Mission, in respect to the relations of missionaries to each other, the native churches & the Board; in which case it would be very natural for some member, (or yourself) to suggest that the Committee, to whom that portion of the report should be referred, investigate, & bring in a minute on the subject. If then that Committee should in their report simply state that the principles of tract No 2. seemed not to have been well carried out by the missionaries at the same time strongly & more clearly reaffirm those principles, & the Board should adopt their report, all I desire would be secured, without any unpleasant personalities.

Would this meet your mind? Yours truly Geo B Nutting

Copy of letters to Severek Chh.

117 Oronoco. Minn. Aug. 13. 1869. Alle Ehh. A

To my dear friends & brethren in the Evangelical Church of Severek & to all they who love our Lord Jesus Christ.

Beloved, I wrote you in Feb. inquiring concerning the Harpoot reports. & in April I recd. yours written in Feb. giving an account of Mr Powers's visit. Since that I have recd. one written by your church committee Ap. 28 from Mr Caspar, May 2. together with his answers to the Union, one signed by Bedros the Less in the name of the church dated June 8, enclosing the answers of the church to the delegation from the Union. For these & their words of love I am very grateful to you. The greater part of your letters of Feb. & April, & June with the papers accompanying, & part of Mr Caspar's of May. I have translated & sent to the Committee of the Board. They will, I have no doubt, help them better to understand the state of the case.

Your letters have given me sorrow as well as joy. Sorrow that there are divisions & separations among you, & especially that they have occurred not only by means of Christ's enemies, but by means of his friends also. It is always so. Satan & his servants cannot without the help of the church divide the church. By experience I am satisfied, too, of this, that when divisions occur in a church the fault is not all on one side. A single brother, or several brethren may have given the first occasion, or stumbling block, but there can be no division if the others in every respect perform their duty to those who have given occasion for stumbling, according to the command of Christ. You know my mind concerning the commencement of the difficulties in the Oorfa field five years ago, that those who condemned B.H. at that time erred in so doing, & that their subsequent conduct both towards B.H. & myself was still more out of the way. The first error was on their part, but that error alone could not have been the cause of all the evil & injurious things which followed. You know that both I myself & B.H. have acknowledged that, by not having prayerfully & attentively acted so as to convince those brethren of their error, we were more blameworthy than they. For when one or many suffers injury from a brother or brethren, they have the very best possible opportunity to do to those who have injured them + all who know the case the greatest possible good. Their obligation is correspondingly great, & their sin if they do not improve the opportunity. They have opportunity to save souls from death & cover, (i.e. prevent) a multitude of sins. By their conduct & Spirit they may bear a most convincing testimony for Christ, & his salvation & Kingdom. If they had not suffered injury they could have had no such opportunity to preach & testify the "gospel of the Kingdom. Beloved I hope that you will not forget the expositions of the fifth & eighteenth chapters of Matth God taught us those things by means of many & great trials. Let us not forget them. Pray then for those who have injured you, for me & for yourselves, much more, that we may be able in every condition to give convincing evidence to them that we are Christs subjects & have learned of him. Let us thi much more of their danger, & the dishonor done to Christs name, & the injury to souls which will come from their acting contrary, to Christs laws, than of the injustice to ourselves. For nearly three years I have been striving more than before to do this, but I am very deficient in doing it, & need your prayers that in every thing, by all "the fruits of the Spirit" (Gal 5.22-3) & by all the characteristics of Christs subjects (Matt. 5.3-10) I may manifest that I am on the only foundation. And I am continually praying fo all the churches in my former field, & especially for you, in respect to this very thing.

I rejoiced greatly in reading the confessions of your faith which you gave to Mr Powers, & to the delegation as also in your letters, that by them the Harpoot stories had been proved without foundation. I was much pleased with the answers of Mr Coupar, at Marash, as well as with yours to the delegation. You have no reason to doubt about your place of worship so long as you stand firmly to those declarations, for it cannot be taken from you. If it were to be, which is impossible, you i.e. the Severek Congn. have paid towards it three thousand, & my father three thou besides what I paid (7.900) I have recd. from the Board only what I paid. But it is not necessary to think of th For there must not be two congregations, in the way of division. I cannot advise you to be separate. It is nec that you should act towards B. Garabet with great care in accordance with the lessons on Matt. 18. After havin carefully attended to the first things the last resort is to invite the church of which he is a member through the p to attend to the case. Until then, in my opinion the right course is for you to pray for him ten times as muc as before, to search out & confess your own wrong doings, & to continue with him in worship & every good wor

Brethren let us not rejoice that we are weak & imperfect Christians, but that being such God will mak it manifest that we are, & by means of our weakness will manifest also how strong & wise & merciful to save & show worthy to rule. So ceasing from man let us put all our trust & hope in God alone. Let God & his laws be true & right, & we & all our ways wrong. 2 Cor. 12.9; Ps. 51.4; Rom 3.4. Salutations from us all. God bless you. Geo B Nutt

Rev. Geo. B. Nuttin
Oronoco Minn. Aug 16 1869.
Rec'd Aug. 2

Rev N. G. Clark. For. Sec. ABCFM. Boston.

My Dear Brother.

Since writing my last (Aug 13) my wife has called my attention to a letter
written to me from Montpelier last Feb. which leads me to give you a translation of letters rec'd from Seve
respect to slanderous reports against the Severek church contained in Mr Barnum's letter of Dec 3. 1868 which
shows that you considered worthy of credit. I take the liberty also to accompany it with a letter I have give
to the Severek church. When you have occasion to write me again will you please to in
whether the minutes of the last meeting of the C. T. Mission, or any letters from the missionaries make men
action of the E. Union on BH's case, & with reference to Sev. Chh., & whether the documents the Se
to send to America have been rec'd. at the Mission House. It has been written to me by mem
bers of the Union that "some of the missionaries" were much displeased at the vote of the Union to sen
of the last three examinations of B. H. to churches in different parts of Turkey. & to some in
accompanied by such questions. No wonder they were. As for myself I could desire nothing better,
it were that they had included the first examination at Oorfa by the Council, with the last three, t
might all be compared. For no one after such a comparison could fail to see that the point
from first to last has been the same, & that the views of the candidate at the very beginning are
in accordance with the common view of N. E. Congregationalists than those of the council which rej

Extracts from letter of the church Committee of Severek Chh. Avak & Bedros. dated April 28. 1869.

x x The letter you sent us came April 27. x x Immediately we called the church together & inquired of ever
'Did you converse at all with Teacher Garabet of Kharpoot in respect to the Atonement or the Trinity?' And th
answered, 'We have not conversed with him at all on these subjects. For he was so weak on account of
that we did not venture to converse at all with him.' He remained here five or six days, lodging

Rev. Geo. B. Nutting.
Oronoco Minn. Aug 16 1869.
Rec'd Aug. 21.

Rev N. G. Clark. For. Sec. ABCFM. Boston.

My Dear Brother.

Since writing my last. (Aug 13) my wife has called my attention to a letter of yours written to me from Montpelier last Feb. which leads me to give you a translation of letters rec'd from Severek in respect to slanderous reports against the Severek church contained in Mr Barnum's letter of Dec. 3. 1868. which your letter shows that you considered worthy of credit. I take the liberty also to accompany it with a letter I have just written to the Severek church. When you have occasion to write me again will you please to inform me whether the minutes of the last meeting of the C. T. Mission, or any letters from the missionaries make mention of the action of the E. Union on B.H's case, & with reference to Sev. Chh., & whether the documents the Union voted to send to America have been rec'd. at the Mission House. It has been written to me by various members of the Union that "some of the missionaries" were much displeased at the vote of the Union to send copies of the last three examinations of B.H. to churches in different parts of Turkey & to some in America accompanied by such questions. No wonder they were. As for myself I could desire nothing better, unless it were that they had included the first examination at Oorfa by the Council, with the last three, that they might all be compared. For no one after such a comparison could fail to see that the point of difference from first to last has been the same, & that the views of the candidate at the very beginning were nearer in accordance with the common views of N.E. Congregationalists than those of the council which rejected him.

Extracts from letter of the church Committee of Severek Chh. Avak & Bedros. dated April 28. 1869.

x x The letter you sent us came April 27. x x Immediately we called the church together & inquired of every member 'Did you converse at all with Teacher Garabet of Kharpoot in respect to the Atonement or the Trinity?' And they all answered. "We have not conversed with him at all on these subjects. For he was so weak on account of consumption that we did not venture to converse at all with him." He remained here five or six days, lodging with

Garabet the Tanner & his son Soros. xx, it is possible
that Soros may have told him such things. For he with all his might persecutes the church & strives to de-
stroy it. x x. But he says I did not. We wonder at such conduct. so contrary to the word of God
which says 'Thou shalt not spread a false report', & our Lord says 'Thou shalt love thy neighbor as thyself'. But
this command is no longer regarded. For monstrous slanders are circulated against us, & we suffer gre
perils, as Paul said, from our own Countrymen. Yet we believe the word of our Lord & Savior, that
after 'ten days of trial' he will bring us out into a quiet place. He is faithful & will do it. x x x
Before this we sent you a long letter in which also we stated our belief. We hope that before this you have
received it, & from it you will understand that we have not & shall not say such things {as hav
been alleged}. This information caused us great sorrow & bitterness, that those false & slanderous words
had been sent even to America. And doubt not that we shall make complaint against the Harpoot
teacher Garabet until the falsehood has been made manifest. For why when he has had no conversation
with any of us does he circulate such slanders? Pray for us that God may preserve us firm & unshaken
in his faith. We pray also that your way may be prospered to come again to us. & that he may be to you in all you
way a shield & refuge as he was to David & to Abraham. Extract from letter of M. Caspar, del
of Severek Chh to E. Union. dated at Marash May 2. 1869. x x 'But dear pastor be not grieved at all in
gard to this thing, & give not the least credit to it. For such words are the words of our enemies. & it is pla
also & a proved thing that it is the main business of Soros the son of Garabet to write such things concernin
both to Diarbekir & Kharpoot. x x The teacher Garabet referred to who went down to Egypt, came o
way to Killis & talked with Baron Haroutune there on these points & confessed to him. 'I had heard differently
concerning you, but I am very glad that I have now conversed with you'. If he had heard such stran
& wrong statements from the Church in Severek, he certainly would have said so to B.H. But he did not say I h
them from the church, but only I heard them, i.e from others.'

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Oronoco. Minn. Sept 11. 1869

Rev N. G. Clark Sec. A.B.C.F.M.

Dear Brother

Your notes of 1st & 2nd with enclosed copy of action of the Comc. on my case have been recd. And in reference to them, first, I am not, in the circumstances, sorry that my connection with the Board has terminated, & by the act of the Committee rather than mine. Second, I feel it my duty to remind the Committee, through you, of the fact that the preamble & resolution so unanimously adopted at the recommendation of the Subcommittee will be understood & represented in the Turkish mission fields, & by all who hear it in this country, as a condemnation on the part of the Prud. Com., & the strongest possible condemnation of my course & character as a missionary. To say that you (the Committee) are fully convinced that I cannot labor happily & usefully with Bro. A. or B, or C, does not necessarily convey the idea that the fault is on my side. It is equally possible & probable to be the fault of A. B, or C. But to say you are fully convinced I cannot labor happily or usefully with either the seven missionaries of the Central, or the thirteen of the Eastern, or the twenty eight of the Western, missions; & that not only they, but the missionaries generally in Turkey, including the nine missionaries in the Syrian Mission, desire that I should not return to any part of Turkey, or even remain any longer connected in any way with the Board ~~either~~ in this country or in any part of the world, is, to say the least, a severe reflection on my Christian character, & qualifications to labor anywhere as a missionary or minister of the Gospel. For no one could for a moment imagine that the action of the Committee was to be taken as implying even a doubt of the Christian character, & qualifications for their work, of the fifty seven brethren in the four Turkish missions. If those honored & beloved brethren & myself are men of average intelligence & education, & are willing to walk according to Christ's laws, we can labor happily & usefully together as missionaries of the Gospel. When you say that I cannot do so, you say that I am below the average of intelligence &, education found among missionari or, that I am not willing to walk according to Christ's laws. If this is not true of me,+ h not been proved true in a fair & thorough investigation of my course as a missionary, with my ac sers & all their charges face to face with me before my judges, & after opportunity given me to answer for myself to every charge, then it is wrong for you to say so, & an injustice n to me only but to the whole church of Christ, of which we all are members.

The Com. know that I have repeatedly denied the truth of the charges & insinuations made against me so far as I have been informed of them, & have said that I should not be satisfied without a full, & impartial investigation, & judgement pronounced upon them, or, their retraction.

This recent action of the Com. will naturally tend to prevent the possibility of any such investigation by any ecclesiastical body, or committee. You (the prud. Com.) have cast your w weight & standing as men & as a Committee, as well as that of fifty or sixty missionaries, against so as to prejudice against me any council, or association, or committee called to investigate the ca I will charitably hope that you have done this inadvertently, though I cannot but feel that the urgency with which some of my missionary brethren have pressed you to do it immediately, ha been with forethought of its effect upon the Christian publics in America, as well as in Turkey, to prev an impartial investigation, & judgement upon the whole case.

I cannot but hope then, Honored Brethren, that you will on reflection see the propriety & righteousn of what I now request you to do. viz. (1) That you commend me "to the confidence of the churches as an able, & faithful, & successful minister of the Lord Jesus Christ." Or, (if you have scruples about doing so much as that, on the ground that there are uninvestigated charges against me) (2nd). Th you accompany the vote, (which has terminated my connection with the Board) wherever & whenever it i

(3rd page)

made public, especially in the Abstract of the Annual Report at Pittsburgh, & in the Avedaper newspaper published in Constantinople, by the statement that "this vote is not to be understood as implying any judgement of the Committee unfavorable to Mr Nutting's doctrinal belief & teaching or his general course & character as a minister of the Gospel, but only their view as to what is expedient in the "present circumstances of the Central Turkey Mission".

In case you should see fit to accede to either of these two requests, I shall have no occasion to appeal from the action of the Committee on my case, & shall make no complaint respecting it, but hold myself ready to meet & answer before any proper ecclesiastical body any charges my missionary brethren, or others, may have to bring against me.

In case you should not accede to either request, you must bear the responsibility of all the unpleasant consequences which may result from publicity of the whole controversy from beginning to end, if I, or others should be constrained to make it public.

I earnestly hope, & request, that action may be taken on this communication at the first Committee meeting after its reception i.e. Tuesday the 21st. & the result communicated so that I can receive it here by the 28th. or 30th. In case I should not hear from you to the contrary by the 30th. inst I shall understand that neither of my requests have been acceded to, & act accordingly.

Respectfully Yours

Geo. B. Nutting.

P.S. Your letters have usually been about seven days in reaching me here. We have a mail from Rochester only every other day. This I propose to mail in Rochester Monday the 13th.

Rev. Geo. B. Nutting.

Oronoco, Sep. 11. 1869.

Rec'd Sep. 18.

Ansd " 22d

"no publicity of your name
is intended" —

Supposed to be the paper laid
before Association (at Brooklyn?)
by Rev. Geo. B. Nutting. 1869

A council of five clerical members was called in —— in Nov. 186- to consider the propriety of ordaining —— over the church in that place, which had given him a nearly unanimous call to become their pastor.

The members of the council, after hearing a statement of the religious experience and doctrinal belief of the candidate, expressed themselves satisfied & well pleased with the account of his religious experience, motives for entering the ministry, mental ability, & doctrinal belief; except that four of the members objected to his views on the atonement, in that he did not think there was anything in the divine nature itself, apart from God's relations as moral governor, which required the sufferings & death of Christ in order to the offer of pardon.

In regard to the atonement, the candidate had used the following expressions:- "We must have died because we were sinners. He died in our place". "In place of our being accursed when we had broken the law, he taking our place, was reckoned a curse, because God's holiness & the justice of the law appeared as much by Christ's taking our place as it would in our destruction". "If he received the sinner without making manifest his abhorrence of sin, his desire to save, & the consistency of his mercy with his holiness, his creatures would have reckoned him as not holy: but, by putting Christ in the place of sinners, he both removed that difficulty & saved believers, on which account Christ is called a substitute, a ransom, & an atonement or propitiation".

"God accomplished as much by putting him who knew no sin in their place as he could have done by destroying them, & even more."

The fifth member of the council expressed himself as perfectly satis that the candidate really held & preached the doctrine of the atonem as generally held & taught by New England churches.

In a private session, the candidate not being present, the following conversation on the subject of satisfying divine justice occurred. It was afterwards taken down in writing, the correctness of the report being attested by two of those who took part in it, & not denied b the others.

C. inquired of E. (the fifth member referred to above) "Under huma government, when a great criminal receives a punishment propor tionate to his crime, how do we feel on hearing of the fact? Though the criminal has done us personally no injury, do we not experience a feeling of satisfaction & joy that he has been punished"?

E. replied, "Yes; we rejoice that by his suffering the penalty of the law he has broken, the righteousness of the law has been asserted, & the determination of the government to maintain it unchanged & unabated so declared, & proved, that other evil men will fear to commit the same offence, & all who wish t do well can dwell in peace & security. In view of the benefit to result to others thereby, we are willing that the criminal should be punished, & even rejoice that he is; & for no other reason"

C. immediately rejoined, "In my judgement we have also anoth feeling in regard to it. We rejoice that he has suffered because he deserved it. And even although we could be assured that not the least advantage in respect to maintaining the authority of government would result, we should still rejoice that the criminal had suffered merited punishment."

To this E replied, "I can perceive no such feeling in myself, & I do not think you really have it. If you analyze more carefully your thoughts & emotions in such a case, you will I think perceive that your satisfaction is because you can see the adaptation of the penalty, thus executed upon the criminal, to promote the good of others, by causing them to dwell securely & peaceably under a firm law & government."

Still C. persisted in saying, "I think there is in all men that feeling of satisfaction which I have mentioned; & this is, according to my understanding of it, justice as found in God. And God's justice, being such, demands that the penalty of the law should be executed either upon the sinner, or his substitute."

"How then" inquired E, "could he be pleased or satisfied in inflicting punishment upon Christ, that sinless being? for he was not worthy of punishment; & according to your definition of justice, it is that attribute or disposition which delights in that which is fit & just."

D. here answered, "Christ having voluntarily taken our place, God reckoned to him all our sins, & he received them, & became our Surety. On this account, if the punishment we deserved be given to him, it is just, & God is pleased & satisfied by it. And justice is appeased, or satisfied, by being executed"

E. replied to this remark, "God always reckons things accordin to truth, & cannot reckon our sins to Christ; nor does inspirati give us any warrant to say so."

B. then inquired of E. "If it be so, how can the sinner be justif "By believing God to be such a God as Christ testified him to was the reply.

"As for myself" observed D, "my only hope is in having my sins reckoned to Christ, & Christs merits reckoned to me".

"I know of no such way of justification" said E.

A. remarked, "Christs sufferings & death were necessary in order to God's being just, & not merely in order to the manifestation of his holiness & justice. God could not have been just & tru unless he had executed the penalty of the law, either upon the transgressor, or upon Christ." D. added, "If God, after havin said 'The soul that sinneth, it shall die', had not executed the penalty, what would have become of his truth!"?

To the previous remark of A. who had quoted Rom 3. 25-26. E. replied with warmth, "This is folly, & perverting the word of God from its lawful meaning. You know that the passage you have quoted means righteousness, & not justice as we commonly use that term. But even though it be justice, he is speaking o the *manifestation* of his justice, that he must *manifest* that he i just, or he will cease to be so."

In consequence of the difference between the views of the candidate, & those of the majority of the council, it was announced to the church & congregation, that although the council had perfect confidence in the Christian character, and motives of the candidate, & also in his views on other points, yet inasmuch as his views on the subject of the atonement did not seem to be well settled, the council did not judge it best to ordain him at that time.

A few months after this council, charges of unsoundness in respect to the atonement were made by one member of the majority against E. who had defended the views of the candidate. A body of neighboring ministers, at their next regular annual meeting, requested of this brother a statement of his views on the point in question, in answer to questions which they should propose. To this he consented on condition they would, in like manner, state their own views. After discussing the subject during several sessions, the following result was adopted, & entered upon the minutes of the meeting:—

"Resolved, that so far as we can determine from the written statements & verbal explanations of Bro E. the main doctrinal difference between us on the subject of the atonement seems to be this, viz. That we understand that the sufferings & death of Christ satisfied the demands of God's attribute of justice, & was a manifestation to all intelligent beings of that attribute of his nature, that he might be just & the justifier of him which believeth in Jesus; while Bro E. understands that the life and death of Christ gave to his intelligent creatures, especially to man, satisfactory evidence of God's being holy + just!"

Resolved 2. "That in Bro. E's explanations of this doctrine as understood by him, he inclines to the setting forth of the manifestation of God to man, in such a way as to leave the impression on our minds, + the minds of others, that he beli that the object of Christs sufferings + death was solely to persuade sinners to come to God, + that therefore in our view his teachi with respect to the atonement is defective in a fundamental point."

Resolved 3rd "That with reference to Bro E's question, 'Is what th brethren understand to be included in the atonement + wh is left out of my teaching, the essence + main point of the atonement, + something God requires us to preach for the conviction + conversion of the ungodly, + the edification of the church?' we answer in the affirmative."

Still later by some months, with a view to correct the injurious impressi which had been made, that the difference was fundamental + "wide as the East from the West", the following paper was draw up by E. as expressing the views of himself + the candidate, + publi read.

"In respect to the atonement, we believe that 'Christ executeth the office of a priest in his once offering up of himself a sacrifi to satisfy divine justice + reconcile us to God + in making contin ual intercession for us'. By his 'once offering himself a sacrifice we mean his voluntarily submitting himself to all the humiliation & suffering which he endured for us from his birth until his crucifixion. By "divine justice" we mean 'God's benevolent purpose & disposition to maintain, by the requisite means, his authority, as the necessary condition of the highest happiness of his kingdom'. By the phrase 'to satisfy divine justice' we mean his doing what justice desired; viz. his 'manifesting in the plainest possible way that God is worthy of all that love, honor, & obedience which the law requires, & that sin is as great an abomination as the penalty threatned declares it to be'; which (i.e. Christ's work) thus became in God's estimation a substitute for the punishment we should have suffered. By the phrase 'reconcile us to God' we mean making us to take complacency in the divine character & government. By the phrase 'continually making intercession for us' we mean that 'Christ continually makes manifest, both in heaven & earth, that he is not willing & cannot be that mercy should be offered to sinners in a way which shall imply that the law is unjust, but only in a way which shall declare it to be holy, just, good & glorious & worthy to be magnified & made honorable by his own blood.'

"We believe that whatever different opinions there may be in respect to the atonement outside of this, all which is necessary to be believed, & preached concerning it is simply this."

About ~~three~~ two & a half years from the time of the first council, the candidate, (having on account of the action of sd council & a division in the church growing out of the same, retired to another field of labor earl in the first year) was by vote of the church & congregation, no one opposing, invited to ~~come~~ return & labor again in his former field. This invitation he accepted & labored there with such acceptablene & evident tokens of the divine blessing that, after about ten months. by a vote of more than two thirds of the church, & nine tenths of the congregation he was a second time invited to become their pastor. This call he accepted, & it was voted to refer the call, & the matter of his ordination in accordance with it, to the annual meetin of the Ecclesiastical body with which the church, & preacher were conne & which was soon to meet.

When the candidate presented himself before the body, after other points had been satisfactorily disposed of, the following statement of the doctrine of the atonement was proposed to him, in writing, as the beli of those who drew it up, & he was requested to say whether he accept it as correct.

"We believe that the necessity of the atonement was with ref rence to two important particulars: (1) With reference to the relation between God & the creature. (2) Immediately, & without any reference to the creature, on account of the relati between God & sin.

"The first may be expressed thus:- The atonement was necess (a) to convince & satisfy man that the being he supposed his ene is full of love, & is ready to receive & pardon him. (b) To ~~remove~~ prevent the impression which all intelligent creatures were likely to receive concernin God upon his pardoning sinners, & to make evident that as in executing judgement upon the sinner he would have been just & holy, so also in pardoning he has thus remained. (c.) In order that those who are to saved may be confirmed in holiness, & hatred of sin, & may not receive a wrong impression of God's justice."

"The second view, which is infinitely above the first, may be thus described. The necessity of Gods being, *without any reference to the creature*, required him to punish the sinner. that is, the hatred of Gods' nature to sin & the impossibility of his enduring it made it necessary for him to punish the sinner; & because he could not pardon the sinner unless there should be an atonement which would be an equivalent to this punishment, the atonement was necessary in order to open the way of pardon".

To this statement the candidate replied "I accept the three first propositions as they stand". In regard to the second view he used the following language:—"The real consequence & chief punishment of sin (is &) will be especially remorse of conscience. Man, the moment he sinned, became subject to this consequence, & if God had not purposed to save him, he, like the fallen angels, would have forever remained so, increasingly experiencing the severest condition of punishment; & God, likewise would have remained as he was & been seen to be so. But because God delighted not in the death of the sinner, but in his conversion & life, & also in the highest happiness of all his moral creatures, he purposed, by the provision of the atonement, to accomplish the same end which would have been attained by their being left to destruction, & to offer salvation to men on the conditions of faith & repentance; so that not only should pardon & life be proposed to

the race in need of it, but that without interfering with the happin
of other moral beings, it might be the means of their attaining to the
very highest degree of felicity." x x x "But if it be said x x that the justice
declared in the Bible, & satisfied in Jesus is that justice which render
to every one according to his desert, & that it being such executed
purpose in Jesus, or, taking what it executed upon him as a substitut
for ~~them~~ for the sinner's desert became satisfied, I have not thus received."
To the question 'What is the atonement'? the candidate answered
"The Atonement was that work of Christ, extending from the time of his
birth until his death, which having been previously appointed for
mans salvation was executed in its own time."

To the question 'Was Christs suffering a substitute for the sinners ~~suffering~~'? he answered "Yes; but not so that Christ suffered punishment; & not that God was displeased with Christ, but in this way, that by what he suffered the same end was secured as would have been secured by the everlasting punishment of all sinners."

To the question, 'Was there any obstacle or difficulty in the w of the sinners salvation in the nature of God, except the necessit of his manifesting to his intelligent creatures that he is a holy, & goo being, who hates sin, & holds his law honorable'? he replied: "Gods character is love, i.e. the chief of all his attributes is the desire of the highest happiness of all his intelligent creatures. Because of this, he created intelligent beings with the design that they should glorify, & enjoy God. For the same reason it was necessary that he should manifest himself as he is, & should not deny any one of his attributes. In this sense, there was in his own nature a hindrance to the offering of pardon, & salvation without the provision of an atonement; for that which his nature absolutely requires is its being manifested, & known, & it could not be willing to be unmanifested."

To the question, "What was the object of Christs coming into the world"? he answered. "To fulfil the design of the law, & of its penalty; & to save sinners."

To the question "What is Christs intercession or mediatorial work"? he replied, "His justifying God in all his laws & all his ways, & condemning all men in all their thoughts, & ways as rebellious, without excuse, & deserving of eternal death; & desiring that mercy should be offered them through his atonement, & only so."

Together with these statements, the candidate referred to the paper commencing near the bottom of page sixth, as expressing his belief in respect to the atonement; & to the whole confession of faith & covenant of the Boston council of 1865 as what he heartily subscribed to.

The examination being finished the Association resolved:—

1. "In regard to the point which separates the candidate from us in his views, as we do not consider the present a suitable time to decide whether it should or should not depose him from the ministry, or separate him from this association's fellowship, & inasmuch as his continuing to labor in the

place where he now is seems to us in the present state of affairs not likely to be for the peace of the church there, or his own good, permission is given him to preach in some other suitable place under the followi conditions: (a) In respect to the doctrine of the atonement he not to dispute with any one; (b) He is not to strive to persuade any one to receive simply his view of the atonement; (c) He is not to pre that the atonement is simply a testimony, but is to preach withou explanation God's judgements, reproofs & threatnings against sin, & th sinner, using simply the words of Scripture; (d) In respect to the d ferent views held in the Association, without distinguishing them, he is to preach that there was a difficulty in God's nature in the way of his bestowing pardon, & that without an atonement which should remove that difficulty, it was impossible that he should pardon".

2. "That Pastor C. Pastor M. & Bro L of — church be delegated by us to visit — & persuade the church & people there to accept our advice."

According to this last resolution the delegation immediately visite — church, &, after spending several days, obtained from the people a reluct consent that their pastor elect should leave them for a time, & he withdrew hi acceptance of their call.

The church also took opportunity to inquire of the delegation whether the would be any objection to their making inquiry of competent persons in Ne England, especially those connected with the four principal theological Semi ries, whether in their view, the point of difference in regard to which the Ass ation did not decide, is or is not fundamental. To this the delegatio replied in writing that "it would be well so to do".

In accordance with the wish of the church & recommendation of the delegation, your answer is respectfully requested to the following:—

1. Which of the two views in respect to the necessity of the Atonement, brought out in the above papers, is most generally held by Congregationalist minis in New England?
2. Would the holding of either one, or the other, be generally considered by Cong^l. Councils in N.E. a sufficient reason for refusing ordination to a candidate in all other respects approved?

Mower City. Minn. Feb 24. 1870

Rev N. G. Clark
or
Rev S. B. Treat,

Dear Brother

My attention has within a few days been called, by several persons widely separated from each other, to a letter of Mr Wheeler's in the Congregationalist of Dec 9. In the latter part of the letter is, it is supposed by those who have called my attention to it an evident allusion to myself in these words:- "Others, as we hear, are giving aid & comfort to a returned missionary generally known in this land to have preached doctrines totally subversive of the Evangelical faith, & are pressing the Prudential Committee to send him back to us".

It is only two days since I first saw this letter of Mr Wheeler, but comparing it with other letters & statements of his in which he has not hesitated to mention my name, & knowing that there is no other recently returned missionary against whom charges of heterodoxy have been made, I cannot doubt that my correspondents are right in supposing him to mean me.

I am informed on good authority that at the last meeting of the Evangelical Union of Kharpoot Mr Wheeler rose & made use of these words:- "If I were a heathen & wished to receive some God I would receive the God whom the Moslems preach rather than the God Mr Nutting preaches". In view of such public statements of Mr W. & the fact that wherever it is known in Turkey that I have been "cut off from the Board", the supposed & alleged reason is the unsoundness, or defectiveness of my religious teaching, I feel it my right & duty to request from you an official statement in the Congregationalist & Recorder, & also in the Avedaper published at Constantinople, substantially as follows.

"With reference to a statement in Mr Wheeler's letter in the Congregationalist & Recorder of Dec. 9 to the effect that some inter in the missionary work "are giving aid & comfort to a returned miss ary generally known in this land (ie Turkey) to have preached doctrines totally subversive of the Evangelical faith, & are press the Prudential Committee to send him back to us"; & that "the Pr tial Committee & Secretaries at the Mission House know quite as much about the missionaries as it is possible for them (the friends of missions in America) to know"; & to inquiries which have grown out of it, the Prudential Committee deem it right to declare thus publicly that in respect to no missionary returned from Tur within the last two years has evidence of his having preached such doctrines been furnished them, either by Mr W. or other missionaries, & that they know of no reason why the missionary referred to by Mr W should not receive the c of the churches connected with the Board as a sound, faithful & successful missionary."

Hoping for an immediate & favorable answer to this request I subscribe myself, as ever.

Yrs truly

Geo B Nutting

P.S. I am still at Brownsdale, but the P.O. address is as at the head of this letter.

Morris City Feb. 24. 1876.

Rec'd March

Mower City Minn. June 2. 1870

Rev S. B. Treat. Sec. ABCFM
Boston Mass.

Dear Brother,

Yours of March 9, in reply to mine of Feb 24, was duly rec^{d}, but as the main drift of it was to recommend silence, I have "held my peace even from good", instead of expressing my dissent from some of its positions.

I write now, particularly to make some inquiries.

1st Did the Prudential Committee mean, by their vote of Aug. last terminating my connection with the Society & giving me a retiring grant of $500. to decide that, *in their judgement I had no just claim* upon the treasury of the Board for my unpaid salary (from May 1867 until the date of my embarkation for America) so that they would not authorize the treasurer to pay the same, unless, in consequence of my appealing to the Board it should be decided that the Com^{e} in instructing me to leave the mission field, & return to America, under penalty of discontinuance of salary, had assumed an authority unwarranted by the Constitution of the Society?

2nd Did the Committee mean that they would not, until after action of the Board on my appeal, consider any claim I might present for compensation for my dwelling house in Oorfa, & other property left in Turkey?

My immediate object in making these inquiries, at this time, is this.— I have been laboring here without salary since Nov. last,

but have now since April 1st an unsolicited commission & gra
for a year of $400. the people here being expected to make up the su
to 700. the least which it is supposed a minister in this state ca
live on. As the rent of the house we now occupy expires
in Sept. & no other can be rented, it seems absolutely necess
either to build, or leave this place before Oct 1st

A "wide & effectual door" seems to have been opened to me he
& I do not feel at liberty to leave it, if I can in any way be pr
vided with a dwelling house, unless a unanimous request o
the C. S. M. should invite me again to labor in that field.

As that last thing seems not very probable, I must go on to
build, if God give the means. If the Committee should be
disposed to pay what I claim as arrears of salary, & also allo
me what is right for my house in Orfa, & other property, it wo
be very timely in my present circumstances.

If the Committee declines to consider either claim until the re
of an appeal to the Board shall be known, I shall be under the
necessity of resigning my commission, & leaving this place at the
end of September, unless I can find some one at the East suffic
interested in the success of home missions to loan me the mone
necessary for building a plain house 25x25 & two stories in height
at legal interest, taking my notes, & secured by mortgage on the prop

I should be greatly obliged to you if, in answering m
inquiries above, you would suggest the name of some man in
Boston to whom I might, with a reasonable prospect of success, apply
for such a loan, not to exceed two thousand dollars.

Yours in Christ
Geo B. Nutting

P.S. The Southern Minn RR is now in process of construction through this pl
& two other roads through here are in contemplation.

Mower City, June 2, 1870.

Rec'd June 9.

ans " 10.
" " 27

Mower City Minn June 24 1870

Rev S. B. Treat, Sec ABCFM.
Boston Mass

Dear Brother

Yours of the 10th was recd some days ago, but sickness prevented my replying mmediately.

I wish the Committee to allow me four hun-ed & twentyfive dollars, for my dwelling house n Oorfa which is much less than it cost me, & less than I would be willing to sell it for, if I were to reside anywhere in Oorfa again.

I paid ~~three~~ hundred and forty dollars for the premises, in their original condition, & xpended half as much more in repairs, & alterations. The house is in the highest part of the city, adjoining the first chapel.

As to salary I have a legal, as well as moral claim upon the treasury of the Board for my salary from May 1st 1867 until July 31st 1868, with interest on the arrears of 1867 for two & a half years, & interest on the arrears of 1868, for two years. My salary at time of discontinuance was six hundred & fifty dollars a yea

The simple fact that I was, during all the time my salary was witholden, *represented to the churches, in the Missionary Herald & Annual Report as a missionary of the Board*, to say nothing of other facts, gives me a *legal* claim for my salary. *Morally*, my clai is equally indisputable, & I have good reas to believe that there is not a Congregationa church, hitherto contributing to the Board, *which would continue longer to do so, if ful informed of all the circumstances under which my salary has been witholden.*

There is a further sum of three hundred, & fifty dollars (private property) inve in Adiyaman, & Germish chapels, & girls sch room, in Oorfa, which I shall wish refunde to me *in case the agents*, of the Committe *having charge of those places, assume* & claim the right to *dispose of*, *control* or *them*, in a way *calculated to subvert* the *principles* of *Christian liberty* & *Congregationalism* which it was my labor to establish, but *not* *otherwise*. The Adiyaman chapel grounds are peculiarly sacred to us, as the place of the last sickness, & death of our dear mother Mrs Hodges, whose remains still rest in the chapel yard. I cannot consent that that place should pass into other hands, & uses.

I make no claim for loss of furniture, & other property, other than that the freight of four mule loads, (eight common boxes, or parcels,) from Oorfa here, should be pd. by the treasurer whenever they shall be sent.

Yours truly

Geo B Nutting

Rev. Geo. B. Nutting.
Monroe City, June 24, '70
Rec'd June 28.
ans^d " 29

P. C.

Rec'd – fr – Sept 23. 68. – $1405.69
including $500 on his annual

Rec'd grant – $500

Mower City Minn. July 27. 1870

Rev S. B. Treat.
Missionary House Boston Mass

Dear Brother

I sent you a week ago a letter from B. Harutun which had been sent to me for translation - but had not time then to write a word to accompany it. A letter I have just written to Dr Bacon seems on reading it over to contain the substance of what I would say to the Committee suggested by the letter of B. Harutun, & so I take the liberty to copy from it, although I had no thought of such a use when I wrote it.

"The action of the Union in B. Harutun's case was contrary to their own judgement, & the advice recd. from Boston, Beyrut & Constantinople, & is a strong confirmation of the policy of cutting off the churches from dependence on foreign pecuniary aid, through missionary almoners.

B.H. would have been ordained long ago by the Union, had it not been for the fear of their being cut off, by the missionaries from the pecuniary aid of the Board. A majority of the churches represented in the Union, are still dependent on that aid, & *dare* not do as they would otherwise do.

If the Prud. Com. & the Syrian & Western Turkey missions have, on reading the three examinations of B.H. in 1865-8-9 written to the Union that in their judgement, so far as appears from the minutes put into their hands, the views of the candidate are not unsound & there is no reason why he should not be ordained, their reply is equivalent to a condemnation of those who have, *simply* *on the ground of my defending him* been hunting & persecuting me as a heretic this six years past.

Consistency requires that the Prudential Committee should insist upon a cessation of this unchristian persecution on the part of my associates; an acknowledgement of their mistake in thinking, + speaking of my preaching as essentially inconsistent with the views held by a majority of the patrons of the Board; and a formal vote expressing their cordial acquiescence in my return to the C.T. Mission. Or, in case of their refusal so to do, that their connection with the Board should be terminated on the ground of their unwillingness to carry out the known + publishe principles of the Board, + so violating their contract.

I do not wish the recall of any one of them. I wish to go back there, + labor harmoniously with them all; + "so far as in me lies" I can live + labor peaceably with them. I ask no humiliating concessions from them, nothing further than what is indicated above, + am willing to make any, on my part, which I can consistently with truth. Indeed I did do so, in 1867, so far as I saw my errors, + I am still willing + desirous to be convinced. What they want, + all they require, is that I should say that my views have changed in respect to the atonement. This I would readily do, if I saw it to be true, but I cannot find the change. But so far as this I am willing to promise, if unprejudiced, + competen judges shall say, in respect to any expressions quoted from my sermons, les or letters, that they are so worded as that candid men, not hunting for heresy, would be liable to understand them as denying the vicariou of the atonement, as generally held by the patrons of the Board, I will cheerfully give the fullest publicity my associates may desire to suc a condemnation of my language, +, if I can conscientiously, admit the justice of it, + at any rate, be more careful in the future, as to su expressions.

In case of their obstinate refusal to acknowledge themselves to have been mistaken, in my judgement, the recall of all such missionarie however many they might be, on the ground above stated, would do mo to advance the kingdom of Christ in Turkey, + increase the usefulnes and influence of the Board as an agency of the churches in the cause of foreign evangelization, than all those missionaries have ever done, or could otherwise do in the future. And I cannot think it could in any way, even temporarily, do injury to any one.

I should like to know what you think of the action of the Owatonna association of which I am a member, & the answer of Mr Treat, both of which I enclose. Mr T. is mistaken in his interpretation of the ground of the request of the Association. It was not mainly, if at all, to satisfy doubts respecting my orthodoxy, & to know whether they ought to withdraw fellowship from *me*, but to satisfy themselves whether the *missionaries*, & the *prudential Committee* *had acted towards me*, in *accordance with the laws of Christ* *as understood by Congregationalists*, & so to know *whether they ought still to contribute*, or *ask the churches to contribute to the Board, or not*.

If I may judge of the course likely to be taken in this state, with reference to this matter, by the expressions I have heard from the lips of six or seven of the leading ministers, the "fathers" in our order in the state, the prudential Committee can be relieved of their embarrassment only in one of two ways, (a) by admitting that they have no evidence in their possession of my ever having preached anything essentially inconsistent with the general belief of the patrons of the Board, or (b) by producing what they consider their evidence & allowing the association to sift it.

If they produce 'hearsay', or mere assertion for evidence a Minnesota association will be likely to know it.

If the Committee refuse to do either at the request of the association the matter will be as I am told brought up at the state conference in October, & so will be public property.

I still wish that this matter might be settled without an appeal to the Board against the mission, which would be also indirectly against the prudential committee.

If an appeal, or demand for an investigation is made, it seem to me you ought to make it rather than I, both because you hav no personal injury to have redressed, as I am supposed to have, & because your asking for an investigation would be better attende to, & secure the appointment of a better investigating committee & a more thorough investigation. Moreover I have not the pecunia ability to make the journey to Brooklyn & back.

I see no other way in which an investigation can be waive or even delayed beyond the meeting in Brooklyn, except that indicated at the top of page second. If that should be done, & a paper prepared for the annual meeting strongly reaffirming the principles of Miss'y. Tract No on the liberty of missionaries, & mission churches all the desirable resu of an appeal & investigation, without any of the undesirable ones mi be secured. If any other way occurs to you I will be thankful for a suggestion".

The above is what I wrote to Dr Bacon. & will I think make to y the Committee sufficiently plain my thoughts & wishes in respect to th unpleasant matter. I do not wish an investigation if it can be avoided consistently with duty. but if it must be I want such an investigation of the whole matter from Nov 1864 to the present time a shall bring all the wrong by whomever committed–

Respectfully yrs.

Geo. B. Nutting

Rev. Geo. B. Nutting
Mower City, Minn. July 27/70
Rec'd Aug. 2.
Ans. Aug 12

Rev. Geo. B. Nutting 124
Rec'd Aug. 22.

Mower City Minn. Aug 16. 1870

Secretaries of the ABCFM & Prudential Committee
Dear Brethren Ans Aug 24

With reference to your answer to the request of the Owatonna Association, dated June 21. I wish to make some inquiries, & requests.

1. In all the letters you have received from the C. Turkey mission, or from individuals of that mission or of other missions, "bearing more or less directly" on my case, has there been, according to your best recollection, *any verbatim quotation from any of my public discourses*, or *lectures to students, professedly heard directly from my lips by any missionary*, or *proved to his satisfaction to have been uttered by me, which said missionary has complained of as fundamentally erroneous in respect to the atonement*? If so, please copy & send me.

2. Is there, in the "archives of the foreign department," filed away among the mission documents of the Annual meeting of the C. T. M. ~~meeting~~ of May 1865, any paper purporting to be "questions proposed to Mr Nutting by the Meeting with his answers", which an-

Rev. Geo. B. Nutting

swers, or any one of them, would, in the judgement of th Committee, be considered by the churches contributin to the Board, radically wrong, or "defective in a fundamental point"? If so which?

3. Does the Prudential Committee consider it righ + expedient that missionaries, supported by fun contributed by those holding that a man should "always be treated as innocent until he has been prove guilty" should be allowed to continue misrepresenting a brother missionary, for fear lest when by an investigation, it shall have been made publi that they have no foundation for the charges + insinuations they have preferred, they should be judged "to have grievously erred", (+ the Committ also, perhaps, for having so long listened to them)?

I make the inquiry because I cannot conceive of any other construction to be put upon the second reason of Mr Treats answer to the Owatonna Asso ciation, (which is in effect the same which was made a reason for refusin a request of mine in Feb. 1869) + I wish if possible to be relieved of ~~the~~ painful necessity of continuing to think thus of any of my brethren.

If you are willing to do all in your power to correct past misrepresentations, + prevent their continuance, I do most earnestly request ~~that to~~ either that all the documents containing any evidence against me be immediately sent to Rev N. W. Grover, Mantorville Minn - who is scribe of our association, or, at the least a direct + official answer be given to the inquiries of this letter.

In either case I think the association will be able to act intelligently on my case, by the help of documents already in my possession, + express an opinion, or give advice on the following points:- (1) Have the missionaries who have made charges or insinuations against me substantiated the same by evidence? (2) Has any reason been shown for doubting my willingness + ability to "labor harmoniously" in missionary work with all who walk according to the Gospel? (3) Is the Association perfectly satisfied of my orthodoxy, + competency to teach others the doctrines + duties of the Christian religion? (4) Have I any further duty to do in this case whether to my brother missionaries, the Armenian Protestant churches of Turkey, the Prudential Committee, the Board, or its constituency?

(5) Is it advisable that I should resume my labors

as a missionary in Central Turkey, either independe of the Board, or in connection with it?

With Christian Confidence & regard
Geo B Nutting

Lansing Minn. Sept 22 1870

Rev N G. Clark.

Dear Brother

Accompanying this you will find the larger part of a communication which, as you see, I commenced a month ago.

Being unexpectedly called upon to vacate the house I was in and find another, move, & get settled here in addition to my regular work as a minister, much to my regret, I have been unable to finish it until now. Excuse its soiled and flyspecked appearance. I will send the remainder by next mail.

I intend to be at the meeting in Brooklyn spending the Sabbath immediately before, at my uncle's (Jacob Chamberlain Esqr) in Hudson Ohio, to whose care you can address any thing you may wish to reach me by Oct 1.

Respectfully Yours
Geo B Nutting

Rev. Geo. B. Nutting
Lansing, Sep. 22. 1870.
Rec'd Sept. 27.

Mower City Minn. Aug 23. 1870

Rev N. G. Clark. Sec ABCFM.

Dear Brother

Your letter of the 12th inst. was received the evening of the day I had written you the 17th. Allow me to congratulate you on your safe return from so long a journey & to hope your health has been much improved by it.

With reference to the subject of your letter I am constrained to say that my experience during the last six years does not allow me to have such confidence in time & the good sense of Christian men as you express. My confidence in good men has been greatly weakened by experience of the fact that the best & wisest Christians (for with such I have had to do) can do most unwise & unchristian things. I appreciate vastly more than before the force of Elihu's observation in excuse for his speaking - "Great men are not (always) wise, neither do the aged understand judgement. Therefore I said Hearken to me, I also will shew mine opinion".

Rev. Geo. B. Nutting

As I have heretofore not only acknowledged so fur
seen my own errors in this case, but endeavored als
to convince my brother missionaries of theirs & repeat
requested a council for the purpose of examining in
their & my conduct towards each, it seems proper
I should, through you, make some statement to the Prud
tial Committee of what has seemed to me to be s
serious errors in their conduct towards the mission
myself. I am the more constrained to do th
because in the event of an appeal to the Board
respect to this case the complaint will very natur
be not directly of the conduct of the missionaries
towards me & others, but of the conduct of the P. C. in
the matter.

If I have not done this before it has not been
because I have not felt that there was sufficie
cause for complaint, but because of a natural
shrinking from the work of making formal charge
of wrong doing against Christians of such wis
age & experience in whose goodness also I have a
the confidence it is right to have in the best of m
& every one of whom I honestly esteem very far bett
than myself.

Begging then of my honored & beloved brethren of the Committee that what with ~~a~~ painful shrinking from it I force myself to write of their seeming errors may not be received ~~by these so much~~ as against them so much as for Christ & his Kingdom, I will proceed to say:- That I have reason to complain of you for failing to fulfil your compact with me when I went as a missionary of the ABCFM to Turkey. That compact is stated in "Missionary Tract No 2" & in "Manual for Missionary Candidates".

In accepting the title of Missionary of the ABCFM I did not understand that I became the servant of the Board or of the churches, but that I was still as much as before the servant of Christ alone, & going out to a foreign land in the discharge of my own personal duty. I accepted the pecuniary aid of the churches which make the Board their agent in order that I might thus be able to fulfil the ministry which I had received of the Lord Jesus to go & preach his Gospel among the heathen. I did not *go* as their servant any more than they *stayed* here as my servants, but I accepted their voluntary pecuniary help that I might thus be able to do the work of preaching to which the Lord had called me, just as they accepted my voluntary help (in the way of person labor in a foreign land) that they might thus be able to expend as the Lord's stewards that amount money which he required of them in the work of ev gelization.

There was a virtual if not a formal compa between me & the churches, through the Board, tha I, on my part, should faithfully preach the Gospel of Christ, & by precept & example teach those to whom I should go to observe & do all things which He commanded, essentially as understood by the churches, & that they on their part, so long as I con tinued so to do, would not withhold pecuniary aid, or in any way hinder me.

From the express declarations of the Board in "Missionary Tract No 2" I supposed the Pruden tial Committee would feel bound, to see that I lost none of my ecclesiastical liberty by ge on a foreign mission, &, to "guard the religiou liberties of the missionaries with the most scr pulous care" as "necessary to the Unity, pea

order & efficiency of every mission"; that they would "not establish new principles in matters purely ecclesiastical", but would "enforce the observance of such as are generally acknowledged by the churches".

I did not suppose they would ever in any case as a Committee in their supervision of the missions attempt to do or require anything in direct & manifest contrariety to the great Protestant maxim on which our own religious liberties depend that the Scriptures are the *only* & the *sufficient* rule of faith & practice".

I supposed that they would feel themselves bound to insist upon the performance by every missionary of his express & implied engagements, & would not allow missionaries to act towards each other, or the native churches in any case in a~~ny~~ way which would not be allowed among the ministers & churches at home which act through the Board in foreign mission work; but would feel themselves "responsible to the churches for seeing that no part of their contributions go for the propagation of error, *either in doctrine, or* *practice*". But I never imagined from anything I had ever read in the published principles of the Board "that the Prudential Committee would ever attempt to constrain a missionary to do anything he had declared to be contrary to what he believed the Lord w have him do, by the motive of the unanim judgement of the Committee that he ought t do it, or by the motive of a withdraw of pecuniary aid in case of non complian unless they had previously in vain made use of the best Scriptural arguments to convin his conscience & were fully satisfied that his not doing what they proposed would be a clear violation of his engagements.

Did I expect more from the P. C. than I was warra to expect? Could any man really called of God to the wa be willing to go as a missionary under the supervis of any society without such an understanding

Have I not had, especially since 1864 good reas to complain of repeated & grievous disappointments of these reasonable expectations?

I will beg your indulgence while I recall to your mi some instances.

(1.) Messrs Schneider & Pratt wrote you under date of

Nov 29. 1864 stating that a council of which they were members had declined to ordain B. Harutun at Oorfa a few days previously because of the defectiveness of his views of the Atonement - but that Mr Nutting declared himself ready for his ordination & maintained that "the difference between us was merely verbal".

The Candidates written Confession of faith was also sent you by them, in which he distinctly ~~declares~~ states that "Christ" is called a substitute, or ransom, an atonement or propitiation" because by his suffering & dying "in place of sinners Gods holiness & the justice of the law appeared as much as it would have done in our destruction"

The evident object of that letter was to cause doubts in your minds, as to my orthodoxy, simply from the fact of my having defended the candidate as holding the essential truth in respect to the atonement, & differing from them only in his manner of stating it.

Was it then according to Ecclesiastical usage either in the Congregational or Presbyterian churches for you on the receipt of that letter to write to me as you did under date of Feb 11. 1865, sending a copy also to my accusers? so enabling them to report that the Board had doubts respecting me & tha I should be recalled if I continued to preach such doctrines.? Was that guarding my religious liberty "with the most scrupulous care" & allowing me all the liberty I should have had here?

Instead of reproving the brethren, (as I think you ought to have done) for writing such a letter to you, & insinuating doubts in respect to me on such a ground, you virtually justified them in doing so, by requiring me to satisfy you that I had "not allowed the vital princi of the gospel to drop out of (my) teaching". & in timating that if I did not you could no longer su port me in my field. (See page 16. of your letter.)

Is it then according to ecclesiastical usage in any Protestant church in this country for a minister of the gospel long owned of God as suc by seals of his ministry, to be treated as a heret & required to prove that he is not, simply on the ground of his having in an ecclesiastic council expressed the opinion that a candida for ordination rejected by others as unsound really held the essential truth, & differed from them only in the manner of stating it?

When, at the Annual Meeting May 1865. I protested against the right of the brethren to catechize me as to my belief as though I had given some reason to doubt my orthodoxy, saying that I had as much right to catechize them as they had to catechize me, the reply was, "doubts have been entertained & expressed concerning you, but not concerning us, & here, (producing your letter) is our authority for questioning you & writing the result to the Prudential Committee".

I took the ground that every one is to be treated as innocent until proved guilty, & that I had not only not been proved to have held & taught heterodoxy, but believed myself to have preached all the doctrines of the gospel in accordance with the general understanding of them in the churches supporting us. & to have given no one any good reason even to doubt my orthodoxy. And that an examination of what I had preached & taught on Romans, Galatians, the Levitical laws, & Westminister Catechism was the proper course for the satisfaction of their groundless doubts. For not standing firm on that ground I consider myself worthy of blame; but was not the requirement of your letter of Feb 11th. 1865 still more so,

& plainly a violation of your compact to "establish no new ecclesiastical principle", but to "enforce the observance of such as are generally acknowledged b the churches"?

2. My reply to your seventeen page letter (of Feb 1 though not I believe quite so long as yours, was muc too long. I ought to have simply said in reply "My brethren it seems, have intimated doubts of my holding & preaching the doctrine of the vicarious atonement of Christ. I have never given them a good reason to doubt. My sermons are open to thei inspection. When they find proof in them either of unsoundness or defectiveness I will stand correct or reform". I shall know what to do if any simil case occurs again. If it had occurred to th venerable foreign Secretary of that day, (whom n more highly venerates & loves than myself) to sugg such a course to my youthful inexperience, his letter might have been as much shorter proporti nately, as our divisions & dissensions would h been. If in that letter you had expressed you as not considering anything communicated by th brethren in their letter of Nov 29 a ground

for doubt respecting me, & that you should still consider & treat me as preaching the whole gospel of Christ unless the brethren should show from the evidence of my own sermons to the contrary, I should not have felt injured & irritated, & some hasty words capable of misconstruction would have been avoided on both sides. But though my letter was not what it ought to have been, & had many things in it which might better have not been, it did amount to a plain denial of my having imbibed new views or given any reason to fear that I was preaching another gospel. You received that letter & the minutes of the Meeting in June, but did not write either to me, or to the mission until Sept. 9. All that summer we were waiting in great suspense & impatience for your reply. Some of the brethren were expecting that you would write advising my visit to America, for examination as to my faith. I was expecting no such things, but that you would write to the mission that they ought not to break fellowship with me as a minister of the gospel, ~~but~~ ~~[illegible]~~ on any such evidence of ~~unsoundness~~ unsoundness as they had sent you, but in all respects treat me

with confidence until the evidence of my teach
should condemn me. I fully believe that if
the documents referred to had been submitted t
any respectable New School ~~Presbyterian~~ Presbytery
Congregational Association for advice, such w
have been the answer. If you had been a
Association instead of a Committee you would
given such an answer. If you had, the case
would have been terminated at once, & many un
tunate occurrences at Aintab & Oorfa during the
part of that summer would have been prevent

You may justly be reckoned as principally responsi
for such actions of mine during that time, as were com
ed of by Mr S. in a letter to you, & are represented l b
in your letter of Dec 1865, as well as what I have comp
of in the conduct of Mr S & others from March 1865 onw

Your letter of Feb 1st 1865, by establishing a ne
ecclesiastical principle instead of enforcing such
were already acknowledged gave opportunity, w
could not have otherwise existed, for my being p
licly represented in the church at Aintab on the Su
immediately preceding the Annual meeting ~~in~~ 186
as holding views "worse than Islamism"; for those

rian protestant pastors to demand the privilege of questioning me on my faith as a suspected person; for the Aintab church to withold fellowship from two of my pupils members of the Oorfa chh, & myself in the communion of the Lords Supper; & the refusal of the rite of baptism to the child of Baron Harutun, pastor elect of the Oorfa Chh, solely on the ground of his being a heretic. It also gave opportunity for the dismissal of two excellent school teachers at Oorfa, on the same ground, – for the violent overturning of the pulpit at Oorfa in time of divine service (when one of my pupils was about to read, by my direction, a printed sermon of Rev Wm. Goodell, those who did it crying out "Shall we listen to one with whom the Aintab chh. refused to commune, & who rejects the Atonement"; & for such treatment of me by a faction of the Oorfa chh & congregation on the same ground, as would have made it very unpleasant to try & spend the summer there, even if there had been no other reasons for spending it at Aintab.

During all the time I was, with my family, waiting at Aintab, after the annual meeting for a letter from you, I was treated by Mr S. by the advice of others missionaries, as one who had forfeited his right

to ministerial fellowship, not being invited to
preach, or even to take part in a prayer meeti
or monthly concert. This could not have bee
if you had, on receiving Messrs S. & B letter of Nov 29. 186
immediately written them, in such a way as to "en
force the observance" by them, of "well known eccl
astical usages". And if, on receiving my let
of April 11. & the minutes of the meeting, you had i
mediately written to the missions substantially a
indicated at the bottom of page 11. such treatme
of me would have ceased by the end of July at fa

(3). From my letter of July 29. 1865 to Dr Bacon,
but which was sent first to you, that you might
read, & take a copy, among many other importa
statements showing the evil consequences of the
new principle, established by you, of assuming a
missionary to be a heretic before he has been prove
you read this statement from me. — "The Missi
has no reason to believe my views of the Atonem
different from those generally held by the Ch
of New England" — for they know (a) that I
accept the W. A. Shorter Catechism as accordan
with the teaching of the Bible, of which they ha

this proof that I expounded it all from the beginning to
end, to my Corfu Congregation, & drilled them on it in
the S.S. & Bible classes, for two whole years, & was the
the means of inducing Mr S. to translate it, together
with Bakers lessons upon it, & recommended that
it should be used at all the stations.

(b) They know also that Mr Barnes in his exposition
of Is. 53. & other places pertaining to the atonement,
& also in his sermons on the Atonement 16 & 17, of
"Way of Salvation" gives precisely the same view of
the atonement which I have always held & preached.

(c) & that Dr Taylor, in his Moral Government, gives
precisely the same view which I expressed to them,
of the necessity of the Atonement, & the demands
of justice, as being simply & only to maintain
the authority of the Moral Governor by clearly
exhibiting his essential character, which is its
only foundation".

A few days after receiving the letter from which
the above is extracted, under date of Sept 9, you
addressed a letter to me, in which you make
a quotation from me of "the sermons of Mr Barnes
alluded to above, asking me to state explicitly

whether I believed & expected to preach the doctrine as there stated -

I had expected that on reading my letter of July 29. y would say at once to the missionary brethren 'Mr N affirms that he has always held & taught in respect to Atonement in accordance with the W. A. Catechism, & Barnes's published sermons on the Atonement, & that his explanation of the way in which the Atonemen satisfies divine justice is precisely in accordance w Dr Taylor's explanation of the same in his Moral Govt (quoting perhaps the extract on preceding page) theref has clearly a right to insist that you find proof his lessons on the Catechism, or in his expositions of Rom & Galatians, & the Levitical Sacrifices, ~~or~~ in others of his ser that he does not hold, & preach a vicarious aton ment as generally held in N.E. Congl. Churches or that you should publicly acknowledge that yo have misunderstood, & misjudged him. The bu den of proof is on you. We cannot allow an other principle without violating our compact with Mr N to see that he has all the ecclesiastical liberty he would have had at home". Yet though I had a right to expect so much of you at that time, st

I should not at all have objected to your making the quotation you did from Barnes' Way of Salvation & should not have been irritated by it, as I was, if it had not been accompanied by words of your own implying doubts, which I had never given you reason not only of my orthodoxy but of my honesty. You might have made use of that quotation in such a way as not only not to have given cause of offence, but in a way which would surely at that time have resulted in a harmonious adjustment of the differences which had arisen & a permanent peace. For example - If you had simply, in connection with the quotation, said "if you can give an unequivocal 'yes' to the question we now formally propose to you, viz. Do you on careful examination of your teachings, believe that your preaching of the doctrine has been thus far essentially in accordance with the statement of it by Mr Barnes, we shall not only be satisfied ourselves, & treat with full confidence as before, but insist that your brethren shall do so until they are able to prove from your sermons that your ~~have~~ affirmative is incorrect. We shall also insist ~~preached in essential opposition to it or have~~ that missionaries shall not oppose the ordination of B.H. on the ~~not preached it~~ at all. ~~And if you had~~ ground of unsoundness in respect to the atonement in case ~~Seat a copy~~ affirms the same, unless proof to the contrary is found in his sermons.

Such a letter, a copy also being sent to the mission,
with the request that it be read to the Aintab, Marash & Oorfa Ch
would have prevented much trouble, & covered a
multitude of sins."
As it was the letter did no good but evil, for
just at the time of the reception of the letter Baron Harout
was being questioned by an informal council consi
of Mr S, Mr M & myself, Pastors Avedis & Greger & B. Ale
to see (as B H & I supposed) whether he had underst
dingly subscribed a paper which I had a few day
before drawn up on the 25th. Ans. of W As Catm & wh
had been subscribed by all of us, as exp
sing all that was essential to be held & taught
respecting the Atonement.

It had become evident however, that the o
ject of some of the brethren was entirely differe
that they were questioning him to get some an
indicating a change of view since the exami
tions by the Council at Oorfa in 1864. & that if h
would acknowledge a change, they would ordain
him & not otherwise. The council was
in session when the letter was handed me. On
reading it I said "Brethren, this settles the ma
so far as the prud. Comee is concerned.

Unless B. H's answers, & statements are plainly inconsistent with the statement quoted from Mr Barnes, the Board will not go with you in rejecting him."
B. H. also after reading the quotation, demanded in writing of the council that if anything in either of his examinations, or other statements by him was in their judgement essentially inconsistent with it, they should point out the inconsistency; otherwise that they should say in writing that they could find nothing inconsistent, or if they refused to do either that they should write their refusal on the same paper on which he made his request. They positively refused to comply with either one of his requests, although I seconded them. Subsequently the Oorfa Chh were never able to get either from Dr P. or Mr S. an answer to their oft repeated requests to know from them whether such a reply as I asserted had really come from the prud. Come, or whether it was only a private unofficial letter of Dr Anderson's.

My next letter from you was dated Dec 18. 1865. & recd. Feb 10. following. It was twenty eight pages in length

& a copy was sent to the mission. In it are exte
sive quotations from my letters to my brother Dr N-
some of which were of a nature to irritate th
opposing brethren & widen the breach between
& though ~~[illegible]~~ matters of fact, & proper for me to write
to my brother & for you to know, ~~but~~ not prop
to be communicated by you in such a lette
to those brethren. The effect of these statem
taken in connection with your justifying th
course of Mr S ~~&~~ others in representing at Aintab me as r
jecting the atonement, & holding views that "are
soul destroying & worse than Islamism" & pre
all summer against views which they imp
ted (some of them entirely without cause) to m
while allowing me no opportunity to deny
such imputations, & show my manner
preaching the doctrine, & your reprehendi
me for preaching at length, but without
controversy on the subject, in Aintab wi
out consent of Mr S. was such, upon the
opposing brethren as might have been exp
ted. It widened the breach & confirmed th
in the purpose to persist in their heretical

course. You then advise me to visit the U.S. as soon as possible. & have "personal intercourse with us at the Missionary House, & with members of the Prudential Committee" "as a first step" towards removing what you look upon as a misunderstanding between yourself, & your brethren. As you had not a single proof of my having in a single sermon, or lecture taught anything inconsistent with what is generally held by the patrons of the Board, I could not then, & cannot now look upon that long communication as any thing else than a violation of your compact "not to establish a new ecclesiastical principle", & to "enforce such as are well known." If it had not been for the encouragement derived from that letter the brethren would not, two months later, have voted as they did in respect to my proposal for a council, & in respect to my recall.

5. Before replying to your letter I determined to do what I could for the healing of divisions

& the settlement of difficulties both in the Oorfa chh &
the mission circle, which had grown out of the misund
standing & wrong conduct respecting the doctrinal diffe
In the summer & fall of 1865 while at Aintab I had prop
to Mr S, & through him to the other missionaries & natives
that he should read a paper drawn up by me in Tur
& English (in which under ten heads I had expressed
views in theology on fundamental points) & say whet
there was anything in it different either from what
had supposed me to hold, or from what he suppos
was generally held by the patrons of the Board. H
read it but refused to answer either question. I th
drew up the paper founded on 25th ans. of W. A. Short
catechism, referred to on p. 18. of which copies were f
warded you, & hoped this would be an irenicon. He
& also Mr Montgomery signed it, but refused to mak
peace on that basis. I made acknowledgement to Mr
of all I saw wrong in my conduct towards him, & wished h
to say if there was anything else — I requested a
mutual council to examine matters between us, & s
what grounds of complaint there were against me either as to do
or practice. This was declined, unless the Prud Co
should require it.

During the winter of 1865-66 at Oorfa I invited the disaffected ones to state all their grievances, and, acknowledging whatever I saw to have been wrong in my conduct, endeavored to bring them back to the church, but with only partial success. I learned from them, as I communicated to you, (through a letter Feb 14-27 to Dr N.) that they were fully purposed not to come back until the Aintab Missionary & preachers make a public acknowledgement to the congregation that they have done wrong in representing an unessential thing as fundamental." ~~but that if~~

And as I wrote in letter to Dr N. Feb 27, "Vartini has written entirely without any suggestion from me to Mr So Dr P. & Pastor Grigor entreating them to write to the church here, & acknowledge that they mistook & misunderstood in the course they took since last year". "She says that from all she sees, & hears among the people, she is satisfied that a word from them would bring the minority to confession."

Under date of April 10. 1866 I wrote to the mission meeting to be held in Marash, a letter from which the following is an extract. "It seems to me dear brethren that you could give peace & quiet to the church here very easily, & surely by sim writing a letter to the whole church embo ing an affirmative answer to the questio 'Does the Board consider & treat as orthodox (far as that doctrine is concerned) every one wh holds & teaches the atonement, according to t statement of it by Mr Barnes, in the letter written by Dr Anderson to me, Sept. 9. 1865.' I earnestly request you to do so".

By a letter of about the same date, the disaffected portion of the church made the sa request, in substance.

In the same letter of Ap 10 I als wrote as foll "A word in regard to Dr Anderson's letter of Dec It is evident that Dr A. & the Comc. have, in so way got a wrong impression in regard to my motives in spending the summer & part of fal in Aintab. My conscience is clear in the matter. did not desire, nor attempt to disturb the pe of the churches, or injure the influence of any one of my brethren. I do not think th any such consequences can be fitly attribu

to anything I have said, or done at Aintab, or elsewhere. And I do therefore hereby request brethren S & P. to name any American mission-aries understanding Turkish, to whom they are willing refer the matter of my conduct towards them & the churches, & theirs towards me & this church since Nov 1864. I agree beforehand to any two or three, or more if thought necessary, outside the bounds of our mission, whom they may select, & that the place of meeting should be either in Aintab, or Oorfa as they may choose". A day later in a letter to my brother (which he showed to you) I say - "Some in the congregation are unwilling to have Bagtasar preach until a letter comes from the missionaries saying that the Board consider sound, any one who holds, & preaches the atonement as stated in the letter of Sept 9, & profess to doubt whether that letter is official. They threaten to prevent him by force, if he attempts to preach again. The chh wishes to have him preach, & no one has any thing against him personally. Last night

the church voted that if the present meetin
of the mission does not write to the whole
church a letter certifying that the Bo
has given a final decision in the matter
{the general understanding of} the essence of
the doctrine of the atonement, & that
is as I have read to them from Dr A's letter
Sept 9. the church will write a letter
inquiring directly of the Board, & will i
their letter testify that they have never hea
me preach anything contradictory to th
statement, but that I have always taught
according to it."

To my letter of Ap. 10 Mr S. +Dr P replied Ap 18
In accordance with the advice of the missi
{i.e Mr Adams & Mr Montgomery} we accede to t
proposition, & name Mr Barnum & Mr Walke
of the eastern mission.— We consent to this coun
but the mission have voted {i.e M & A} & we fully concur i
that action to this effect — "provided Mr Nut
promises to abide by the decision & recomm
dations of the council, whatever they may
even if they recommend his going to Amer

in accordance with the invitation of the Prud. Com.
as the best way of settling the difficulty. We
consent, but only on the condition here stated.
If you say expressly that you will accept the
advice & recommendation of the council
we will come but not otherwise. The reason
of this is that we wish to secure some tangible
result, & this can only be realized by your
acceptance of the doings of the council. We, on
our part, promise to do so, & if you also do
the same, a final result will be obtained"
In my reply, dated April 24. I said "I can see no
propriety, or justice in your making such a condition
It cannot be your deliberate judgement that
such a condition is right & just. As you propose
to reach Oorfa Sat. May 5 – & to reach Constantinople
May 21, with Mrs S. you evidently intended
to spend only the Sabbath here, & return Monday.
In that case any examination of the matters
proposed would be only a farce. Looking at
all the circumstances of the case it seemed to me
the fairest, & best way to take the brethren (Barnum
& Walker) on with me directly to Aintab, & have the

evidence examined on the ground.

I must require a thorough examination, & ca
under no consideration ~~[illegible]~~ go to Americ
until it is finished, & the examiners have
heard all the testimony to be adduced on bot
sides, & fairly recorded the same, & given th
judgement on the evidence, as to whether I ha
been guilty of unchristian & unministeri
conduct, or the preaching of such doctri
as to make me unworthy of confidence
a Christian missionary. I shall not re
quire them to decide upon your case, or t
report upon it, for I have no wish to secu
your removal or censure. In case they d
after such examination judge me unw
of confidence as a christian missionary
either for unsoundness of doctrine, or in
consistency of conduct, I will, as soon
they shall make provision for the churche
in my charge, satisfactory to those church
Providence permitting, visit America. & in
case the American churches confirm the
decision of the council not return ag
to this field. We shall if God prospers us probab

reach Aintab Thursday before noon".

To this I received an immediate reply from Mr S, to the effect that as I had refused the condition on which they had consented to an investigation he had telegraphed to Messrs B&W not to come, & that he, Mr S. should perhaps start for Constantinople Sat. May 5 or at any rate the following week. Messrs B&W. however had started, & came on to Oorfa, & on learning what the matters were which I wished examined expressed their sense of the importance of having an examination— & that if the other parties had not gone so soon, that they would have tried to persuade them to have one without any such condition.

But though they could not do that for which they were called, ~~&~~ they were the means after free conference of several days with the seceded members of the church, to bring them back, by the assurance that the point of difference in respect to the atonement was not a fundamental one, but only a subtle distinction, & that both parties might safely agree to leave it out of their preaching & conversations. The whole church did in fact so promise publicly &, became one again. Of all this evidence examined on the ground.

I must require a thorough examination, & ca
under no consideration ~~[illegible]~~ go to America
until it is finished, & the examiners have
heard all the testimony to be adduced on both
sides, & fairly recorded the same, & given the
judgement on the evidence, as to whether I ha
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as to make me unworthy of confidence
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quire them to decide upon your case, or t
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of confidence as a christian missionary
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On receiving letters to my brother of April 11 abo referred to Dr Anderson wrote me, under date of May 21, deprecating any such inquiry from the Oorfa chh as is indicated in that letter (p 26) as "entirely out of place", & saying "What we nee is your own carefully prepared reply to my letter of Dec 18th, & that at the earliest day poss

I had already sent my "carefully prepared reply" a fortnight before the receipt of that letter & hoped that it would, taken in connection with other information previously sent through Dr. N, be entirely satisfactory to the Comᵉ. But I could not understand why in your letter you should speak of it as out of place for the Oorfa Chh to inquire whether the letter of Sept 4, 1865 was offici I thought it would have been a reasonable & righ thing & something you were, in the circumstances & with the light you then had, bound to do, if you had accompanied that letter by one to the church & reaffirm what you had written to me under that date abou the Christian doctrine of the atonement as expressi

held ~~among~~ the churches connected with the Board in the sense of the extract from Barnes, so that we as a Board could have no controversy with it. For not doing so, I have ever felt that you were to be blamed as having neglected another opportunity to put an end to controversy, & secure to me, & others that liberty which you had promised to watch over with the most scrupulous care.

(6.) Immediately after receiving my communication of April 10, asking for a council of such ~~persons~~ missionaries as they might choose to ~~consider~~ examine into my conduct, &c – the mission, consisting of only two missionaries besides Messrs S & P voted to request of the Prud. Comᵉ my immediate recall on the ground that for six reasons (as they are called) "all harmony & coöperation with him are impossible". The reasons alleged are 1st "By his views & teachings whatever they may be, serious divisions have been occasioned in his congregation". 2. "He does not regard ecclesiastical decisions". (3) He has disregarded the rights of other stations by appointing meetings from their pulpits contrary to their known wishes, & on topics they did not wish to have discussed, & continuing the agitation by correspondence (4) The unhappy & distracting effect produced on the minds of th native pastors, & the divisions being created in oth communities. (5) The fact that he is training youn men as preachers whom no council of missionari or native pastors can consent to ordain. (6) Th unhappy influence of these differences between h & the rest of the mission on the Armenians".

You received this vote of the brethren after your letter of May 21 had been sent, & of course after you had read my communications of April 10, & not more than a fortnight before you were informed of the reconciliation in the church at Oorfa by means of Ms B. & W. A copy of the action of the Marash meeting was also sent me. I did not think it wort while to notice it in any special communication to you I fully expected that on reading it & the other d ments above referred to you would immediately write to the missionary brethren, "As Mr N ha made to you the fairest possible proposal for an investigation of all the existing differences both as t

his faith & practice ~~by~~ an council of your own choosing we as a committee cannot do otherwise than require of you that you should accede to his proposal without any conditions. It would be an entirely new ecclesiastical principle for a party making complaints against another to refuse his offer of an investigation by a council of their own choosing unless he should beforehand promise to abide by the recommendations of the council whatever it may be. Your vote to request Mr N's recall seems to us in the existing circumstances entirely uncalled for & unjust to him, & he would have good reason to complain of us if we should allow your vote to have any influence with us against him, until after such an investigation as he has demanded, the council should have reported to us that your request was well grounded & the allegations on which it was based sustained by evidence which we have not seen." If you had written such a letter to the mission immediately on the receipt of the intelligence of the action of the mission, & the successful result of Messrs B & W's labors with the Oorfa chh, I have not the least doubt that it would have been effectual either to secure an investigation, & so peace, on the satisfactory evidence the brethren

would have found of ~~the~~ orthodoxy of my teachings &
my honest endeavor in all things to obey Christ, or
a withdrawal of their request for my recall, & so peace wit
out an investigation, which they so much feared.

I feel justified in saying that by your not so writ
to them you violated your compact with me & with
the churches contributing of their money through yo
for the establishment of the kingdom of Christ.

(7). You received a long communication from m
dated May 28. about the middle of July, as is men
tioned incidentally in Dr Clarks letter of Nov 7. 186
In that letter you read (p. 5) "You are aware tha
I consider the course of the brethren who took part in
the council at Orfa directly contrary to the Spirit
the gospel, from the time of that council onwards; &
that last summer I told them frankly & with brotherl
love in regard to those errors of judgement & practice
& of their results actual & prospective, & invited
them i.e. the two pastors, & Mr S. to state in writin
in what respects they thought my conduct wrong;
that the two pastors complied with my requ
& that I acknowledged in writing to them & Mr
what I considered wrong in my conduct, but th

they acknowledged nothing as wrong on their part.
I hoped that you would recommend a mutual coun-
cil of missionaries from the neighboring missions to
investigate matters & make to you a report of the result
of their examination & last summer when in Aintab I
suggested the same to Mr S. as the right way but he
declined to do so unless it should be so required by
the prudential Committee. It still seems to me
the only right course. I herewith enclose
a copy of the matters I should have proposed to the
council [last suggested] in case it had taken place, &
which I still demand to have examined. They are
things which can only be examined on the ground".
Also (on page 6) you read "I very much desire to go to
America, but be assured that I shall not go until
I have done all in my power to secure an examination
& report by at least two competent disinterested
missionaries in regard to the matters alleged against
me & those I have stated in the accompanying paper.
And I cannot perceive it to be according to any
species of justice I have ever heard of, to require
one party to appear in court without the other & with-
out witnesses, or that execution should take place before trial";

And on page 7. among the things which I insisted on
having investigated on the ground, by a Counci
you read these. (a) "What reason has any one
ever had to suppose that I do not hold & teach
the same doctrine essentially in regard to the
atonement & other fundamental things such
as God, Christ, the Holy Spirit, Gods law, Sin
Regeneration, & Salvation, as all evangelical
christians, & particularly those sustaining the
A B C F M, hold?
(b) Is there anything fundamentally erroneous
my lessons on the W. A. Catechism, or my other
written lessons which I have given publicly?
(c) Have the results of my preaching indicat
fundamental unsoundness? And if so what resu
less deep conviction of sin, less sense of the nee
of the Holy Spirit, less of a Spirit of prayer, les
love to Christ, less practical christianity i
those converted by my instrumentality than
in the congregations & churches of other missionar
(h) When did it begin to become impossible for the
other brethren to coöperate harmoniously with
in missionary work & how?
(i) In what respect has my conduct been subversi

of all harmonious missionary cooperation, & what needs to be done by me in order that it may be restored?

In that same letter, (III) & (IV) you read a report of a conversation in the Council at Oorfa from which you could see readily what the precise point of difference was between the brethren & myself on the doctrinal question, & also the paper prepared by me on the 25. Ans. of W. A. Catechism.

I had no doubt when I sent off that letter that it would be the means of leading the Committee to do what I thought they ought long before to have done _ viz Require my missionary brethren to do one of three things _ either (a) retract their charges & insinuations against me, or (b) prove them before a council of unprejudiced missionaries, or (c) forfeit all claim to receive support from the funds of the Board for violation of their contract.

Had I not a right to expect this of you? Would not any presbytery, or Association have required so much in similar circumstances of accusing brethren? For not doing it I hold you guilty of another violation of your solemn compact to insist that all the missionaries conform to ecclesiastical usages substantially as they prevail among the Churches operating through the Board.

or forfeit his claim for continued support.
Miss'y Tract No. 2. pp. 10. 11.

(8) Under date of Aug. 7. 1866 more than a month after you had received my letter of May 28. from which the above extracts are taken you wrote me as follows without making the least allusion to that letter, even so much as to acknowledge its receipt –

"The Prudential Committee, in full attendance, – ou Presbyterian brethren being all present, – have given a prolonged & prayerful attention to your cas & came unanimously to the conclusion, tha you ought not to delay visiting this countr & they accordingly voted to instruct you t return to the United States for the purpos of consultation."

"It is made clear from what we have recei from you, & from the brethren of the Central & Eastern missions that the only hopeful cou is for you to come as speedily as may be in a personal conference with the Secretaries, & the Prudential Committee."

I received the letter communicating the above vote Sept. 19. & answered it Sept 24-5. Allow me to make

extracts. – "I cannot agree with the unanimous conclusion of the Committee, [that I ought not to delay visiting America] & so cannot comply with the instruction based on it. I have full confidence in the Committee & yourself as Christian brethren of age & long experience, & actuated by a sincere desire for the glory of God & the good of his church. In any matter concerning their own personal duty I should not presume to oppose my opinion to that of the weakest of them. ~~Neither~~ Neither ~~and~~ in any thing which concerned neither themselves nor me should I venture to insist that my judgement was more correct than theirs. But when it is something which concerns my own personal duty to my Lord I can allow no authority to any creature or any number of creatures to say to me do this, or that. I acknowledge in the Committee a right to advise me, & even a duty to do so, & whenever the reasons offered by them, or by any other men or man, convince me that he who sent me to preach the Gospel, wishes me to leave for a time, or forever, the place where he put me I will not delay a moment to obey. I have no doubt that were the Committee possessed of all the facts in the case as I am, they would with equal unanimity vote that I ought not to visit America before next Ma

Then after repeating what you had so often heard fr me before that I could not "consistently with my views of duty to Christ & his Church, & my ~~missio~~ from Him as a missionary", go to America until aft an investigation, I go on to mention five reasons f remaining another winter, (a) That you undoubtedl had not rec'd my letter of May 28 - June 1. as you mak no allusion to it, (b) The season of the year - (c) The prevalence of cholera & exposure on the road. (d) Th lack of preachers so that the field would suffer from m absence - (e) That the state of things in the Oorfa Chh & congregation which the mission made a chief reason for requesting my recall, no longer exists. That the division, which h been caused at first not by my preaching but by h unwise conduct of my missionary brethren, & wh any time after the receipt of your letter of Sept. 9 1865. It might have healed by a word, had been healed b means of Mr B & W's visit in May. Then I say - "I tell you plainly brethren, I should feel as

guilty as Jonah when fleeing from the presence of the Lord if I should start in obedience to your instructions, to go to America while the voice of God was continually sounding in my ears, "Preach the Gospel to these souls". "Fear not I am with thee". Would you not yourselves condemn me as unworthy of the name of a missionary, if from any fear of man, or of losing my salary I should leave the flock of God which he himself has committed to me?"

If in your letter of Aug 7. you had made some allusion to the "carefully prepared reply" (to the letter of Dec 18. 1865 which according to the letter of May 1866. you had considered it my "most important business" to make,) & endeavored by "good scriptural arguments" & examples to convince me, that I might rightfully leave my field" & waive my rights as a Christian ~~to~~ insist on an investigation, & that it was not my duty to stand firm for ~~that~~ the principle that the burden of proof rests on the accuser, - even if not convinced I should not have felt injured by your letter. I should have carefully & prayerfully weighed your reasons based on Scripture principles, & if convinced should immediately have informed you & my brethren of my determination to visit U. States as

soon as possible.   If not convinced I should have
stated to you why I could not see your reasons to be concl
& at the same time expressed a willingness to waive
claim for support, from the Board in case you should still feel that th
Lord would have me return to America, until such ti
as I should be able to convince the Board of your
mistake.   Inasmuch as your letter had in it
nothing at all of this kind but put forward inste
of the "Word of the Lord" the unanimous judgement
the prudential Committee as to my duty, although
you ~~know~~ had the best of reasons for believing that
I was more than willing to visit my native country j
as soon as I could see that the Lord was willing, I fe
that you had put yourselves in the position of
Lords over my conscience, & so, ~~violated~~ acted towards me your comp
~~to do nothing in dese~~" in ~~a way~~ direct & manif
contrariety to the great Protestant maxim that
the Scriptures are the Only & the Sufficient ru
of faith & practice".   " I still feel so, & theref
make that letter of Aug 7. another & most flagra
instance in which as a Committee you have failed to
fulfil your compact with me as a missionary).

9. The last letter received from you while I remained in Turkey was dated Nov 7. 1866 in reply to mine of Sept 24 I have never answered it & do not now propose to do so.   I will not now allude to the utterly incorrect representations found on the latter half of the sixth & the seventh pages of that letter, but quote from the second page -

They [the instructions in letter of Aug 7] express the deliberate & the unanimous judgement of the Committee, under a deep sense of their responsibility to the Head of the church, for the proper conduct of the important trusts committed to their care & supervision.   They have been influenced by no other motive than a sincere desire to promote the peace & progress of the kingdom of Christ; & they feel that their united judgement should prevail over the opinion of a single individual, especially when in the Providence of God that individual has been placed in such relations that they are, in an important sense, responsible for the results of his labors.   Under these circumstances they do not ask & they cannot permit ~~[illegible]~~ any one else to assume their proper responsibities. If the results of their action should b unfavorable to the cause in any particular, they are responsible & not the missionary who carries out their instructions."

Again (p. 3. bottom) you say, with reference to the requ of the brethren for my recall Ap. 1866, "It would seem that a request made under such circumsta ces would have justified the immediate & dec sive action of the committee". Pages. 8 & 9 have the words. Allow me to say that I can but feel that in the judgement of all candid men the Committee have acted toward you with the gr est kindness & forbearance in the hope of winn you to a better way, for your own happiness & fo the sake of the cause of Christ now so sadly dish ored in the house of his friends.

It only remains ~~for me~~ to add, that though the Committee do not accept your reasons a satisfactory in declining to comply with th express instructions to return to the United State not as recalled but on a visit of consultation _ y in view of the physical necessities of yourself & fami they will direct your mission treasurer to contin

your salary to the first of May 1867 to cease after that date, should you not have previously complied with the instructions of the Committee".

This letter confirmed the suspicion which the previous one had first excited in my mind that the prudential Committee had perhaps unconsciously but really & as human nature is, very naturally come to look upon the relation of missionaries to themselves as very different from what I at least had always regarded it. & from what it is represented in "Missionary Tract No 2." I had before been contending for two fundamental principles of the Gospel as held by all Protestants especially by Congregationalists. (a) That any Christian suspected by his brethren of error either in faith or practice has a right to insist on being dealt with, by them in a way best calculated to ascertain his innocence or convince him of his error. i.e. according to the spirit of Matt 18.15-17 (b) That a brother accused has a right to throw the burden of proof on the accuser by simply denying the truth of the accusation.

Now I perceived that I was called upon to contend for the equally fundamental principle that a minister of Christ laboring as a foreign missionary is as free in every sense as the pastor of a church at home. – so that the Prud. Com. of the Society which as the agency of the churches support him as a missio has prior to proof of his failure to fulfil his implied engagement no more authority over him to require him t suspend his labors in the field to which he feels Go has called him & where He has blessed his labors, than the stated committee of a Congregational church has authority to require their pastor to suspend his labors as pastor of the church until the church ha judged him to have failed either through incompetence or neglect to fulfil his contract duty as pastor.

I looked & still look upon that letter of Nov 7. 1866 as a plain unequivocal assertion by the Committee of an authority over missionaries which neither the Gospel nor the churches contributing to the Board would allow, & if allowed by missionaries would make their preaching of no effect. Your inst tions to me of Aug 7. was an attempt to *legislate* me o of my appropriate liberty, & your instructions t the Mission Treasurer of which I was informed in letter of Nov 7, an attempt to *starve* me out of which the Board & the churches had *expressly* f ~~yours~~ bidden in Missionary Tract No 2. p. 6.

(10) During the winter of 1866-7 God did not withold his blessing upon my labors, but on the contrary seemed in a remarkable manner to put his seal upon them, of which you were fully informed through my letters to Dr Nutting.

In April 1867 I attended the annual meeting of the mission & read to the meeting a paper of which a copy was sent you, in which, after acknowledging what I saw wrong in my conduct towards the brethren I say – And now my dear brethren what ought I to do? As to my errors of practice I have endeavored to know & acknowledge them & am ready to listen to anything any of my brethren have to say in respect to others of which I am yet unconscious, & shall rejoice to make my acknowledgement & humiliation as open & public as my offences have been.

But as to the charge of having failed to preach the essential fundamental truths of the Gospel, of not having held & preached the atonement fully as I said in the beginning of these difficulties so I say now, I protest that my brethren have had no good reason to doubt that I have preached the same Jesus, the same Holy Spirit, the same God over all, the same totally depraved humanit the same only way of salvation through faith which the Apostles, & all evangelical christians have ever held & preached. I believe you hav misunderstood me, & that if any one of you had been with me any ~~year~~ one of those years I have been left alone in Jaffa & been in the hal of listening regularly to my preaching, & markin its effect upon the hearers, you would no more have doubted my preaching the whole gospel than you would your own preaching of it. Or now after having removed out of the way that wr of man which worketh not the righteousness of God by mutual acknowledgements of whatever in our c duct has given cause of offence to one another should be brought nearer each other by prayer laboring together a few months, I have not th least doubt but that you would be relieved of your fears in regard to my orthodoxy".

The brethren at that time voted to request th committee to continue my salary until Octobe & also informed the committee that if after conf

with me you should be satisfied of my orthodoxy ~~you~~ they would consider favorably the question of my return. I hoped that immediately on the receipt of those documents you would write to the brethren something to this effect. "We did not instruct Mr N. to return for the purpose of satisfying any doubts we had of his orthodoxy but because you, without attempting to prove or even to state his heterodoxy, had voted that you could not labor harmoniously with him. We wished to consult with him as to the best way of securing peace & harmony in the mission which had been interrupted by errors of conduct on both sides growing out of misunderstanding. In the present circumstances, after reading Mr N's recent communication to you, we cannot see any necessity of consultation with him on those points for he seems to have done, & shown a willingness to do all in his power for the restoration of peace & harmony. We cannot consent to Mr N's visiting America now in any such way as to give the impression, to the people, that he goes to satisfy us of his orthodoxy, for we are bound to consider him orthodox until you shall have proved the contrar

But as no such action was taken by you, & on the contrary the mission treasurer was directed by y to pay my salary until Oct. 1867. only on cond that I gave him satisfactory assurances that I would then leave for America; & as Mr P. wa directed by you to take charge of my field & ge on as far as possible as though Mr N was n there for by not complying with the instructi of the Committee he has practically cut himself off from the Society, I became fully satisf that it was my duty as soon as practicable to visit my native land, & when all other means had failed, by an appeal to the church have the question settled whether they consider the three principles for which I had been so unsuccessfully contending, essential or not

I perceived that the point at issue, on account of which, though knowing that the differen in the mission were in a fair way of settlement ~~they~~ you were yet determined to starve me into compliance, was simply whether I would acknowle the absolute authority of the Committee to withd

me from my work at discretion.

All my experience since my return to this country nearly two years ago, the result of every interview with Committee, or Secretaries, & of every proposal by me, has only confirmed me in that opinion.

Your continuing my name in the periodicals as missionary of the Board for more than two years after my salary had been discontinued, & admitting that I was still technically a missionary in good & regular standing as much as So & So – your not wishing to have any conference with me after my return although you had before represented it as so desirable, your refusal of my request of Nov 16. 1868 to have the matter referred to an impartial Committee of six ministers & six laymen, – your reluctance to listen to the evidence I offered as to my preaching of the doctrine of the Atonement from 1857–1868 & your refusal, after having been constrained to listen for an hour to extracts from my sermons during that period to answer either by a yes or a no my written question Is the doctrine as here presented in your judgement essentially the same as that generally received by the churches connected with

the Board? – Your refusal of my request of
~~request~~ of Feb 23. 1869 that you would allow yoursel
"to be satisfied of my orthodoxy through an exam
nation of me & all which has been said agains
me by Profs. Park, Phelps, Pond, Bodwell, Bacon &
Lawrence". – & of my request of May 8. 1869 for "an of
ficial statement of all the charges made against
by missionaries in Turkey since 1864, i.e., all such
as would, if true, affect unfavorably my Christian &
ministerial character", with proofs, to lay before
Royalton association &c" – & more recently, in June 1
your declining the request of the Owatonna associati
of which I am now a member, ~~to~~ know what ev
dence you have in your possession of my hav
as they had heard was alleged, "preached doctrines t
tally subversive of the gospel of Christ". – & of m
request subsequently that you would furnish
single quotation purporting to be from any of
sermons & represented by the missionaries or judged
you essentially unsound; your unwillingness
have me make a public but entirely imper
nal statement of the whole case through the Congreg
tionalist, while at the same time objecting to m
stating it privately, & getting the judgement

the Andover & New Haven professors on the examinations of B. Harutun:– All these taken in connection with the words of a leading member of the Committee to me Feb 22. 1869 in reference to my disobeying the instructions of the Comm.e – "Why I would not keep a clerk in my employ a day after he had refused to obey my plain directions", & the language of your letter of Dec 1. previous "The Com. had no longer any service for you to perform there, & of course had no payments to make. Strictly speaking, *by your persistent refusal* to comply with their instructions, you had forfeited all claim upon them for further consideration", &c – & with your vote of Aug. 31. 1869, after my positive refusal to resign without an investigation, "That it is not expedient for the Rev Geo B Nutting to return as a missionary to Turkey, & that his connection with the Board ought to be, & is hereby dissolved". –

All these things compel the painful but certain ~~certain~~ conviction that you as a Committee have practically put yourselves into such a relation to Missionaries & Mission churches on the one hand & to the churches sustaining them through the Board on the other, as is, to say the least, utterly repugnant to the fundamental principles & essential spirit of Congregationalism.

I am therefore constrained as the only course

possible for me with with a clear conscience to take,
appeal from your action, as specified in this pape
to the Board, requesting that all the documen
pertaining to this case in your possession be, by
vote of the Board, submitted for investigation t
the Owatonna Congl. Association of Minn, assisted b
such persons as the Congl. Conference of said State
shall ~~not~~ recommend - with the understanding
that their judgement, so far only as it affects my
standing be made public without waiting f
any action of the annual meeting of the Boar
in 1871.

Lansing Minn Sept 24.

Since sending off the first part of this paper yes
day I have received a letter from a Corporate mem
of the Board promising to bring before the Board a
its meeting in Brooklyn an abstract of this pape
in the form of an appeal from me to the Board
This will obviate the necessity of my being pre
in person. And after consultation with two
members of the Owatonna association last night I
have concluded to propose that if you will as a
Committee inform me before Tuesday Oct 4 of

your having voted to accede to the request indicated on the preceding page, I will telegraph at once to Brooklyn to the Corporate member referred not to present my appeal. Otherwise I shall no longer hinder its widest publicity.

Respectfully Yours
Geo. B Nutting.

P.S. My post office address is Lansing Minnesota.

Rev. Geo. B. Nutting,
Lansing Sep. 24, 1870.
Rec'd Sep. 28.

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[illegible] Sep 23. 1871

To the A.B.C.F.M. in session in Salem Mass.

The undersigned desires to inform the members of the Board that the so called "hypothetical anonymous communication" which last year he unsuccessfully endeavored to bring before the meeting in Brooklyn, is hypothetical only in form, & that what is there stated hypothetically, & other things of like nature, have actually occurred in his experience since Nov. 1864.

Both by the wrong interference of the [illegible] of your Prudential Committee between some of his missionary brethren & himself when they had contrary to the [illegible] with [illegible] in his preaching & teaching he [illegible] that not only he himself has been personally injured in the hinderance of his missionary labors, but that great injury has also been done [illegible] the Protestant Armenian [illegible] & churches in Turkey.

He complains that your committee (1), in requiring his return to America, before any investigation of the charges made against him by [illegible] on the [illegible] of the charges made against him, & without any promise of such investigation after his return, under penalty of withdrawal of pecuniary support in case of his noncompliance; (2) by actually withdrawing all pecuniary support during the last fifteen months of his missionary labors because of his refusal to comply with their requisition without a previous investigation; (3) by repeatedly refusing such an investigation after his return; (4) by terminating his connection with the mission & the society, in Aug. 1869, on the ground of his inability to work harmoniously with his missionary brethren in Turkey, & then investigating whether the cause of want of harmony was, or was not in any wise

Copies have been sent to five members of the Board, including the President
Geo B. Nutting

purity, or morality, or integrity of his; have not only violated his rights as a christian & a minister of the Gospel, but have also failed to maintain the published principles of the Society in respect to the liberty of its missionaries, & the control to be exercised over them by the society.

He therefore requests the passage of a resolution by this meeting to the effect "that any missionary of the Society deeming himself injured by any action, or negligence of the prudential committee has the same right to claim an investigation before a mutual council of all the charges affecting either his orthodoxy or christian character, which have been made the basis of action by the committee, or which by their negligence to act, have been injurious to him, that he would have had if neither he nor they had any official connection with the society."

If such a resolution is passed by this meeting the undersigned will at once repeat his request for a council, to be mutually called by the foreign secretary & himself, & when such a council shall have pronounced upon the charges received against him by the prudential committee, will hold himself ready to prove before the same body the truth of the statements made hypothetically in his communication last year.

Respectfully submitted by
George B. Nutting, from
1851 until Aug 1867 missionary of the ABCFM in Central Turkey.

[illegible]

Sept. 28, 1871.

Received, Oct. 7, 1871.

C. 5.

Portland Chautauqua Co N.Y. June 23. 1877.

Rev N.G. Clark Sec. ABCFM G. B. Nutting

Dear Brother

2

Your letter of the 19th. was forwarded from Jamestown, & only reached me today. You wish to know what further sum in addition to the retiring grant will be satisfactory to me. In reply I say Such a sum as, in view of all the circumstances of the case laid before the Special Committee of which Mr Barstow was chairman, impartial men, not members of the Board, mutually agreed upon by yourself & me shall say is just & equal.

Or, if the Committee prefer it, the sum of thirteen hundred dollars, which is the amount of my salary withholden from May 1 1867 to Aug. 1868 at $650. per year with nine years interest at six percent.

This is the least I should feel I ought to receive in satisfaction of all claims against the Board, & the least I think any impartial committee in view of all the circumstances & all precedents, would say I ought to receive. If this sum of thirteen hundred dollars should be paid me now in satisfaction of all claims against the Board, it would not with all previously received, be so well for me as if I had received, on first returning to the United States the arrears of Salary then due (however called), a retiring grant of $500, a public testimonial (such as was not given until 1872) & nothing else.

I hope the Committee will remember that I have been from the first willing to refer all matters between us pecuniary & others to the decision of an impartial committee mutually chosen. My leading object has not been to secure pecuniary redress, but the acknowledgement of what I deem right principles, & having done what I could in this direction without success I should have given up the pecuniary claim also had not the Lord seemed to compel me to press it by the force of necessity. You mistake in thinking that in my letter of March 2d I threatened a lawsuit. I only spoke & thought of laying the case before the corporate & honorary members & the churches in a pamphlet form. I have not wished to injure the Board or the Committee, but do feel that I have been injured by them.

I need not say more & have not time if this letter is to reach you in season for the next meeting of the Committee. My address for a week to come is here.

Sincerely yrs Geo B. Nutting

Portland Chautauqua Co N.Y. June 30. 1877

Rev N. G. Clark. Sec. ABCFM.

Dear Brother

Yours of the 25th was recd the 26th. I regretted that mine of the 23rd was not understood by you, but, feeling confident that on further consideration & comparison with my previous letter & your own of the 19th you would see your misunderstanding, I have delayed replying until now.

You say "I am sorry you put the whole subject on the old basis, which we cannot accept. We can never allow salary as you claim". I had no *intention* to put it on that basis. In answer to your intimation, "if you will state what sum will be acceptable to you in *satisfaction* of *all claims* on *your part* against the Board" &c I replied "Such a sum as shall be considered just & right by an impartial Committee", &c "or, if the Committee prefer the sum of $1.300 which is" &c

Your declining to urge the Committee "to make a grant to relieve (my) your distress or to satisfy (me) *you* in regard to any reasonable claim" which you say you "would gladly" have done" is simply on the ground of your imagining that in my letter of the 23rd I asked that the $1300. should be granted *as salary*.

I am sorry that after "the sum of 1300." in my letter I did not omit "which is the amount of salary" &c as, without explanation, they naturally led to misunderstanding.

Though I cannot rid myself of the conviction that I have a *moral* & *legal* right to the amount specified, & even more, on the grounds of express & implied contract, of service rendered to the cause of missions in Turkey, & of precedent; & that referees mutually chosen would so decide after full investigation, yet *because of present distress from claims of creditors* & *wants of my family*, & *because of inability to labor undistractedly & efficiently as a* minister of the Gospel until this matter is settled, I do now request the prudential committee to make to me a grant of *at least* thirteen hundred dollars, in *whatever way* or by *whatever name* may seem best to the Committee, & on receipt of the same I will, in such form as may be requested of me, acknowledge that I have received legal satisfaction of all my pecuniary claims upon the Board.

Or, if any *individual*, cognizant of the circumstances, out of regard to the Board, &, as, on his part, an act of humanity & benevolence to myself & wife, because we "belong to Christ", shall pay to me that sum I will make the same acknowledgement, binding myself & my wife not to make any pecuniary claim against the Board for anything past.

Perhaps I ought further to state that to the best of my present knowledge & belief I owe in all $936.19 of which ~~more than~~ about half is due to Hrikor Hagopyan of Auburn Mass. & the two largest items of the remainder are, for house rent one hundred, & a note to the bank, of seventy five dollars with interest three years unpaid. We have no attachable property our house furniture is mostly borrowed & our only real estate is an undivided half of one hundred acres of wild land in Vt which would not probably sell for more than $2.50 an acre.

I am 51 yrs of age & have five children between 6 & 17 yrs. & a wife depending upon me for support & education. Yet, if relieved of present disabilities, & distractions, I believe that I could labor efficiently ten years longer in the ministry either North or South.

My address will be here for a week to come.

Respectfully yours
Geo B Nutting

Oramel Allegany Co N.Y. July 28. 1877

Revd N G Clark DD

Dear Brother

Yours of 18th was only recd. last night. You have no doubt since writing received Mrs N's acknowledgement of the draft, which she sent from here immediately after my return. I sent the draft & letter to her from Portland the day I recd it, & she has explained the reason why she did not sooner reply I trust satisfactorily.

I received the Herald also last night & notice a letter from the Oorfa church in which I am much interested

I recd some weeks ago a letter from Oorfa urging my return. The most active one of the church members in opposing me after the action of the council in 1864 writes me that "night & day my conscience gives me no rest for the course I took against you". And I have been repeatedly assured that all as one man desire my return

Why should I not go if any one is to go?

Yours &c

Geo B Nutting

Rev. Geo. B. Nutting.
Oramel. July 28. 1872
Recd July 30.

Cuba, Allegany Co. N. Y.
June 26/74.

.W. Blodgett, Esq.
Pawtucket, R. I.

Dear Sir,

I want your inion on a legal question. Lawyers are lenty everywhere, but honest ones are are and I know of no one of that kind ere.

The question is as to the legality of y claim on the A. B. C. F. M. for salary ithheld from May, 1867 until Aug. 868 while I was all the time doing ny missionary work as usual, and n the published reports of the society, cknowledged as a missionary still n connection with the Board.

On my return in the Fall of 1868, I was informed by Dr. Clark, For. Sec. of the Soc. in answer to my inquiry, that I was still in connection with the Society on the same footing as any other missionary on a visit to his native land with the approbation of the Committee, and entitled as they are, to draw on the treasury for my current expenses. At the meeting in Norwich the Secretaries announced that Rev. Geo. B. Nutting missionary of the Board at Oorfu would speak in one of the churches during the meeting. And in the Annual Report published Nov. 1868, it was stated that Rev. Geo. B. Nutting of the Central Turkey mission was at home on a visit for his health.

In the winter of 1868 & 9. I was advised by the Foreign Secretary and other members of the Committee" to ask a release" from my connection with the Board, and when I persistently refused to do so (in accordance with advice of your uncle Dr. Blodgett and

Dr. Bacon) until after an investigation of the false charges which had been made against me by some of my associates, and finally Aug. 30, 1869, the Prudential Committee voted that it was not expedient that I return to Turkey, and that my "connection with the Board ought to be and is hereby dissolved."

From these facts it appears that the Board recognized a contract as existing between me and the Soc. which I could not terminate except with the consent of the other party, and which they had not terminated and did not consider terminated previous to Aug. 30, 1869, and also that while the contract was acknowledged by them to be still in force, they had, during a period of fifteen months refused to perform the conditions of the contract on their part. viz. the payment of the salary they had previously voted to allow me.

I claim to have fulfilled my part of the contract during the whole period of my residence in Turkey, according to the general statement of the implied contract existing between every missionary and the Society, as expressed in Missionary Tract, No. 2. of the A. B. C. F. M.

I supposed it an acknowledged principle of every contract between men that neither party was at liberty to withdraw and refuse to perform his part except with consent of the other, or previous violation of the contract by the other, and that if either party should withdraw for any other reason he would be liable to a claim for damages equal at least to the value of the consideration named in the contract, unless he could prove previous violation of the contract by the other party.

Will you please answer the questions, Is the A.B.C.F.M. liable for the payment of the amount of salary promised me by the Committee for the time specified, unless they can prove that I had previously broken any part of the contract? If liable for the salary would they also be liable for the interest on the same until paid?

If you desire further facts, I can readily furnish them, or if more light on the Contract, you will find it in the Tract above referred to which your uncle Dr. P. will be able to show you.

If you wish a retaining fee before expressing an opinion, which is I suppose usual, please inform me at once, as I wish to place the matter in your hands if my claim is clearly legal.

Yr's truly, G. B. Nutting.

Rev. Geo. B. Nutting to
Wm. W. Blodgett Esq.
June 26. 1874.

Copy.

Farmington, Maine, Tuesday, Jan. 10, 1860.

Rev. R. Anderson, D.D.,
Sec'y of the A.B.C.F.M.
Respected and dear Sir,

Your letter of the 5th inst. announcing the decision of the Committee in regard to our return to America by the Steamer route, was recd. Saturday evening. I was glad to know the decision. We regretted the expense, – which was more than we expected it to be, – probably as much as the officers of the Board; but under the circumstances the course we adopted seemed to us and to the mission the only safe course; and our own minds were confirmed in that opinion by the effect of the voyage upon the invalid ladies, especially in rough weather. We should not have felt at liberty to incur such expenses for *our own pleasure*, without private means for defraying them. While near London, I thought I ought to see what I conveniently could, but did not charge to the Board expenses attending "sight-seeing."

Ill health of missionaries occasions much expense not directly advancing the missionary work, – unless it be through the profiting of those for a time laid aside from their work. If we may return to Turkey, I hope to be in some respects a better laborer. – While absent from the field, we shall try to be as economical as we can wisely, and to do *a little* for the missionary cause. – I have supplied a neighboring pulpit a half dozen Sabbaths, for which probably about thirty dollars will be received. By exchanging, I preached in several other places, giving a sermon bearing on the missionary work, in the forenoon, and talking from three quarters of an hour to an hour in the afternoon, and again in the evening,

Rev. Geo. A. Perkins
Farmington Jan. 10. 1860
Rec'd. Jan. 12

✓

Brewer, Maine, April 26, 1860.

Rev. R. Anderson, D.D.,
Sec'y of the A.B.C.F.M.
Respected and dear Sir,

I was glad to receive, yesterday, a copy of your printed letter to the Northern Armenian Mission, dated April 20, 1860. In the first paragraphs reference is made to a printed letter of six pages, dated Jan. 30th, which had been sent to all the stations. Will you please to send me a copy of that also? — I have long felt that the different races in Turkey, when evangelized, should become, as far as possible, one Christian people:- that converted Armenians, Greeks, and Turks should be united in the same church, at least where difference of language may not make separate organizations and separate religious services necessary. It is desirable to avoid promoting any jealousy between the different races, or feelings of superiority on the part of one over the others. I presume that all the American missionaries would much regret the establishment of Episcopal missions, by the English, among the Turks, and indeed any distinct and separate missions to the Moslems.

Mrs. Perkins and myself returned to this place the latter part of January. My time has been much broken up, so that I do not seem to have should be there at that time. We think that Mrs. Perkins has been gaining strength very slowly, but her health is still far from being fully restored.

I do not know that I have anything further to report in regard to ourselves. Mrs. Perkins unites with me in highest regards to yourself and Mrs. Anderson.

Very respectfully and truly yours,
George A. Perkins.

Geo. A. Perkins
Brewer Apr. 26. 1860.
Rec'd Apr. 30.

See Print'd Letter, Apr. 30.

Brewer, Maine, May 21, 1860.

Rev. R. Anderson. D.D.
Sec'y of A.B.C.F.M.
Dear Sir,

3 Mrs. Perkins and myself are expecting to go to Boston next week, arriving in the Steamer Sanford, Tuesday morning. I do not know how long the meetings will continue, but as I have some business to attend to, we may remain till Tuesday afternoon, of the following week. We have some relatives near Boston whom we may visit, but if, during the continuance of the meetings, we could be entertained at some place near the house where they will be held, (if all are to be held at one place,) perhaps Mrs. P. could attend one each day. If it be not best for us to go to the Marlboro' Hotel, on reaching Boston, - will you please to inform us by letter where we shall go, or request Mr. Ward or some other person to meet us at the ~~boat~~ wharf on the arrival of the Steamer?

With highest respect, very truly yours,
Geo. A. Perkins.

Brewer May 21. 1860.

Rec'd. May 24

ansd. May 25

Mr. Chapman

Brewer, Maine, June 9, 1860.

Rev. R. Anderson, D.D.,
Sec'y of A.B.C.F.M.

Dear Sir,

Mrs. Anderson wished o know about our passage home, — as it did not promise o be a very pleasant one. It proved however much better than we expected, and we reached home safely n Thursday afternoon. Mrs. Perkins has felt miserably since that time, — especially to day. Dr. McRuer seems not o approve of the course recommended by Dr. Jeffries; but has commenced making trial of it, — at my request. The difference in their views places me in a trying position. —

I am obliged to write in haste and briefly — With many thanks to yourself & Mrs. Anderson for kindness received.

Very truly & respectfully yours,
Geo. A. Perkins.

Geo. H. Perkins

Brewer June 9, 1860.

Rec'd June 12.

✓

Farmington, Maine, Sept. 6, 1860.

Rev. R. Anderson, D.D.
Sec'y of the A.B.C.F.M.

Dear Sir,

I came to this place ten days since, to supply the pulpit for a few Sabbaths, leaving my wife in Brewer. There has not been very much manifest improvement in her health. We feel almost discouraged, and do not know what to do. Dr. Pratt expresses his disappointment, and wishes Mrs. Perkins to go to the Water Cure at Clifton Springs, N.Y., where his wife spent some time; and Mrs. Pratt has often urged it strongly, and still does. I have not *very great* confidence in the measure. Favorable predictions have been often made in regard to the effect of other measures, & changes of the seasons, - but have not been fulfilled, I know not why. - It is a long distance to Clifton, and I do not know what ~~the~~ effect the journey would have on Mrs. Perkins' health. I should not wish to leave her there alone a long time; - probably she would not receive much benefit if I should; - journeying back & forth would be expensive; probably remaining there with her would be very expensive; and I do not know that I could supply any pulpits in that vicinity, and so earn our support. These things would be of little account, if we could *know* that Mrs. P. would be restored to health there, but we *cannot* know. - I wish to *ask* if the Board *will provide the means*, in case we should conclude to go; and also to *ask your opinion* about the matter, if your are accustomed to give it in such cases. - I have drawn only fifty dollars from the Treasury, - for expenses, - since last December, and hoped not to draw much more at present. - I am expecting to see Dr. Pratt at the meeting of the Board, next month, but you may be too busy at that time to consider the matter, and I do not like to adopt expensive measures without authority. If you are not too busy now, Sir, I shall be glad to receive your judgment.

With highest regards to yourself and Mrs. Anderson,

Very respectfully yours,

George A. Perkins.

Farmington Sep. 6. 1860.

Rec'd. Sep. 7.

ans. ltr. 12

✓ Pd. Cd.

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Farmington, Maine, Feb. 13, 1861.

Rev. R. Anderson, D.D.,
Sec'y of the A.B.C.F.M.

Dear Sir,

I have received and read with much interest your printed letter to the Missions in Turkey, dated Jan. 15, 1861. Please accept my thanks for the favor.

Soon after my return from the meetings in October, we consulted our physician in regard to the expediency of going to a water-cure. He thought that Mrs. Perkins might receive benefit at such an establishment, but the whole, advised to wait till spring, hoping that the measure would then be unnecessary. Mrs. Perkins has certainly gained much strength during the past four months; but it remains to be seen whether she will retain her strength and continue to improve after the cold weather has passed.

When Mr. Hamlin was at Bangor, in Nov., inquiring in regard to Mrs. Perkins' health, he suggested to me the plan of taking one of the professorships in the English College to be established at Constantinople, and desired that I should consider the matter. A short time since I received a letter from him, in which he desires me to 'keep my eye' upon the plan, and adds that if he 'can find the man who will pay my expenses one year, he will say go into the work of preparation'. — At first I felt quite reluctant to make such a change in my studies as acceptance of the proposed situation

would render necessary, — and that feeling has not entir
left me. Theological and exegetical studies are much to m
taste, and I love the missionary work in direct relations
with the people. Still there are arguments of some weigh
in favor of the acceptance of the Professorship, if it should
be offered. It is not probable that our physicians will approve of our returning to our former field of labor, and I
have not been able to learn of more favorable stations in
the northern interior, easily accessible. On hearing of Mr. Hamlin's proposal, Dr. Mc Rick expressed much satisfaction
— It is thought that in some respects I am speciall
qualified for the work of teaching, and I enjoy it. In th
proposed situation I should still be engaged in the missionary work, and perhaps doing more for it than would in any other position. Our friends advise acceptance, and my own judgment is not adverse. Will you
favor me with your views in regard to this matter?

Acceptance of the professorship would make i
necessary, I presume, to resign our connection with the
Board. In that case, should the expense of removal o
our goods from Marash — such of them as cannot be dispo
of there — be paid from funds of the Board, or of the Colleg

For two or three months I have been engaged in
giving instruction in Hebrew, at the Theol. Institutio
Bangor. The recess of a week I am spending with my
parents, with the expectation of returning to Brewer
(Maine) next Monday.

With highest regards to yourself & Mrs. Anders

Very truly yours,

Geo. A. Perkins.

Rev. Geo. H. Perkins,

Farmington, Me. Feb. 13, 1861.

Rec'd Feb. 15

ans. Feb. 18

New Haven, Conn., May 17, 1861.

Rev. R. Anderson, D.D.,
Sec'y of the A.B.C.F.M.

Dear Sir,

It is a little more than two years since Mrs. Perkins and myself were obliged to leave our work as missionaries of the Am. Board at Marash, Turkey. We left it with much reluctance; for we loved the work, and the blessing of God seemed to rest upon it. At that time we hoped to return after recruiting, and we continued long to cling to that hope, tho' Mrs. Perkins did not receive so much and so immediate benefit from the climate of New England as we expected. This hope gradually diminished, as Mrs. Perkins' ill-health continued, and her physician — one of high reputation — expressed the opinion that she could not safely return to to Marash or its vicinity, even if she should recover comfortable health, — though perhaps we might go to some place further north, — in the vicinity of Constantinople, for example. — When thus the prospect of returning to our loved field began to grow dark, there appeared an opening in another direction, and in the very part of the country which our physician had several times mentioned favorably. Dr. Hamlin proposed to me to take one of the departments of instruction in the College which he is engaged in establishing at Constantinople. This appears to be a position in which, if faithful, we may be very useful, and in which we shall still be connected with the missionary work, chosen as the work of our lives, and loved. - I may not be the man for the place, but all our friends & the friends of the cause, so far as I know, approve of the plan; and Providence, in the things I have mentioned and in others, seems to lead us in this direction. I have therefore to request for Mrs. Perkins and myself a release from our connection with the Am. Board of Com. for For. Missions, with a view to my becoming an instructor in the American College to be established at Constantinople.

In making this request I wish to express our strong attachment to the Am. Board, and to its officers. We revere and love them. We are thankful that we have been permitted to labor a few years as missionaries of the Board. Our relations to the Board have always been most pleasant, and our intercourse with its officers, both personal and by correspondence, so far as it has extended, has been most agreeable and satisfactory. Nothing has ever occurred to disturb perfect harmony. We feel reluctant to have these relations terminated; but much less so than we should if we were not expecting still to be connected with one department of the great work of missions, and in a field where we shall be associated with missionaries of the Am. Board. We shall not be separated in feeling, and shall hope still to have your sympathies and prayers.

Repeating the request made above,

I remain, dear Sir,

Yours in the service of Christ,

Geo. A. Perkins.

New Haven, Con. May 17, 1861

Recd. May 20, 1861.

Ansd: May 25/61

Recd. Cat.

Rolla Mo. March 28th 1866.

Rev. N. G. Clark, Sec. A.B.C.F.M.

Dear Sir:

Your favor of Mar. 8th
s received. According to your suggestion
have written to Mrs. Morgan, but do not
ar from her yet.

Your request for the statement of my
ndition and plans is most certainly a
sonable one, and I hesitate not to com-
y with it. The fond hopes I cherished
coming to the West and when I wrote
u in Jan. both for myself and for
Cen. Turkey Mission seem to prove vain.
cannot regret any step that has been
aken; for the hope at the time, in my
inion, justified me in it; but the result
I am thrown back where I was last fall.

My hope to serve the Mission cause in
Central Turkey is not shaken in the
least by this experience. I am not
despondent, for I do not believe it
right to be betrayed into discouragem
by any of these things. But I may
well confess that I am disgusted, a
would gladly undertake the Mission w
as I am, and at once, if it were best.
My plans for the future are still indef
inite. When matured again I will write you
Opportunities for usefulness continue t
thicken in about me here, and it is unpl
ant to anticipate breaking away from them
It is probable however that I shall do s
under the superior claims of the For.n work t
return East immediately after the meeting
of the Genl. Assembly at St Louis in May.
Will you write me in the mean time?

With great respect, Yours,

H. T. Perry.

Rev. H. T. Perry
March 28. 1866
Rec'd Ap. 4. 1866

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Rolla Mo. Apr 27th 1866.

Rev. N. G. Clark, Sec. A.B.C.F.M.,

Dear Sir:

I am very anxious to hear from
ou as soon as possible before the meeting of the Gen.
ssembly in May, in St Louis Mo.; and therefore without
n answer to my last, write you again.
y situation is familiar to you, but I will repeat it
ith a view to secure your advice: I am anxious
enter the Cen. Turkey work in the best way possible as to
ime and efficiency; and if you will send me as a
ingle man for the present, I am at your service at once.
The openings in Mo. widen and invite; and if I am
stay in this country I do not wish to abandon them.
his field of my own and this opportunity to preach the
ospel for the last three mos. has been doing me much good.
was what I needed after the distracting anxieties of the
ast year, and has had its curative influence.
v. Jno. Worth, formerly from Union College has been
pointed to succeed me in the event of my withdrawal
about the time of the Gen. Assembly Meeting.

To break up here, return East and then not go
Cen. Turkey would leave me on expense without a
parish, or the time at my disposal in shape t
enable me to undertake anything. Shall I retur
East, follow the openings, and go on in due t to Cen. T
as those openings may determine, or allow a fu
engagement here?

Although many may think my position ridiculou
I am not ashamed of it, for I did not apprehen
it at the time of my application to the Board, an
hope it is not the result of indiscretion.
Whatever may be my experience in the future i
the accomplishment of the ends before me I cann
compromise the self respect and the dignity a Ch
gentleman and minister sh'd assume; and I
still hope that, consistent with these, the openi
may be clear. May I hear from you at your conv

Most Respectfully Yours,

Henry T. Perry.

Rolla, Mo.

H. T. Perry

Ap. 27 66

Recd May 3d
Ansd " 10th
" " 16

Rolla Mo June 6th 1866.

ev. N. G. Clark.

Dear Sir:

Your communi-
tions of May 10th and 16th were
ceived, both coming as I had
sired before my departure from
lla to attend the meeting of
Genl Assembly at St Louis.
at you granted my request of
27th I can but esteem an
nor and acknowledge with
ankfulness. I made it in
ood faith, and with my mind
ed to proceed at once, as sug-
sted, in case you did approve
plan.

ut although you grant my request,
both your letters you express
regret because of the necessity

which seemed to be laid upon m
and the "hope that it may y
be otherwise". It affords me pl
me therefore both upon my own
account and upon yours to rep
that in a manner as unaccounta
to me as it was unanticipated
and as naturally as the breath
of heaven which "bloweth whe
it listeth", and as unknown to
any but those immediately in
terested and myself as it was t
you, there is more than a
present possibility that your a
my common wish may be grat

When at St Louis I laid the bu
of my own thought before Dr. Wo
of N.Y., and gave him a full
discription of the lady to whom
I refer. He seemed pleased with
the statement and bade me Go
speed. The only question whic
arose at all was a fear simply as to hi

With no hesitation whatever either
regard to the interests of the
Board or my own I placed the
matter before the lady and her mother;
And am now happy to make known
you the assurance I receive, that
my proposal is looked upon with favor.
In the further uncertainties of
the present I am of course un-
informed and not yet at liberty
to enter into the particulars; but
from a remark I conclude that
the meeting of the A.B.C.F.M. at Pitts-
arried is a point well fixed in the
mind of those more especially interested.
I feel it my duty and pleasure
at this early point of progress
to write you, and thus open the
way for any inquiry suggestion
or direction which you may see fit
to make. Will you send me a
copy of the manual for Missionary
candidates?

Perhaps I ought to say even in
this that the lady in question
was trained in a home missio
ary family, and in the especia
love and confidence of an
adopted father now dead, whos
whole work and life was of a
purely missionary character. The
"daughter" caught the spirit
it has been nourished from ear
childhood; and now almost
without a struggle she con
secrates her all to the Mis'y
service. The only objection wh
seems to trouble her is her own
youth and inexperience. It is
quite possible that this may also
weigh in your mind. She is bei
just 19; and perhaps in the judg
ment of some not ready yet to
enter upon *such* a work. But
there is this to compensate.
Mis'y gifts in her case are as natu

the very life – a judgment of Character
and the situation anywhere which I
had rather trust than my own, &
practical adaptability so as to meet
in the case of every one just *that want*
which can purify and ennoble.
Allow me to suggest also those
other qualities which to *me* are
more especially attractive.
Excuse my freedom & confidence.
In the peculiar circumstances
I feel warranted to gratify your
curiosity and anxiety for the success
of the Mis'y cause and the fitness
and the happiness of all who
engage in it.
In confidence – Most Truly Yours,

Henry T. Perry.

Rolla, Mo.

Rev. H. T. Perry

Rolla, June 6. 1866.

Rec'd June 12.

(Copy)

"Aintab, Turkey May 19th. 10½ o'clock Sabbath, A. M.

Dear Parents;

I am sitting at my desk in the study room of which I have told you; and take my pen to write you a few notes which seem to me quite appropriate for the Sabbath. This last week some of our neighbors, most of them connected with the Armenian church sent us word that they were coming to make us a call. We sent word in reply that they should "come;" and that P. M. sure enough, about 20 women and children came in and filled our room almost full, - most of them ignorant people. Jennie amused them very successfully, as has often been done before, by showing and telling about those American scenes which you gave us. All had to see and talk about almost every one of them. Afterward they said that Miss Proctor, when in this house, used to teach them each sunday morning; and they hoped that Jennie, when she should be able from having the language, would do the same. She of course expressed her willingness to do so. But Miss Proctor thought they might be received even now by sending one of her scholars to read the Bible and teach. They made the arrangement; and now, while I am writing, our room, (not this room) is full of women and children not Protestants. J. sings and keeps order, and the others are reading and teaching. I speak of this as one among many illustrations which show how ready the people who are not Protestants yet, are to hear and receive the Gospel. They come to us to ask instruction. In Tabacana, a little mission school, about 50 children are taught by one of our women at an expense of only $2.40 in gold per month (not paid by the board.) Almost all the children are from families belonging to the Armenian church; yet they learn our Bible, sing our songs and make the acquaintance of christian people; and their parents seem to think it a matter of course that these will be Protestants. And it is an acknowledged fact among Mussulman themselves that the children in our Protestant schools (which are supported by our people) are the best educated in the city. But education in these schools means also education in the Bible, and when we have the care of the education in this way of thousands of children, and chiefly at the expense of the people themselves, may we not cherish hopes for the descent of God's spirit, and the raising up, even here, of a christian generation? With such facts you have an object definite to pray for.

I will also add to-day a list of songs we sing when with you, so far as we can remember them.

May the Lord be with you to bless you in his work to-day and pour out his spirit upon the churches of Boston.

With love as ever,

Your Henry."

Rev. H. T. Perry to his father

Aintab, May 19. 1867

Rec'd July 3.

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Aintab May 22nd 1867.

Rev N. G. Clark, Sec. A. B. C. F. M.

Dear Sir:

The document from our Annual meeting at Marash designed for the Mission Home, and a copy of the minutes were sent by Dr Pratt via Beyrout or Constantinople, and possibly by Miss Spencer to America. Hope they will reach you promptly. Inclosed is a copy of one of the reports which was not quite ready when the others were sent.

Mr Powers wished me to say that the report (not official) of the investigation with reference to Mr Nutting is still in his hands and will be forwarded to you by him as soon as complete.

Most Respectfully,

H. T. Perry, Secretary.

Let me also acknowledge your good letter to us written after hearing of our arrival in the mission. We were made happy by it and shall answer very soon.

With great respect

H. T. P.

Aintab May 22. 1867

Rev. H. T. Perry

Rev. H. T. Perry

Aintab, May 22. 1867.

Rec'd June 27.

ackd July 11

Aintab Turkey June 27th 1867.

Rev N. G. Clark,

Dear Sir:

Yours of Feb 22nd reached us in due time, and afforded especial pleasure both to Mrs Perry and myself. I was glad also to hear through you of Mr Powelson at Pittsburg Pa. and have since written him. You speak of sending to Mrs Perry in the way of my parents at Boston certain letters from her friends in the west. None such have been recd here; and since Mother does not speak of receiving them I conclude they must have been lost somewhere in America. Possibly I misunderstood you. Your request that we write you our personal Missionary experience freely & not officially makes it perfectly easy for me to do so; and will be the excuse for dwelling more at length upon that than upon the more general missionary report. In all the various experiences during all the months of our absence from America thus far we have been constrained almost every day to say "Surely goodness and mercy have followed us" all the days of our pilgrimage. No small item for praise has been the continued assurance from parents left behind us (who in both cases needed our society) of their peace of mind and special blessing in connection with this separation. May the Lord be more to them than we c'd be were we with them, and continue to support them in the blessings of his grace!

After a very comfortable journey we reached Aintab Jan. 11th; and till our boxes came Mr Schneider took us into his own house & to his table; and thus made our introduction to this field especially pleasant. During that time also we were fortunate in our Turkish teacher. Baron Avedis from the Marsovan seminary was here to be married. He knew English well & was faithful with us, but soon returned to his duties as teacher at M. Since then our teacher - the best we c'd find knows so very little English that I find it necessary to be content for the present with very general ideas of the meaning of T'kish words. To acquire a language so as to use it in public speech and public prayer I find to be a very slow labor. My own order has been to get first and as soon as possible a thorough acquaintance with the T'kish Bible I was therefore commenced with Mark & read in order & reviewed and learned the words and construction in Mark, Romans, Gospel of John, Epistle to the Corinthians & nearly 1/2 of the Psalms. In addition I have thrown myself as much as possible in contact with the people to get accustomed to their way of talking; and hear as many sermons as is possible on the sabbath. My resolution from the first was to avoid discouragement however slow seems to be the progress made. Thus far my greatest trial has been that of silence. The sabbaths come & go. The hearers are waiting for the truth. I had become accustomed to active sabbath labors in America; but here to cease from them till I sh'd acquire again a means for communication seemed to remove far from me the privilege I had learned to love.

Our boxes from Boston came in good order & quick time. The house Miss Proctor occupied before the new building was finished was reserved for our accommodation; and when all the things were made ready we commenced housekeeping March 4th. The other members of the Station then 5 in all took tea with us that evening. You will imagine better than I can describe my joy in being thus introduced at last into a home of my own. For many years a guest & a boarder, I c'd but count that a happy day in my experience when I was privileged for the first time to receive the congratulation of the mission circle at my own home & table. The house is built in native style but answers our purpose very well - one very good room: another, large but quite ordinary I manage to make answer for my study; several store rooms & a kitchen out side: a good yard also. I bought a good horse with money given for that purpose by my brother-in-law and ride much for exercise. Mrs Perry goes with me or with the rest almost every day It is one of the staples for health; and the horse you know is our only R.R. train in this country. It is now the last of June & but very little have we suffered from heat as yet.

All the people call this an unusually cool season.

You have rec'd ere this the report from our Annual meeting in April and have perhaps noticed that the mission voted Mrs Perry & myself a connection with the Female B. school for the coming two years. Our home will therefore be in that new building after Oct. next. In the mean time I hope to prepare to preach as fast as possible; and if the Lord shall give me a tongue there will be enough to be done in that department The new field in the mountains recently opened to the Gospel and from which we hear already of the movings in the "tops of the mulberry trees" is but two days off; and I hope to go out there for a time when able to preach.

The Cabinet Organ which left Boston as late as April 17th came to us last Saturday June 22nd. Mrs P. was without one long enough to lay an especial value to this I assure you. It came in good order and gives forth sweet tones to cheer our hearts. May it aid us in the utterance of praise to God. I know that I speak the thought of Mrs P. in saying that we receive & welcome the instrument as a means of usefulness, and hope in this way to meet the wish of the Committee & my Father whose money has been invested in it. The former I am told give us the transportation - the latter $50. in money.

Mrs P. speaks of you very often & with special esteem. We wish to be remembered to any who inquire for us.

Ever most Affectionately Yours - H. S. Perry.

Aintab, June 27. 1867.
Rec'd Aug. 1.

Aintab Turkey August 7th 1867.

Dr. Clark, Secretary, A.B.C.F.M.

Dear Sir: I am very sorry that the documents of our last Annual meeting did not reach you in time. They were sent by Dr Pratt via Conple (who started from Marash the day after the meeting closed) & I hope reached you; but if they were lost I will furnish another copy at once.

Yesterday Mr Perry and I moved into the new Boarding school building of which for the next two months we are to be the sole occupants. The girls have all gone to their several homes to spend the long vacation; Miss Proctor started last Monday for Marash to complete the translation of her Physiology in connection with Dr Pratt, and Miss Francis has gone with her, not expecting to return to Aintab for the present. She will probably go to Adana in company with Mr Montgomery & family, & be married there in the fall.

The house we have left now goes back to its owners having been rented 1st by Mr Nutting who spent a summer here, & afterward by Miss Proctor and her School. In coming into this building Mr P. and I expect to remain only so long as it may be absolutely necessary. The place is vacant for another lady missionary teacher; the school, more hopeful than ever before, is waiting; the room for occupation will be ready. It is in every respect desirable if possible that another associate for Miss Proctor be sent out the coming Autumn.

Will Mr. Barnum, designated to Eastern Turkey, come this way?
If so we shall be glad to see him. Possibly the lady for us may come in company with him.

I do not know whether or not Miss Proctor has written you the account of her usual term examination; but am sure that if she has, her delicacy in speaking of her own work would not allow her to do it justice. A term examination is of course not an unusual matter; nor about this was there anything peculiar. At the appointed time the room was full of visitors chiefly from the intelligent part of our own community. The girls stood along two sides of the new and beautiful schoolroom. Miss P. sat at the other side with the dignity & composure of an experienced & a successful teacher. All the space between was full of people sitting (of course *here*) upon the matted floor. The examination, through three hours, in its order, thoroughness, promptness in answer to all questions, anxiety to do well & the interest taken in by all concerned would do honor to any school the world over. The marks of scholarship for the term were read at the close; and it was easy to see the same feeling of intense anxiety upon the countenances of the scholars which w'd be observed in similar circumstances in the best schools of America. Remarks followed by Dr Schneider, the pastors of the churches and others. The Lord's Prayer, in A. Turkish of course, chanted, as prepared and taught for the occasion by Mrs Perry, & used in connection with her new organ was the closing exercise, & was listened to with the silence & interest which well repaid all the labor expended upon it. As a compensation for the heat of the season we are having the first fruits of the beautiful Aintab grapes. W'd like to share some with you. Our regards to Mrs C. Respectfully Yrs, H. T. Perry.

Aintab, August 7. 1867. VII
Rec'd Sept. 20.

Aintab Oct. 17th 1867.

Dr N. G. Clark Sec. A.B.C.F.M.

Dear Sir:

Yours of Aug 26th reached Aintab Sep 23d. You spoke of the possibility that Miss Hollister would start from Boston about Oct 1st. If so, after receiving more definite information from you (which we hope is now on the way) I shall try to meet her promptly at Alexandretta. We were all very much pleased in the hope of a speedy reinforcement.

In behalf of the mission I am requested to ask instructions from you:- 1. Since the mission have no evidence that Mr G. B. Nutting intends to return to America at least before next Spring, shall he be entitled to his passage money home whenever it may be called for? And 2. Since Oct 1st is passed and the conditions imposed by the Executive Com. with reference to his salary have not been complied with, what are his present relations to the mission?

Miss Proctors school commenced its long winter term with full numbers this week Monday. The weather is getting cooler and therefore more bracing.

We are all well now in Aintab. Mr Montgomery has been having a severe attack of fever, but by latest news from Marash he is now recovering. This will delay his & Mr Adams departure to Adana. Most Sincerely Yours H. T. Perry.

Rev. H. T. Perry

Aintab — Oct. 7/69

Ans'd Nov. 19 —

Dr. N. G. Clark
Sec. A.B.C.F.M.

Aintab Jan. 9th 1868.

Dear Dr Clark,

Your letters of Oct 19, '67 to the Sec. of the Mission, of Nov 19th to the Treasurer, & of Dec 3d to me have each been received in due time; and also a note accompanying the Appropriations for 1868 requesting economy in mission expenditures. This letter I have not by me having sent it to be read by the missionary brethren. The instructions of the Prud. Com. to the Treasurer are a relief to him, they being specific in the points in which he felt that he needed advice.

In reference to your letter of Oct 19th its allusions to the case of Rev. D. B. Nutting are doubtless answered by the reports you are from time to time receiving from Mr Powers in Oorfa. By last accounts we have recd there is no open collision. Mr P. has taken the station matters into his own hands; and the two Missionaries, each with remarkable self control, are laboring apparently together as the way of duty seems to each to direct. Mr N. writes of having divided the portions of the city occupied by Armenians & Syrians into sections & is giving them a thorough canvass. Their meetings are fully attended and there are some signs of special religious interest.

Rev. H. T. Perry

Dr Pratt is soon to remove his residence from among us, and will also leave, I suppose, the medical practice; and we shall need another Mis Physician. The Missionaries do not wish to disregard the abilities of Dr Nutting or his value to us by urging a plea for the young man you speak of at Ann Arbor, nor do they see it clear to ask for Dr N. at present. Between the two do not forget our need of a Missionary Physician.

We are all very much disappointed that Mr Thayer and wife do not join us this winter; but we can far better afford to wait until Spring than to lose him from us altogether as we fear in the case of Mr Evans. Dr Pratt's house at Marash will be vacated before our annual meeting; and since from those connected with the School a teacher who knows something of English can be employed it will probably be thought best by the Mission that Mr T. be sent to Marash. The great expense of living in Adana, its remote situation and its unendurable heat of summer make it an unfavorable point to send a new Missionary. It will be very agreeable to us and profitable doubtless to Mr & Mrs Thayer if they can be with us at our annual meeting at this Station, Aintab, which is appointed to commence the 3d Wednesday in April i.e. Apr 15th. They will thus be able to secure an early introduction to our Missionary circle and, if designated either by you or as to Marash, they can proceed thither in company with the returning Marash Missionaries. In that case they had better leave Marseilles as early as March 18th, reach Alexandretta the 30th, and thus not oblige any who meet them to encounter risk of being late at the meeting. It is possible that some one of the Const'ple missionaries will come to attend our meeting. If so it will be well for Mr & Mrs T. & the Const'ple delegate to meet at Smyrna & thus both have the pleasure of each others company & save us the expense of but one trip to the coast. If Mr & Mrs T. do not come as above & if they are to go to Marash their best way will be to go from Alexandretta to Marash direct & not come to Aintab. For the time table of the French steamers touching at Alexandretta please see the last paragraphs of my report to Mr Ward ~~him~~ of Miss Hollister's journey from Alex^a to Aintab.

The division of the 1st & 2nd Churches of Aintab is again effected, much to the joy of the missionaries. The land for the 2nd church building has been bought and they hope to get permission to build upon it next Summer. You know the two Congregations have worshipped together during the past year. What the 1st Church will do about getting a pastor is a little doubtful but they will now be obliged to do something about securing some ~~one~~. ¶ || The special meetings, during (this week of prayer, are fully attended. I heart tread of feet upon the pavement - the 1st sound that greets my ears in the morning, an hour before sunrise, and, arising, follow the throng to the place of prayer. Strange as it may seem, the people prefer that hour to any other. I do not know how many attend, but am safe in saying that both audiences may be numbered by hundreds. There is great readiness to hear the truth on the part of Armenians, and we are doing what we can to reach them with the gospel. Visitors are appointed for the different sections of the city, who are often called upon for their reports; Mrs Schneider & Mrs Perry go out almost every day to make calls among the women; & I expound scripture among the Armenians somewhere, every evening, and they leave the people, and the brethren who go with me, to talk about the truth and sing and pray together. // Mrs Schneider is a famous walker, and since Mrs Perry is not entirely strong yet since her sickness I have secured for her an a little white donkey which takes her very nicely & easily in any part of the city she wishes to go. "If you know Mrs Schneider you can imagine how she with her Turkish Bible, & Mrs Perry with her Turkish hymnbook, together find the home of every inquirer, and never find it shut against them." // Miss Hollister is getting on nicely with the Turkish. All are well and cherish an abundance of love though it be unspoken toward our For. Sec. Mr Clark - Ever affly Yours H. T. Perry.

Aintab, Jan. 9. 1888.
Rec'd Feb. 18.

Aintab Jan 16th 1868.

Dear Dr Clark;

Mr Trowbridge has written us from Constantinople that either Mr Schauffler or himself are hoping to attend our meeting as a delegate from their mission; and since they will not wish to come earlier than the time appointed, upon consultation with Mr Schneider, he thought best to write both you and him to have both the delegate from Constple & Mr Thayer come if possible on the Steamer which leaves Marseilles March 28th & reaches Alexandretta April 10th i.e. 10 days later than the date mentioned in my letter to you last week. They will then have five days — just time enough if the weather shd be good to reach Aintab. Affectionately yours H. T. Perry

Aintab, Jan. 16. 1868.

Rec'd. Feb. 18.

Ansd Feb. 21

Aintab April 13th 1868.

Dear Dr Clark.

Mr Washburn and Miss Proctor go tomorrow morning although the work of our annual meeting is not yet finished. They reports from the stations, the Treasurers report and the letter to the Bible society are ready and therefore to save postage send them by Mr Washburn who will forward them to you from Constantinople. The minutes and remaining documents I will send as soon as ready. We are having a harmonious and pleasant meeting.

Most Respectfully Yours

H. T. Perry

Aintab, Apr. 13. 1868.

Rec'd May 19

Ach'd May 19

Aintab June 3rd 1868.

Rev N. G. Clark Sec. A.B.C.F.M.
Dear Sir:

As you will probably learn before this reaches you Dr And Mrs Schneider left Aintab May 22d, for Cons'ple where they will spend the summer. The ~~native~~ people felt very deeply their departure, and have taken every possible means to express it, both to them and to us; and we young missionaries, who are left in Aintab, took leave of them as we would separate from a beloved Father & Mother. We all hope of course that they will return to gather still richer harvests in this field in which they have so long and so successfully labored.

The 2nd Church in Aintab is putting forth every possible effort to raise the amount pledged for the building of their new house of worship. nearly one half of it is already paid; And for all the rest their leading men are under bonds. The promised permission to build from gov't, has not come yet, but we seem to be sure of it, and no objection is ~~being~~ made to the building operations, which have now commenced in good earnest. At present prospects we shall need the money that the Mission and Dr Schneider asked for very soon. The money market is very close this season so that it is very hard for the people to realize their promised subscriptions — a proof of the wisdom of having this subscription put in so secure a shape as it now stands; but having some money already accumulated and now ready for the builders this business pressure is on the whole rather a gain than a loss. We can but confidently hope that the 12,000 ps or $528. American Gold has been granted and will not be delayed in coming to our help. You will be glad to know that the people are disposed to build as cheaply as possible, and proposed of their own accord that the stones be only cut smooth about the corners leaving the middle part of each stone rough and so save expense.

The 1st Ch seems pleased with Baron Simon their candidate for pastor, and we can but hope that in due time they will give him a unanimous call to settle with them permanently. // The young men of ~~this~~ the First Church are paying regularly piastres 135 ps a month toward the support of three of the Aintab students in the Marash school. This is additional to the 75 ps which the students draw from the Board and necessary on account of these students having families or parents to support. We have sent from Aintab three new Theo. students to Marash this year.

The ~~Fem. B.~~ female boarding School is filled to its maximum, as increased this year, and the girls are doing well" // Glad to hear that Mr Trowbridge is coming to Marash.

Your note to the mission Apr 14th is recd. We are prepared to receive Dr Nutting at Aintab for the present in case he comes as sent by the Prud. Com. Most affectionately Yours
H. T. Perry.

Aintab, June 3. 1868
Rec'd July 9.

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Aintab July 25th 1868.

Rev. N. G. Clark, Sec.

Dear Sir: Your favors of May 12th & 19th to the secretary of this mission, and of June 16th to the Treas. are at hand. The two notes of the 12th and 19th were each inclosed in outside wrappers directed to Mr Schneider and were therefore sent by Mr Levi back to Const'ple and got around to us after more than two weeks delay. We were fortunate to hear from Miss Proctor from London that she had met the coming company of missionaries, and that they would leave Marseilles May 18th, and that their plan was to spend the summer near the coast. On consultation we all thought they had better all come together to Aintab at once; and there not being time for a letter to reach them we were obliged to send a messenger to anticipate them at Beilan & conduct them by a high mountain road directly to this city. They came by this arrangement quite comfortably. Mr & Mrs Thayer remained but one day & went on to Marash. Dr N. will probably remain in Aintab in Dr Schneider's house until his final designation shall be more definitely settled. He is pressing to go to Oorfa but since some members of the mission are decidedly opposed to his going there just now that plan will doubtless be given up until after next Annual meeting.

Two additional plans have been informally proposed

P.S. One letter from you I suppose directed to me has been lost. It was sent about May 5th. If important may we ask for a copy? H.J.P.

to him — one that he reside in the New York of our mission, Aleppo, and make the trial again what can be done for the Gospel in that great City by a Missionary Physician. Aleppo is a hard place to work and the influence of the Gospel there is small; but even so, such a center of population, trade, & influence ought not to be given up. Aleppo has been too long neglected; and ~~then~~ too the Dr could attend to our secular business there which is suffering for want of oversight in person by some one of the missionaries.

The other plan is ~~for~~ that his family reside this year in Aintab and he call the rest of us to his aid as may be necessary from time to time and undertake the exploration of that unoccupied region among the Taurus Mountains north and N.W. from Marash & Adana. That country contains many villages of Armenians whose ancestors doubtless fled to those fastnesses for safety from Mussulman persecution. In that region lies the center of Armenianism and there is the capital of what is called the "Lower Kingdom" and the residence of the patriarch. This is the real objective point for Protestant extension in the bounds of our mission. Zeytoon is now open; and we hope the time has come at last when, with hope of success, we may undertake an entrance for the pure Gospel into other strong holds in that quarter. Whether the Dr will accept either or neither of these propositions is now uncertain. If he does not take the latter it is probable that some of the rest of us will give some time to it this Autumn. The proposition has been made & will probably be accepted by the Chs of Aintab and perhaps Marash that they select and send at their own expense a preacher to accompany & labor with us in the proposed exploration.

In reply to your allusion to Mr Washburne I ought to say in justice to him that the responsibility of the action of this mission in the case of Dr N. rests entirely with us and not with him. The Dr was almost unknown in this mission he having been associated with it but a brief period and that with his brother at Oorfa & having sat with it only during one annual meeting at Aleppo; and in the circumstances we of course asked Mr Washburne the grounds of their rejection of him at Cons'ple. He answered the questions put; and all the consultation of the case in session, and the decision finally & with reluctance reached was made in his absence and with the understanding that right or wrong we & not he were responsible for the action. Should this matter come up in Boston in conversation with Mr W. please repeat to him this statement of mine.

In reference to your letter of June 16th I am happy to be able to say that Dr Milne made no application to us for money; and in the service in the matter of postages & freights which in our necessity we had to ask from him in Aleppo he was found honorable, so far as I know, in every particular. Mr Mont-

Recd [illegible] 25. 1868

gomery paid him for his trip to Marash; and just previous to his leaving Aleppo I settled all general accounts by the payment of the small sum which little by little he had previously paid for us. We all lament his course; and some of us think that had he had a good Missionary wife he would have turned out very differently. After reading the "Missionary patriots" it was not a little humiliating to us who are loyal to our country to hear one who had been sent out as a Mis. wife by the A.B.C.F.M. boast that at her father's table they openly drank to the health of the assassin of our noble President Abraham Lincoln.

After talking with Miss Proctor about our Fem. B. Sch. premises you will be glad to know that we have at last succeeded in purchasing for 8000 ps. an adjoining lot, and thus far in removing to a healthy distance the outhouses. The changes are now nearly completed & the whole will cost but 2000 ps or 88. $ Am. gold in addition to what is already provided for. The bargain was the best that could be made in the circumstances after a whole year of trial; & the 2000. ps I must commit to you and to Miss Proctor to provide in some way.

All well in Aintab. I am pushing self support in principle & in practice to its utmost in the Aintab field; and am hopeful that in three years the whole Aintab field will not cost the A.B.C.F.M. anything except perhaps special grants for the building of Churches & some aid to the Home Mis. society. To this statement must be excepted of course the larger fraction of the expenses of the F. B. Sch. Most truly yours H. T. Perry.

Aintab, July 25, 1868.
Rec'd Sept. 15
Ans'd

Aintab Oct 19th 1868

Rev N. G. Clark D.D. For. Sec A.B.C.F.M.

Dear Sir:

Your letters of July 7th & 14th to the Sec. of this mission were recd. in due time, & acknowledged through some of my business notes to Mr Ward. Your favor also of the 27th of Aug. came to hand about 2 weeks since. In reply to your question how we are getting along in Aintab this summer we have nothing very positive either of advance or retrogression to report. We succeeded at last in the purchase of just the piece of land we wanted adjoining the F. B. School premises and commenced repairs in June. To complete them in early vacation we gave up the plan previously formed of spending a few weeks of the hot weather in a cooler place, and spent the whole summer in Aintab. The repairs were finished in July at an expense of only 12,000 ps or about $52. in gold in addition to what was paid for the lot itself previously reported. This 12.000 ps. I hope to pay (by permission of the mission to be asked for next annual meeting) from the yearly rent of $50. which I am expected to pay for the use of our part of the house. I watched the work from day to day to see to it that for every man's days work we were getting our equivalent.

I must say for the ladies of the F. B. Sch. that they are doing well in their work. Miss Hollister has taken hold of the language & Bible lessons with great vigor; And Mrs P. by her magic power of imparting order gives to the whole domestic department the appearance of a hive of busy bees. I give the daily Bible lesson to the senior class. We are now taking the N.T. History after the Ascension in the order of time; And later I hope to give them an analysis of the doctrine of Paul in Rom 1-8 cap. - of the Book of Heb. & some notes on the Revelation. The ladies have introduced one new feature into the school arrangements as an experiment for this year. They are trying to teach those who are expecting to be teachers how to teach by drilling them in the work itself after the style of some of the Normal schools in America. A primary school of full 70 little girls all from Armenian (not Protestant) families is regularly taught under the direction of Mrs P. by our girls from the F.B.Sch. they receiving their appointment to teach certain hours as a part of their domestic work. This one school is the only one with which we of the A.B.C.F.M. have anything to do ~~with~~ in Aintab. The rest are all supported & directed by committees from the people.

Work of Mr. & the Pastors

¶ My ~~own~~ relation to the work in Aintab itself, this summer, has not been very positive, the effort being chiefly to roll the work, and the responsibility of it, both in Aintab and its outstations, and the support of it too, upon the churches. The pastors have indeed spent many an hour in my study, in consultation, in the most pleasant manner; but the labor they have borne, & in many respects I, rather than they, have been the one aided.

Visiting the Outstations

¶ My own positive work has been, more particularly, for the outstations. Finding myself in good health, and seizing the time of vacation when I c'd be spared from home, I spent nearly five weeks in the tour of the whole field, visiting every village & outstation where Armenians are found. I went without servant or muleteer, & lived upon the fat of the land or shared the poverty of the people, as the case happened to be, ~~[illegible]~~ travelling in all more than 600 miles in the saddle. Baron Simon, of the 1st Ch. went with me into the Hassan Beyli region. He preached every night in some village. We examined every place, & about 15 in number, most of them nestled in the gorges of the old Amanus range of Mts. everywhere teaching the Bible, & finding out the wants of the little bands of Protestants, so that they can be supplied from Aintab, as from time to time we may have opportunity. We intend, if possible, to occupy most, if not all, of the important points next winter. And after this full examination, I can but repeat the hope expressed to you before, that the day is not far distant when, on the principle that it is the duty of the stronger Chs. to help the weaker, the whole Aintab field will support its own institutions for the spread ~~support~~ of the Gospel within its bounds. There is but little or no money in this region outside of the larger cities. The wealth of the people consists simply in what they raise from the soil, from year to year. With this, therefore, by giving the tenth and having it sold in some way, they ~~can~~ raise what they are able toward the support of their preachers. It would have done you good, as it did me, to have seen as I did the bags of wheat, & flour, & onions, and cotton, piled up in the pastor's room at Hassan Beyli, the first fruit of the harvest of tithes this year, all consecrated to the service of the Lord; and, more than this, the joy which ~~through~~ this effort of benevolence, caused to ~~filled~~ the hearts of the people. In addition to the half of their pastor's salary they have consented to pay 1,000 ps towards the parsonage which has been built this year. Whole cost 2000 ps. We ~~have~~ Board ~~paid~~ paid the other 1,000.

Want of time for Study.

"I ought to say, in connection with what I have written about our own labors, that we most deeply feel the embarrassment & ~~[illegible]~~ hindrance to ~~the~~ our work arising from our so imperfect knowledge of the language; but the people are very patient and endure it all with remarkable forbearance. I especially, have often regretted that such a pressure of work has come upon me so early in my Mis'y life; and that the quiet for study which I hoped for has not & I fear will not be ~~soon~~ found."

Miss Proctor in a letter to Miss Hollister has informally put the question to us whether we wish a third unmarried lady in Aintab to be associated with the F. B. Sch. teachers but labor in some other sphere than teaching in the school. I have not had opportunity to talk with the brethren of the Mission; but my own thought would involve an inquiry to you Dr Pratt & others rather than a reply to Miss Proctor. One of the greatest needs of this Mission next to the Bible itself is school books & especially now a series of 3 or 4 reading books for use in all the schools. The edition when ready will doubtless nearly pay for itself in sales, but some missionary or Mis'y lady must work in connection with a committee from the Armenians to make the work ready for the press. Some progress has been made but a large amount of work is necessary further. I am not a judge but I suppose that Miss P. is competent to do that work dependent of course on the criticism & revision & examination of Dr Pratt & others. Then may follow some place of usefulness in the gigantic labors in connection with the press which will attend & follow the new translation of Turkish Bible.

If she is competent to give her time to & carry through that work (a matter which can easily be found out by consultation at Constple) now is the time when she is in America to select another teacher for the F. B. Sch. to be associated with Miss Hollister. Mrs P. & I do not wish to remain in connection with the F. B. Sch. longer than until Miss Proctor's return. With great respect, Most truly yours H. T. Perry.

Aintab, Oct. 19. 1868.
Rec'd Nov. 19.
Rep'd Dec. 9.

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Aintab Nov 29th 1868.

Rev N. G. Clark D.D.

Dear Sir: Your favor of Sep 22nd is recd. Some of us will write to Dea Lathrop of Chamber st. Chapel. Our mail is just about to leave for the U.S. & I have time now only to say that we shall be most happy & do all in our power to make Mr Pond & family comfortable in their land journey & hasten them on to their work at Mardin. I have not found a man to meet them at Alexandretta as yet but will do the best I can in this respect. Inclosed please find a letter from Messrs Montgomery & Trowbridge in reference to the matter alluded to in my last to you.

Most Respectfully Yours

H. T. Perry Secy. C.T.M.

Rev. H. T. Perry
Aintab, Nov. 29. 1868.
Rec'd. Dec. 1.

Rev A. G. Clark D.D.
Mission Home
Boston Mass.

Aintab March 18th 1869.

Rev N. G. Clark D.D. Sec. A.B.C.F.M.

Dear Sir: It is now three weeks since my return to Aintab from Oorfa, and one since my return also to Aintab from Aleppo with Mrs Perry, returning from Adana. I need not say that we are glad to be at home again after a winter of separation, she to one extreme and I to the other of the mission. We found Miss Hattie Powers down sick with fever and ague, and Miss Hollister working on in the school alone with a power of endurance as though made of iron.

When in Oorfa I was pained to hear from time to time of troubles in the 1st Church of this place — that on account of these troubles the church was not able to choose its Ch. session for the year 1869 — that certain parties were working against Baron Simon the present candidate for pastor &c, &c. Nothing could be done however but to pray to the Great Head of the church that He would bring good out of what *seemed* to be evil. The result shows the difficulty to have been chiefly the successive steps of a struggle ending in a revolution which promises good to the church. A few rich men have long stood in the way of progress. Their influence was such that they were elected to the church session from year to year as a matter of course; and measures which they

Aintab, March 18. 1869.
Rec'd May 3.
Perry

did not favor could not be easily carried into effect. They insisted e.g. the matter of tithegiving. When Dr Nutting was in Aintab last summer we together laid before this session our hope that the 1st Church from its well known ability would follow the example of the 2nd ch. and send a missionary to the mountains. After due consideration the "decision" was reported that they tho't best to do nothing about that matter this year. In the mean time the preacher had begun to press the subject of tithegiving and collect the names of those who would sign the tithe list. You have been informed of his success. Forty five names were soon enrolled mostly of men in ordinary pecuniary circumstances — the "middle men" as the preacher calls them. These 45 men soon found that after paying their share for preacher and schools they had more than 100 ps per month remaining for missionary purposes; and allowing it to accumulate a few months they selected one of the students from Marash Theo. school and sent him to Starne paying all his monthly wages and traveling expenses. so that from the church which through its session decided that nothing for missionary purposes should be done this year a man has been sent the representative of the tithe payers to preach the Gospel in the Mts. Thus the leaven worked, till now, the former session voluntarily resigning as candidates, a new session of good men has been elected; and they are having now their weekly meetings in my study attending to cases of discipline and ~~attending~~ examining candidates for admission to the church. These results are the more marked in that they came about in the absence of the Missionary and without his direction or assistance

On account of my prolonged absence in Oorfa the past winter and recent visit to Aleppo I had not the time to visit Hassan Beyli and vicinity again this season; & therefore Pastor Krikore of the 2nd Ch went in my place. At Killis he spent three days and one Sunday; and since the preacher there is not ordained he recd. 6 persons to the Ch. by profession & baptized 9 children. From K. he visited the students in their several places of labor (one of whom is his own son) and the missionary at Bagche sent out & supported by his own ch. from whom he brings a good report of the signs of progress *beginning* to appear in that place which has hitherto resisted the truth. Bagche has 80 Armenian houses - one of the largest of the villages in these mountains. It lies as you may have noticed at the foot of the old Amanian gate thro' which Darius led his great army just previous to his defeat at Issus. The expenses of the pastor from Aintab to Killis & from there to Hassan Beyli was paid by the ch. at K. & the remainder, ½ by his ch. & ½ by me, the latter share being but 22 ps. I am more and more pleased with the success of our best pastors and preachers in their Missionary trips of exploration. They do better in some localities than we can & it is possible that we have used this agency too little.

I use the word we as an individual missionary, but as Mission Rev'y. [illegible]

Some time since I had the pleasure to forward to you a communication from Marash, the opinion of Messrs Montgomery & Trowbridge about the 3d lady for the Fem Boarding Sch. work to connect with Miss Proctor. There is work but for two in the school itself; but Aintab is the best place in the Mission to learn the language, the 3d lady can find a good home for this purpose in the Fem. Boarding Sch. building, and plenty of work waits for her before she will be ready for it. If Miss P. gives her time for a year or two to the preparation of a series of Readers and other necessary school books it is possible that the 2nd Associate will find something to do in the school itself. The Marash Missionaries object to an American lady's coming to Aintab to engage in the Aintab work; but they & all the rest of us voted the request that Miss Coffing return to Marash; and even granting their objection – the uncertainties of the future, the frailty of health, the over work of Miss Hollister this year, and the great need of organization and instruction for the women Mussulman, Armenian & Protestant in other stations & outstations of the Mission, even of Aintab must be excepted, make it the height of wisdom to have a lady, shd the right one be found, come out with Miss P. In my feeble way I shall advocate this as strongly as possible at next Annual Meeting. The work for the unmarried ladies in the mission schools is definite & not specially difficult; but that of general visitation & Bible reading in the homes of the Armenian & Mussulman women in these Eastern lands is a work requiring special self-denial; but since hundreds & even thousands of the women of these cities and villages are accessible & since the ladies from America laboring in connection with Missionary families can reach them it is possible that love toward Christ & these poor, I may say, wretched souls is drawing some.

Shd this be the case and the above alone the motives we must not stand in the way of their coming. On the contrary we# will cooperate with them as best we can.

Aintab Saturday April 17th 1869
Rev N. G. Clark For^n Sec A.B.C.F.M.

Dear Sir: I have the pleasure to acknowledge your favors of Feb 2nd, copy of a letter to Rev S. B. Nutting; Feb 15th for the mission; and March 2nd question &c about Mr N.'s case. We expect to go to Marash on Monday and Tuesday next and commence our An^l meeting the 21st. The Ev^al Union also meet at the same time and at Marash. Many of the pastors and delegates are in this city today and spend tomorrow the Sabbath here. Mr Nuttings party will have some representatives who will claim seats in the Union. Mr Powers preaches the annual sermon this year. He has read it already to some of us; and if sent to Boston as it probably will be for your perusal you will find in it the style of our "Old School" ism. We will forward the reply to the questions of yours of March 2nd as soon as possible.

I have been obliged to make another trip to Orfa and consequently have been delayed in completing the annual tabular return for 1868. One item I cannot keep giving you in advance — the contributions for 1868 from the 1st and 2nd Churches of Aintab including Ch building. It foots up only $19. less than $2000. in gold. With the labor of an ordinary workman at only 12½ or 15 cts per day for the standard you will admit that this is a noble record. Notwithstanding all claims and boasts from Harpoot I doubt about their sending you a better one.

You will be pleased to learn that the 1st Aintab Ch. has unanimously called Baron Simon, their preacher for the past year, to be their pastor and he will doubtless be ordained and installed before Dr Schneider leaves for Constple. The Orfa ch. has also called Br Thomas. The F. Sch. examination passed off nicely. All speak with terms of praise of Miss Hollister's Bible Classes especially. The graduating class were examined upon the analysis of the Book of Romans. Suppose we try hereafter the experiment of employing the best available graduate of the school as assistant teacher. We may thus honor our own graduates and place an incentive before them to do well. The idea strikes our people favorably; and there is no objection presented on the part of the missionaries. We hope Miss Proctor will concur. The change is not made yet but may be after annual meeting.

In haste. Most sincerely Yours

H. T. Perry

Aintab, Apr. 17. 1869.
Rec'd June 1.
Ack. June 7.

152

Marash April 27th 1869.

Rev N. G. Clark D.D. Sec A.B.C.F.M.

Dear Sir: I enclose by todays mail the reply of our mission to your letter of March 2nd All members of the mission voting for it with the exception of Dr Nutting who as w'd naturally be expected declined voting. We are having a good meeting. The body of our work is done but the Ev.l Union ~~are~~ is delayed by the doctrinal difficulties. We have confidence in them believing that they will be guided aright. Will forward the documents by Mr Schneider via Con'ple who goes by next week's steamer from Alexandretta. We have consolidated at last putting all the force of American missionaries into the three stations - Aintab (including Oorfa) Marash (with North Adana) And Antioch including the cities of Adana and Tarsus; but Dr Nutting remains as before in Aleppo. All well & full of hope in our work.

Most Respectfully

H. J. Perry Sec'y.

Marash, Apr. 27, 1869.

Rec'd May 31. 1869.

a Jun 7

Aintab Apr 28th 1869 153

Rev N. G. Clark D.D.

Dear Sir: I have the pleasure to forward to you by Dr Schneider via Con'ple ~~the~~ Station Reports of our Mission viz: Oorfa, Antioch, Aintab, Marash, Theo. and Fem. Boarding schools & of Trustees of Theo. School. Adana and Aleppo Reports seem not to be ready. Will forward the remainder as soon as possible. The reply to yours of March 2nd with reference to Rev G. B. Nutting's return to this mission was sent by direct mail this week. Will send a duplicate with the documents. All tolerably well. Mr Trowbridge & family suffering some from fever and ague. Most truly yours, H. G. Perry &c

Aintab, April 28. 1869.

Rec'd June 1.

a + 7

154

Marash May 2nd 1869

Rev N. G. Clark For. Secy.

Dear Sir: I have the pleasure to forward by Com'tte delegate this am, the following documents:- Treas. & Auditors report, Report Adana Station, Tabular view for 1868 & Letter from H Jekapin Mr Ward.
I sent one package by Dr Schmidt a week ago.
In haste. Most Respectfully

H. T. Perry Secy.

Rev. N. G. Clark D.D.
For. Secy. A.B.C.F.M.

Marash, May 2. 1869.

Rec'd ~~Ma~~ June 1.

a. ~7

Aintab May 10th 1869.

Rev N. G. Clark For. Sec. A.B.C.F.M.

Dear Sir:

I have had the pleasure to forward to you from Marash one bundle of documents of our mission by Mr Schneider and two more by the delegate from Constple: I now inclose the Report of Aleppo Station, Report of the Com. on the Revision of the A. T. Bible, Reply to the letter of Rev S. B. Nutting to the Evan'l Union referred to our body, Letter to the Prud. Com. on the location for the schools, Letters to the Bible & F. M. Aid Societies (to be forwarded) General letter of explanations, & the Minutes of our 13th Annual Meeting & Estimates for 1870. Mr Thayer will send you the letter to the Tract Society; and one on Ch. building may be expected from me as soon as I can find the time to write it. We have been very busy during our annual meeting this year. Messrs Powers and Thayer & their families have gone to Antioch. Mr Trowbridge and I start tomorrow to visit the Oorfa field. Mrs Perry remains in Marash during my absence. Yesterday was a happy day for the 1st church of this city. Baron Simon was ordained and settled over them as their Pastor. The large ch. was filled to overflowing and all the parts passed off well. We trust that this relation may be blessed of the Lord.

In haste. Most Respectfully

H. T. Perry

Aintab, May 10. 1869.

Rec'd June 21.

ack June 26

Kirhaun July 1st 1869.

Rev N. G. Clark For. Sec. A.B.C.F.M.
Dear Sir:

I have the pleasure to acknowledge your favor of Feb 17th delayed in Boston until May 14th. The only formal letter of the Prudential Committee to Rev S. B. Nutting rec'd by us was the first one dated Feby 2nd. If others have been sent him we shall be glad to receive a copy. His paper to the Evangelical Union to which you refer was misunderstood by the Union and did much harm. The reply of our mission to it, it being referred to us by the Union was sent you with the documents of our Annual meeting.

Mr Powers has recently sent me from Antioch a copy of a letter which he wrote to you in reply to one from you to him inclosing the translation of a letter from Isa of Orfa to Rev S. B. Nutting; and he requests me to write confirmatory or otherwise my criticism upon ~~of~~ it; but by some mistake only Mr Powers letter has reached me the other two, yours & Isa's, which he wrote he inclosed having never come to hand. The whole correspondence therefore is not before me as I write.
So far as I know the facts in the case, they are correctly stated by Mr Powers; but some of the conversations mentioned I did not hear as sickness one day, and the accounts of Dec 31st another, prevented me from being present at some of the interviews

Were I to criticise the letter at all it would be the look which it bears of being a hard pushed defense — a position which Mr T. has no reason for taking before Esa or Mr Nutting; but if the defense was called for by the Prud. com. of course the ground for this criticism is removed. These Missionary churches like the church at Corinth are in continual danger of neglecting discipline especially in those cases in which rich or influential men are implicated. Thus corruption is winked at and the church, and especially their leading men in business matters become a snare. The case of Isa at Orfa is an old one. Of the original charges against him I know very little except that when we were about to read them in church session we were prevented from doing so by the protest of some members of the session who said that some of the statements were too vile to be read in the presence of the Missionaries; and also the fact that neither at that time nor at any other so far as I know was the truth of those statements denied even by Isa's best friends. But what shocked me most of all was Isa's stubborn persistence in impenitence. His appearance before the session was as it were the effort of a guilty man in a county court room to turn the attack upon and brow beat his accusers. How Mr Nutting could have admitted him to the church with but the mere semblance of a confession, and why some members of the church should have allowed themselves to vote against their convictions under the pressure from Mr N. is one of the many unexplainable things connected with his course at Orfa. I may say for myself that I have seen no signs of a Christian and renewed man in Isa nor can I see how it is possible for a church or a Missionary to expect or receive God's blessing while the protecting mantle is thus thrown over such mens sins.

I may be mistaken, but Mr Powers letter seems to be a reply to a complaint made to the Prud. Com. by Mr Nutting and taken up by them for examination. ∥ That Mr Nutting is an enemy of our work every member of this mission with the exception of his brother is ready to admit; and more than this:- the time has come when we must say it openly. The phenomenon which the Oorfa field presents is the amount of trouble which a missionary can make when he undertakes. Would that in Oorfa and Severek we could begin anew — take the people of our congregations as they were found all in the Armenian church and lay foundations as Paul laid them with doctrines he taught concerning Christ. As it is now our work in those places is one of reconstruction; and we feel that in this arduous task the Prud. Com. instead of longer listening to our enemies should aid us by their counsel. I was not a little surprised in seeing in a letter from Mr Barnum of Harpoot yesterday that Mr Nutting name has been presented to them as a candidate for "another mission" than the C.T.M. Not only in doctrine but in practice as a missionary Mr N. has faults which should cut him off from connection ~~from~~ with any Missionary society. It is unpleasant to write against a brother in whose piety we have no doubt; but in the present complication we must do it. The Judaizing teachers from Jerusalem made a party for themselves in the Gallatian church; and Paul by fostering the same spirit might easily have strengthened the Pauline party at Corinth; ~~and~~ In doing just this as a habit & principle of missionary endeavor Mr Nutting has organized & trained as against the other missionaries his Nutting party in Oorfa, Aintab, Severek, Adyaman; and his followers have tried it as far away from his field as Marash and Antioch. If in the case of new candidates for appointment it is asked whether or not they will work in harmony with their missionary associates, and if when it is suspected they will not they are refused, why should not the same rule apply with greater force to those who have been tried and found to be in all their work party organizers against their brethren? And even now when in America Mr N. is at work upon his old track. Letters to his friends coming thro' his brother at Aleppo are in circulation in our several congregations; and his continually repeated assertion that, acquitted of all charges, he is coming back next fall keeps his friends full of hope that their doctrine & their cause in the Mission is about to come forth from its trial of fire & triumph along all the border; and the delay of the Prud. Com. in severing his connection from the Board is doing the work of the Mission a great injury. We expect Mr Nutting will come back according to his promise; but if he comes here or elsewhere endorsed by the Board we have seen but the beginning of our troubles. ||

The scheme of centralization and consolidation of our missionary forces much talked of at our Annual Meeting was afterwards given up in the Adana field for this year but put in force in the union of the Oorfa & Aintab stations and outstations into one - the Aintab and Oorfa field. The books of the stations above are now united into one set and the whole field 180 miles in length & 100 in breadth is to be worked from Aintab as a center but with the expectation that the Aintab Missionaries with their families will spend some of the winter seasons in Oorfa. Adyaman And Behesne belong naturally to Aintab being both this side of the Euphrates; and Oorfa itself is too remote & isolated to be occupied now as a station. One object of this change is to prevent any portion of the field from falling under the care of any one missionary. We find it better to enlarge the boundaries of a station and put two or three Missionaries into it. Then the result will not be hereafter we trust the home-grown notions of any one man. Had Mr Nutting had an associate in Oorfa it is probable that his influence and power to make all this trouble would not have matured as it has now.

During Mr Trowbridge's and my absence in the Oorfa field since annual meeting Mrs Perry remained at Marash with Mrs Trowbridge; and returning from Behesne here we are spending the months of June July & August here in Kirhan. I have been suffering much from headache of late and therefore find great relief in spending these weeks of the hot weather in this cool summer retreat. In addition to the work of correspondence with all the pastors and helpers of the Aintab and Oorfa fields I am taking two lessons daily in Turkish with the help of a teacher.

Hoping to be able to write you again soon of the progress & prospects of the field committed to my charge I remain

Most Respectfully Yours

H. T. Perry.

Kerbann July 1. 1869.

Rec'd Aug. 17.

157

Aintab Sep 10th 1869.

Rev N. G. Clark D.D. For. Sec. A.B.C.F.M.

Dear Sir:

Your favor of June 26th is rec'd and is interpreted as deciding finally the question of the ultimate location of the Theo. and Fem. B. School in Marash. This being so the Marash brethren insist that the school open there this autumn; and accordingly Miss Hollister has gone to Marash with all her furniture &c but as I understand will not open the school until Miss Proctor arrives.

Your proposition in regard to the F. B. Sch. building is rec'd with favor both by the missionaries and nat. pastors. A large self supporting school in Aintab for girls, if the plan works, will be a great help to our general work. All is uncertain now but we will work for the best. I doubt about the community's raising much money for the building hard as we may press them. If they do not and we hold the building as now would you favor giving the people from time to time the use (& doubtless also the abuse) of it on the plan you mention? The cause of Education is popular and coming up fast; but what will be done in this case remains to be seen. Miss Proctor is claimed for both schools - so will find I hope a congenial place for usefulness in one of them.

We returned to this place & to our home last week & are now alone. The 2nd Ch building is nearly completed. The Pastor set the example of self denial for this work by selling his children's donkey and giving the proceeds; and a second subscription as large as that paid last year has been raised; the building will be dedicated the coming Autumn

Aintab, Sep. 10. 1869.
Rec'd Oct. 19.

The Prot. Ch. without even asking help from us are making repairs on their house of worship which will cost at least 20.000 p. The roof is now entirely removed the whole building stripped to the bare walls.

Baron Tomas has gone to Oorfa to spend the winter in his old place there; & Bd. Krekore is visiting the chs at Jibbin & Bendjik & also the work at Ekmush & Orool making the annual tour to those ~~places~~ villages in my place.

Mr Trowbridge writes me that Rev. Henry Schauffler is again proposed for our help in this mission, and urges his coming. If he will come to aid us in our general work I am sure the entire mission will be glad to have him come. When proposed two years ago the matter was brot up in our special meeting at Marash in Nov '67 and met with such opposition that no motion was made & no invitation therefore sent him or the W.T.M. Much as we needed help we did not want a man in the school who had not accepted the idea of tithe giving as a good rule both for himself and the churches. Necessary as is a thorough mental training for our students they must also be trained to selfdenial for our village work and by those who are in sympathy with it. Good results like ~~that~~ those of Mr Hamlin's instruction will be repeated here. We knew at that time that Mr Schauffler had opposed in W.T.M. what all our students had accepted in principle & in practice the giving of a tithe of all their income to the service of the Lord. We hear that Mr S. has changed since he visited Harpoot. Messrs Montgomery & Trowbridge are excellent teachers for our school especially in the matter of the special training of the students for the special work before them, & I hope that their places will not be given to others at present at least. But we do need help in our

work of preaching. The fruit is yet to be gathered. I ought to say in regard to our Churches in Aintab that their spending so much money in the matter of Church building is a mistake & prompted too much I fear by the feeling of pride; but it is to

Kerhan June 29. 1870.

Rev N. G. Clark D.D. Sec A.B.C.F.M.

Dear Sir;

Your General letter of Feb 1st written from your sick room was duly rec'd; and in the circumstances of your illness it was with much pleasure that I read it as though in your own handwriting and prepared especially for myself. In the pressure of other work I have been obliged to neglect the preparation of such special statistics as you requested to be made out by the stations. As the time is not ~~yet~~ fully past I will try yet to do the best I can in this respect reporting from Aintab and Oorfa Stations.

In the matter of correspondence I am quite annoyed at my own neglect in having written you so little during the past year both privately and as mission Sec'y. The fact is I have been so worn down by continued attention to the details of our mission work that when mail day came and the pile of business and strictly missionary letters were in order — many of them in English but far more in Turkish, I have been glad enough only to add as a post script a little note to Father and mother.

We were all very much disappointed in not being able to have you with us at our annual meeting in Antioch, to see you & welcome you to our homes & to have the benefit of your experience and counsel in mission matters. May the rest and the trip ~~And the trip~~ ~~to~~ on the Pacific be blessed to you as a means to the recovery of health! We shall hope now to see you here next year.

Since our Annual meeting in Antioch in April ~~last~~ I have had the pleasure to receive three letters from you to the mission Secy which were successively turned over to Mr Trowbridge the present Secretary to be replied to.

In regard to the one in which reference was made to Mr Thayer, at Mr Trowbridge's special request and in addition to his official reply to your note I feel it my duty also to write you ~~my~~ estimate of him as a missionary. Simple justice to him requires that some of us write you plainly both his faults and his excellent traits; and if I may be allowed to begin with the former I wd mention 1st a hindrance rather than a fault — his habit of a loose, scattering way of thinking & writing. From the embarrassment of this considering his years, he will probably never be able entirely to recover himself. This however is a deficiency of education rather than of judgment. At our last annual meeting some very important points overlooked by the rest of us were detected and urged by him. It must be mentioned 2nd his practice of medicine without a diploma. In this country a physician who has a regularly issued diploma is a very important personage in the community. He may kill as many people as he chooses and no power can touch him; but without a diploma if a person to whom the physician administers medicine shd be so unfortunate as to die, the whim of a friend may imprison the poor Dr. and exact as as large a sum as he pleases. This has been done repeatedly in the case of native physicians; and if one of our number shd be so attacked the case wd be all the more difficult to manage since many have the impression that the Board is rich & cd be made to pay a large amount.

When Mr Thayer left Aintab we hoped that he will give up the idea of the practice of medicine entirely; but I hear that even now he does not refuse to be recognized as a physician at Kessab. I have no doubt that a wisely written letter of advice from you will secure on his part a refusal as above and so settle this matter of complaint.

On the other hand Mr Thayer as a missionary brother is altogether too valuable a man and a cooperator to be spared from our Missionary circle.

1. As a Missionary preacher. He naturally brings himself very near to the people. They see, know, and love his warm earnest heart; and on this account treasure his words. And what is very important: He manages ~~better~~ keeps on good terms with the native pastors & helpers, having a "faculty" which many have not to say plain things which need to be said in the way of reproof sometimes, and still not unnecessarily offend.

With a view simply to the good of the five congregations of the Hassan Beyli region, now that Mr Thayer has begun to preach in Turkish, I have given him a special invitation to make a preaching tour among those chs spending as much time as he can spare in this way.

2. In the matter of self support Mr T. has done and is doing a good work especially in Kessab the slowest ch. to come into the line of giving.

3. As a station officer in the distribution of money of the A.B.C.F.M. he is economical, particular and conscientious almost to excess.

The winter I was in Oorfa with Mr Powers Mr Thayer was in Aintab and kept the cashbook for the Aintab field for three months. When I came back & took the book again his 4 or 6 pages of items were all correct & money agreeing.

Were I to choose an associate for the village & touring work of our mission and Providence seemed to indicate Mr Thayer as the man I shd have no hesitation in consenting to the arrangement and should expect to find in Mr Thayer and his wife faithful and efficient cooperators.

It was a great disappointment that you cd not be present at our last Annual meeting and thus examine more particularly into the various matters at issue among us. The matter of the Female Boarding school seems to have settled itself in part. By the present arrangement the Mission Boarding school remains as before in Aintab and Miss Hollister goes back there this summer to assist Miss Proctor in it, the term commencing as usual in October. Mrs Coffing of course remains in Marash and announces that she shall send no more girls from her school to Aintab thus making the Marash school in substance in opposition to the one in Aintab; and it is probable also that no more girls from the Marash field will be sent to Aintab. As you have doubtless heard complaints made in regard to the expenditure of money in Miss Proctor's school let me call your attention to the expenses of the two for the year 1869 as you may find it charged in a/c to Mr Ward June 30 & Dec 31st 1869 — Total for 12 boarders and 18 additional day scholars in the Aintab school all expenses for the year, 6,996.13
Total for the Marash school so much talked of as "self supporting" 3,379.13
though having but 1 boarder in addition to its day scholars. Each school was held in buildings which are the property of the Board. I make no comment simply wishing to call your attention to this fact of expenses for the year 1869. Of course the expenses for the girls from the villages who must be boarders must always be greater than that for day scholars who live near and board at home.

You were doubtless not a little surprised at one result of our Annual Meeting – the removal of Mrs Perry and myself to this City and the duty assigned to me of instruction in the School. I need not say that this change was wholly unsought, and that the removal from Aintab and the work directly of that and the Oorfa Station breaks many a tender tie. I would gladly have spent my whole Missionary life in that field, especially enjoying the cooperation with 20 pastors and preachers, the free access to 17 pulpits, and the opportunity thus afforded of reaching with the regular sabbath ministrations of the Gospel, an aggregate congregation of 5000 souls. My station relation is still there as before and I hope still to be able to do something for those congregations. In the School the part assigned to me is 1st, with the Senior class of next ~~year~~ school year numbering 14, lectures in Homiletics & Pastoral Theo., the criticism of sermons & plans of sermons occupying the Saturday forenoons; and 2nd Lessons on the O.T. with the incoming or Junior class, three a fortnight. How thoroughly this change is to metamorphose me into a teacher remains to be seen. If I have a missionary "hobby" it is dependence on the preaching of the word under God as the appointed means of raising the spiritual tone of all our congregations – the duty alike of the Missionary and Native Pastor – of the Missionary as though he was the pastor or rather colleague with his native pastor. The idea of our being the "Jesuits" (as one of the India Missionaries had it in the Herald about a year ago) has gone over the board here. We are coworkers, cooperators, Helpers. I am ready to give up everything to the Union but a recognized place in their pulpits. Fortunately this right has ~~not~~ never been denied us in this mission and and it probably will not be during many years to come. But if we retain it we must fill it well; and therefore we beg for a good pastor of some experience in preaching & pastoral work for the present vacancy at Aintab. Can you not find for us ~~a~~ another Mr Bartlett of Caesarea? Stronger are our hopes for the future of this Mission relations with the Evan. Union even here are exceedingly delicate. We need a man full of the spirit who has had experience in cooperative labor for Christ. Miss Proctor suggests Rev Mr Moss of Townsend Mass; and from her description I am inclined to endorse her plea. If possible send ~~[illegible]~~ him ~~Mr~~ ~~M~~. or one like him, with his wife and children before winter.

Hagop Effendi the Civil Head of the Prot: of this Empire is now with us and appears like a good man. He has invited one of us to accompany him in his visits as far as Severek. Mr Trowbridge can leave home now but cannot during the last part of vacation: we are anxious to have two of our number visit Koniah and vicinity this year taking a more southerly route than Mr Montgomery and I took last year starting in August. Mr T. and I therefore have "changed works". He is to visit Oorfa &c with Hagop Effendi and Mr Montgomery and I are planning the western tour. None of us feel willing that that territory sh'd go back to the W. T. M. We need it as missionary ground for our class and students when they graduate one and two years hence. Colporteurs from this mission are visiting the whole ground this year & bring reports like those of Caleb and Joshua. Mr Adams is not doing right in not requesting associates to help him occupy the land. It is possible that, as he did not come to Ann. meeting, we may go via Hadjin Sis, and Tarsus to Koniah and try to persuade him to change his policy and allow a force to enter the field sufficient to work it faithfully for the extension of the Gospel.

I add if you place ~~an item~~ of intelligence for the Herald:—

Another Gem added to the Crown.

If the Christians of the Thessalonian church were to Paul a "crown of rejoicing," certainly in these latter days also, the planting of a church composed of true Christians in the morally & spiritually dark parts of the earth, and ministered to by its own settled & faithful pastor, should be to all Christians and especially to those who have contributed in establishing it a "crown of rejoicing" from the Lord. One & one half hours ride distant from the city of Oorfa on a beautiful and well watered spot on the edge of the great plains that extends to the Persian Gulf on the south, and within sight of the ruins of Harran where Terah the father of Abraham died, is the Armenian village of Germesh. A Protestant community and congregation has been gathered ~~formed~~ there for some years and has suffered much at different times from persecution. Last October the pulpit was vacant and the school closed. It was proposed to one of our native ~~brethren~~ preachers, Baron Manook of Aintab, a former pupil of Dr Schneider that he go there with his family and do what he sh'd. be able to do for that poor people. The salary was to be small; the house to live in was very poor; and he would be obliged to spend some hours every day in the school room. In the people and the place there was little to attract. After quite a struggle in his own mind our brother decided to go; ~~and to count~~. The people rec'd him with warm hearts; His preaching was not without effect; and at the time of the meeting of the Evangelical Union at Oorfa, in May last, those brethren gave such undoubted evidence of piety that a church of eleven members was organized. A call was given to Baron Manook to become their pastor, which was accepted, and the ordination, and installation exercises were held on the same day. All the members of the Church, and some of the brethren from the congregation, pay tithes; and in the freshness of their first love, in addition, with but little help from abroad, they are building a parsonage for their pastor.

From this village, toward the south, are the tribes of the desert. On every side, near, are the ~~Mussulman~~ villages of Koordish speaking Mussulmans, whose minds and hearts are as darkened as the spirits of the animals they drive. Will not Christians pray that the leaven of truth in such churches as that at Geramesh may permeate the mass till the whole lump is leavened? || ——

Dear Dr C. Let me say to you in addition that the members of this Ch. at Geramesh though nursed and cradled with loose doctrine on the atonement by men sent there to teach by Mr Nutting have with reason of their own accord all special sympathy from the party in Oorfa who still speculate on the subject of the Trinity. The present movement there is not a party one but a wholesome growth.

Hoping that this letter will find you in the enjoyment of recovered health— Ever affectionately yours H. T. Perry.

sham, June 29, 1870.
Rec'd. Aug. 30.
Oct. 3.

Marash July 2nd 1870.
Rev N. G. Clark Sec. A.B.C.F.M.

Dear Sir:- I inclose a letter which I have just written to Henry Wells Esq of Aurora N.Y. to you with the request that you read it and forward or withhold it as you think best. I first intended to direct the letter to you but afterwards wrote it as you see to Mr W. thinking that in this way we may possibly secure the books as a special grant from him to our school. There may be some reason arising out of the present relation of the Pres. Ch. to the A.B.C.F.M. why you may not wish the appeal to go as directed. If so will you do us the favor to secure us the books if possible in some other way? When seminaries in America are being so richly furnished with libraries and library buildings it will seem that the task ought not to be imposed upon us of bringing our "students" into the field to take our places here without the necessary books and without what can even be called the beginning of a seminary library. Will the Prud. Com. either put us on our feet in our work of the training of "an Able ~~[illegible]~~ ministry" or give us permission to present our needs directly to the friends of our seminary?

I am anticipating that the study of the Hebrew O.T. will be an important feature of our instruction in time to come. What the Latin is to the ~~English~~ scholar in English Arabic & its cognate Hebrew is to the scholar in Turkish. To a good scholar who understands the grammar of the Turkish language ~~Arabic~~ Hebrew is mere play. He picks it up as easily and as naturally as he does the Arabic itself. Some of our pastors who have learned to read English but a little have borrowed our Heb. Bibles and Lexicons & have by themselves attained to a considerable knowledge of the Hebrew & the use of it in exegesis. I have no doubt that Baron Avedis Pastor of the 2nd Ch in Marash and now an assistant to Dr Pratt in the Revision work of the O.T. Bible could easily prepare himself to take the work of instruction of a class in Heb. and that without severing his relation as pastor. The Greek Testament will be a hard task for our students and only a few will be able to attain to a knowledge of it.

We are all well. Mr Trowbridge has gone to Aintab to attend the examination of Miss Proctor's school. To spare him for awhile is next to impossible. Ever Affectionately Yours

H. T. Perry

Marash, July 2. 1879.

Rec'd July 30.

a th Ahl 3

(Copy)

Marash, July 2. 1870.

Hon. Henry Wells, Esq. Aurora, N. Y.

Dear Sir;

When in Beirût last winter I had the pleasure to write you a word of acknowledgment in remembrance of your kindness to Mrs. Perry and myself when on our way to Turkey.

In writing you again I have two objects in view, one simply to give you, as a supporter and friend of the A. B. C. F. M. items of intelligence in regard to one important branch of our missionary work - the Theological school in this city. And the other, to open the way by which by your or someones favor we may receive such aid in the way of book as shall enable us to introduce into our school the thorough study of the scriptures in their originals the Hebrew and the Greek, and thus through the use of the Hebrew and Greek text with the help of course of Dictionaries in English Gesenius in Hebrew and Robinson in Greek supply in part the total lack of commentaries in the Turkish for the use of our Turkish speaking students and preachers. The Theological school as such i.e. as a regularly organized Theological Seminary was commenced four years ago. A class is received once in two years; and each pursue a course of 4 years of study, before graduating. None are received to the school except those who are members of churches and who give evidence not only of piety but of a positive call to the work of the ministry. No preparatory department has been organized this part of the work being left for the support of the local Protestant communities. We have now two classes in the school - the senior class of 12 regular and some additional resident members; and the middle class of 15 members; a third the Junior class will enter the school next October and will probably number 15 or 20. We have a fine native teacher Baron Alexander who has the entire instruction in Natural science, English, Mental and Moral Philosophy, and Logic; and is very successful in his department. The missionaries Mr. Montgomery and Mr. Trowbridge give lessons regularly in Doctrinal Theology and Biblical Interpretation and Exegesis. And at our last Annual meeting the mission removed me to this city from Aintab and assigned me the instruction and work of criticism in sermonizing and also Pastoral Theology and the daily lesson to the 3^d class on the Old Testament. For the former task I feel a special anxiety, since the standard of preaching among our native pastors has been and now is far too low, and must if possible be raised.

At the late meeting of the Evangelical Union, in Oorfa, a vote was passed requesting us if possible to introduce into the school the study of the Hebrew and Greek scriptures. We had previously planned to do so, but have been prevented by the backwardness of the students in other preliminary and necessary studies. The method which we now propose is as follows:- Hebrew and

Greek can only be learned through the use of English Lexicons, involving a considerable knowledge of English. Probably a third of each class are too poor in scholarship successfully to undertake so severe a task as the acquisition of English, Hebrew, and the successful use of the Hebrew text in Exegesis, while the best 2/3 are not only able but especially anxious to pursue this course. We propose therefore to fix a standard of scholarship for the entire studies of the first year, including English, which those who reach shall, as a prize, be presented each with a copy of the Hebrew Bible (Bible soc. edition) Gesenious Dict. and Green's Hebrew Grammar, and be formed into a class for the study of Hebrew the second year; and also at the end of the 2nd year those who reach a fixed standard in all the studies of the second year shall, as a prize, be presented with copies of the Greek Scriptures, Grammar and Dictionary (Robinson's), and be formed into a class for the study of the Greek Testament. By this plan the best scholars will not be kept back by the poorer ones as they are now but in these extra studies will find room for rapid advancement. Hebrew for our Turkish speaking students is very easily learned if they know English to use the Dictionaries. Hundreds of roots are the same in Hebrew and Turkish, viz via Arabic. Our students buy their school books which are printed in Turkish, but are not able to purchase those which are needed from America, which are more expensive. For the above purpose we need by Oct. 1st 1870.

15 copies each Heb. Bible Gesenious Dict. & Green's Grammar = 45 copies.

10 copies each Greek Testament, Robinsons Dictionary & an approved simple Greek Grammar 30 copies.

25 setts = copies in total 75.

If by the thorough education in the Bible on the part of our students and God's blessing upon them, fewer missionaries will be needed for the

Turkey missions in years to come, the thorough training of this native ministry is the dictate of economy as well as of duty.

Mrs. Perry joins me in love and special pleasant memories of yourself and wife. We have a little daughter now, 7 months old - the joy of our home.

Ever most truly yours,
(Signed) H. T. Perry."

Rev. H. C. Percy
to Mr Wells
Newark July 2d
a elu

July 2, 1870

Kurhan Aug 1st 1870

Rev N. G. Clark Sec. A.B.C.F.M.

Dear Sir:

I have just returned from a tour of three weeks, spending four days in Aintab, two in Killis, two in Aleppo, took Miss Proctor to these places & from Aleppo went with her to Alexandretta and saw her safely on board the steamer for Beirut. The people in Killis are anxiously and impatiently waiting for the return of their pastor Baron Thomas from Oorfa. The preacher in Aleppo has been to the school in Marash one year and has done so well in his studies that we have decided to keep him in the school another year in the hope that he will be then fitted to be ordained & installed the pastor of that little but neglected church. They are enjoying his services this summer school vacation, and all unite in wishing to have him return to the school for one year more & then be with them permanently. I was deeply impressed with the need of training by a continued and faithful presentation of the Gospel in this and such small village congregations. To organize & abandon them is suicidal. From Alexandretta I came direct to Hassan Beyli by a road not usually taken via Pias, the ancient plain of Issus, Chokmerzmen (an Armenian town of 300 houses in Mr Adams field) and reached H. B. by ascending the mountain from the west. Spent a sabbath there and preached from Jas. 5:19,20. That field shows the marks of pastoral care. Baron Bogos the pastor is a plain but thorough faithful worker & is having a mighty influence in those mountains. He writes his sermons in full - has prepared questions & practical remarks on

H. T. Perry
Aug 1. 1870
Recd Sept 15 1870

every chapter of the Bible in preparation for his Sunday morning lessons which he gives his congregation in adv. The Sunday I was there of his own accord he sent the school teacher and one of the brethren to a neighboring village which has long resisted the truth with "adv." & to take their station at sunrise in some public place in the shade of some tree and read & preach & teach the Gospel to every one who should come to see them. Without even asking help from us that Church has two walls of its Chapel finished & will try to complete the whole next year. Though organized 3 years ago with 15 members the Church now numbers more than 30. One of them a fine young man is rec.d to the incoming third class in our school next Oct. & another hopes to enter at a future time. A fine girl from there also is now in her 2nd year in Miss Proctor's school. All this shows the value and the necessity of a *thorough working of our field*. We can show to a demonstration that where the field is thoroughly worked then the fruit is gathered. It is a great comfort to us that we have *some* such Churches to [illegible] but what shall we say of those others which are dying out from neglect? Who is there to revive the hopes & impart new life & new fire to the Chs at Oorfa, Adyaman, Behesne, Killis & Jibbin of the old Aintab & Oorfa stations to say nothing of the great field of Mr Adams toward Koniah? Especially *Oorfa* at this juncture should not be abandoned.

On the road to Alexandretta Miss Proctor was telling me more particularly of Rev Mr. Moses of Townsend Mass & showed me some of his letters. I am more fully persuaded than ever that *he* is the man for the Aintab and Oorfa reinforcement. Will he come over & help us? We will give him in that one field a regular & scattered audience of 5000 souls. Of course you can judge better than we at this distance in the selection of the man but we must have a good man of Experience and wisdom; & that at once.

Ever affectionately yours

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Oorfa Sept 20th 1870.

Dear Brother Trowbridge;

I have made full inquiries about Rev D. B. Nutting's house. The premises are worth not more than $330. American Gold - would not sell for that. It has no well for water. All the water used in Mr Nutting's family when here was brot from a distance by their score of servants & students. I have forgotten the sum named by Dr Treat in his letter. The Board certainly shd not pay for the place more than its market value. The Horotsoonlar say that if they have no option in the matter and the Board make them a present of the place they will accept it with thanks; but they wd never purchase it were the money in their hands. Mr Nutting lived in the house 15 yrs. and the Missionaries who came to Oorfa to live here after can live there: but the premises are not such as Missionaries occupy in Aintab, Marash Aleppo and Con'ple. I write these facts so that you can judge as sec.y whether it is best to write again to Boston. Were the question submitted to the vote of the Mission I wd never vote to pay more than the sum named above. With love to all.

Affectionately your
Brother J. T. Perry.

Rev. T. C. Trowbridge
Marash.

Rev. H. S. Perry

Oorfa, Sep. 20. 1870.

Rec'd Nov. 10.

Marash Aug 25th 1871

Rev N. G. Clark D.D. For. Sec. A.B.C.F.M.

Dear Sir;

Very soon after you left Marash we moved to Kerhan, and I went to the city five days per week regularly till the end of June, spending each time not less than three hours in the class room.

Our little Lizzie Eunice continued to decline, her flesh burning away with fever until June 1st when her gentle spirit left us and we laid her body beside those of Mr Goss and the others in the yard at Marash. It was hard to part with her; but the Lord gave us resignation & joy even in yielding her back to Him the Giver. It was an unspeakable comfort to us that Miss Withers was with us during those trying days. Mrs Coffing was taken sick about that time but has now nearly recovered. In consequence of her sickness the examination of her school was necessarily given up.

// Our Theol. school examination was continued through four & one half days, of which three, July 5th 6th 7th, were made public, ~~and were held~~ in the audience room of the 2nd church. The house was well filled nearly all the time, with attentive listeners. The afternoon of July 7th was devoted to the graduating exercises of the Senior class of nine, the first class graduated since the reorganization of the school in Marash.

"The class orations were all good; some of them, we may safely say, were superior. These completed, an address was made to the class and diplomas were given by Mr Montgomery. Addresses were then made by the members of the examining Committee of the Evangelical Union.

&"I need not say that it is with great pleasure that we are thus permitted to send forth this company of trained young men to help on the work of Evangelization in Turkey. We trust that they are called of God to this work; and expressing our own confidence in and love for them, we ask the prayers of those who love our work, that these young preachers may be found faithful in it, and that the Lord may bless their labors, using them to his glory.

"The Committee of the Evangelical Union, to whom the licensure of these young men was referred, met eight of them on the Saturday morning following and examined them, one by one, for four hours. The ninth was not able to attend, on account of sickness. By a unanimous vote, a license to preach the gospel within our bounds was given to the eight examined".)

I add the names of the graduating class in the order of their orations giving the places where they have already commenced their labors, so that you can be able to locate them by name.

Chaloogloo Manook of Marash; subject, Limits of moral freedom.
He has been invited to preach at Bitias + Hagi Habibli + has gone there.

Hakim Kevork of Aintab; Proofs of Chy; Preacher in Fundejak.

Hampochyan Georgis of Oorfa; What Constitutes true Education?

He is preaching in Killis as a candidate [illegible].

Gantsagian Hohan of Albustan; Revelation superior to Philosophy; Preacher in Bulan[illegible]

Cacius Kirkor of Aintab; Progressive Development of the Armenian Nation

Owagem of Oorfa; Reforms necessary to the industrial Development of Turkey. Preacher in Severek

He has gone to Const'ple to continue his studies in Robt College — supp'd by writing for Dr Pratt.

Kabbanjayan Kirkor of Oorfa; A Poem in Ancient Armenian.

He has gone to labor in the Smyrna field of W.T.M.

Gureshegan Haratoon of Marash; The Reformation in England.

He has been engaged to teach the High school in Marash. Salary for 9 mos 4000 Ps. pd. of Comm by the people.

Emraliyan [illegible] of Marash; Valedictory; Preacher in [illegible].

You will see by the above that they are all already in the field.

Mr Montgomery says that you promised to send us one man at least for the school. I do not see how we can get along without him and push our work as it ought to be done. In my opinion he shd be a thorough scholar in Biblical Interpretation and criticism. A man who is not good enough for such a vacancy e.g. as that at Auburn Theo Sem. N.Y. recently so happily filled by the inauguration of Prof. Beecher is not good enough for the work here. It has occurred to me that from among the rival candidates for the place above mentioned some one may have been brought to the notice of the trustees of Auburn Sem. who may be secured for our Hebrew & Greek work in Marash. Our hope is that Baron Avedis will sometime be able to teach the Hebrew language; but even then some one must be authority in all those questions of interpretation; and when Avedis is well in the traces there will be enough to do in other departments. I consider it a standing shame to our Seminary that when Hebrew is cognate with one half of the Turkish language and when the Turkish has nothing in it by way of commentaries our students should be obliged to depend upon English books alone in the ~~[illegible]~~ interpretation of it.

Dr Nutting came to Kessab in time having made an arrangement with Dr Metheny to spend the summer with his family and others from Latakia in Kessab; and our baby daughter was born July 27. Mrs. Perry got up rapidly from that sickness but her old trouble continues. She is growing weaker every day. The disease has become chronic and it seems to be clear that she will never recover from it here. I have sent for Dr West and if he can come shall commit the case to him. The brethren and sisters here are talking a good deal about the necessity of a visit to America. Neither Mrs P. nor myself want to go to America at present. I am but just getting started in my missionary work and every desire of my heart prompts me to continue in it; but if Dr West should decide, as the best expedient, on the necessity of a visit to the U.S.A. shall we go & when? With most precious recollections of your and Mrs Clark's visit and rejoicing that you all are enjoying restored health, Ever yours in C. H. T. Perry.

Marash, Aug. 25, 1871.
Received Oct. 3, 1871.
Ans. to
Ackd. Nov. 25 '71

P.S. Mrs Perry is not as well this week and the brethren advise our going [illegible] the case matter & they know. It is hard to break up again

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Marash Sep. 30th 1871.

Rev N. G. Clark D.D. For. Sec. A.B.C.F.M.

Dear Sir:

In my letter sent you about a month since I mentioned that we had called Dr West from Sivas to visit Marash and see Mrs Perry of [illegible]. Miss Williams was also quite sick and needing his attendance. He came and spent a week and a half with us. Miss Williams is already better though not as yet by any means fully recovered. Her nervous system is much out of order and I doubt whether she will get strong enough at present to do much study work. Mrs Perry's case is much more obstinate and our prospects in consequence look rather dark. The Dr advised that we try to hold on here through the winter, and if she still continues further to run down, that we go to Sivas for a visit; and as a means of getting through the winter he encouraged us to make a visit of a few weeks to Aintab.

In Mrs Trowbridge's temporary absence while gone to Constantinople we have moved into their house. It was distinctly understood that our being without a house had nothing to do with her going to C. for I was just on the point of engaging a house for the winter when Mr T. told me to wait a while as they were thinking of Mrs T.'s going to C. for a few months.

P.S. Mrs Perry is not as well this week and the brethren advise our going at once, so as to cross the Mts. before the cold weather & the snow. It is hard to break up again and be ever on the move, but there seems to be no alternative. H.T.P.

of the development of the Central Turkey College plan, you doubtless hear in full from Mr Trowbridge from time to time. The joint Committee thought best to hold their 1st regular meeting in Aintab as the complaints in Aintab against us as a committee were getting to be rather severe. The result proved to be a renewal of the hope on their part that the College might yet be in Aintab after all. They took hold of the matter in earnest and have raised in Aintab alone the whole amount assessed upon the whole Evangelical Union at the meeting of the Union as the 1st contribution toward the College here viz:— 16000 P. This generous subscription, the health of Aintab, and the fact that Marash has one school of a high grade already led us to hope that the brethren in Marash would yield the point and consent to having the college in Aintab without referring the matter to the Prud. Com. The proposition to this effect was promptly refused by the brethren here so that now there seems no other alternative than that the question of place be referred to America for decision. We now hope that the claims of both parties may be sent you in the course of a month, and the whole matter adjusted without delay so that if possible Mr Trowbridge may visit England by Feb 1st, or should this be impossible he might visit America first in 1872 & England afterwards in 1873 in Feb or March. I am more & more confident that we must take the lead in this matter of Education & that the way to do it is by establishing an American college.

Oct. 3rd 1871. We are thinking of you today as commencing your annual meeting at Salem Mass. May the Lord be with you guiding in all your coun[illegible]
[illegible]

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Wintah March 27th/69

Dear Dr. Clark:

Your kind letter of Dec 1st reached me in Idaho and gave me great pleasure to be thus very pleasantly remembered by a letter from your own hand.

I would most gladly comply with its request, but the preparation of anything for the Public Eye is something entirely beyond my capacity, and any trial in that direction would surely throw my pen to sea.

There are facts daily occurring which a ready pen would write up to the interest of many. It is with regret therefore that I have to acknowledge I do not possess such a gift and so yield the pleasure to those who do.

Circumstances seemed to urge me from my Post in the Boarding School for several weeks this winter which were spent very pleasantly with Mr & Mrs Adams in Idaho. I was glad to be able to break in upon the monotony of their lonely life in that isolated tation; but you know one is always glad to get home. The first glimpse of the White stony hills near Aintab was a welcome sight after my journey of nearly three hundred miles since leaving them.

I came to Aleppo with Dr Nutting by the overland route, via Ancient Mopsuestia, Plain of Issus and Pias to Alexandretta. The weather was delightful and two of the four days our path lay by the edge of the Sea.

It was on this road you remember that Mr Coffing lost his life, but we passed with perfect safety over the very spot where he was shot, bringing with us one of the Theo. Students from the Adana field to spend his vacation laboring in that region. Mr Perry just then returning from his tour in Mesopotamia met me in Aleppo, put me on his strong iron gray "Prince" and in two days more we reached home, prepared to appreciate it better than ever, after two months absence from it and separation from each other. My arrival was quite opportune for Miss Powers who took my place in the Seminary was sick with Fever & Ague.

Examinations and Anniversary are near at ha
and Teachers as well as Scholars are busy in th
preparation for so great an event. The teach
of the new Hymns is the portion that fa

to me. I wish you could witness the eagerness and skill with which the girls work in learning them. Mr Powers had translated a "Te Deum" a style of music they had never had before but pleases them much.

Dr Pratt prepared the class hymn "Dare to be right, Dare to be true You have a work that none other can do" A good sentiment for the large class of nine who graduate. Won't you come over the seas and mountains and be with us the 13th of April? We will show you a school examination which may out-rival one in So. Hadley! Even could we show it all that Ten fold, your pleasure in seeing it would not equal ours in welcoming you to our missionary homes.

We are beginning to anticipate our dear Miss Proctor's return; and are fearing greatly that she will come back to us tired out rather than recruited

My love to Mrs Clark and the little ones whom I did not see when I was at your house. Again thanking you for your kind letter Ever yours truly

J. A. Perry.

r. N. G. Clark D.D.

Mrs. Jennie H. Perry.

Aintab March 27. 1869.

Rec'd May 10.

a. June 7

Rev. H. J. Perry

Marash, Sept. 30. 1871.

Rec'd Nov. 10.

Ack'd. Nov. 29.

Mrs. H. E. Fuller 165
Sept. 29 66
Revd. N. G. Clark D.D. Ans. Oct. 2. 66

So. Hadley Sept. 29th 1866

Dear Sir.

I was very sorry to trouble you when I knew you had so many weighty affairs on your mind; but I did not know who else to go to. I thought some of writing to Mr. Fuller of Lawrence, for advice, but feared he would think it a hint that I would like assistance in a different way.

I have been thinking about this for some time — hoping that an opening would present itself.

In New York ladies sometimes go

out- & teach by the hour, in families.
If I could teach in this way in
two or three families, & board myself
I should be very glad.
While teaching I want to be able to
study French as a preparation for
my return to the East. I should
like to commence soon after New
Years. I could teach the common
branches such as arithmetic, & algebra
& beginners in Latin.
I do feel very anxious ~~now~~, to remain
this year & next, & graduate. I
ought to be much more useful after
such a preparation; yet I sometimes
think duty calls me back to Syria.
Tho' I don't expect now to return
as a missionary — only as a daughter —
yet I do hope I shall have the opportunity
& ability to engage in the work.
My expenses have been greater
than Father expected, & I have not
received but little from the sale of
things. Will you please let me
know what Father's salary is?
Perhaps I could have something
from that. I don't see how I can
make my expenses any less than
$300. a year. I'm sure I try to be
economical. I don't want to
take up your time, but if you know
of any opportunity, or can advise
me in any way, I shall be very much
obliged. With best regards
to yourself & Mrs. Clark,
Yours respectfully
Hattie G. Powers

Rev. N. G. Clark D.D.

Dear Sir.

Your prompt & kind reply of October 2d was received in due time. I should have answered it sooner but I have been considering the estimate I sent you of my annual expenses. Perhaps in putting it at $300.00 I did not make sufficient allowance for the fact that putting on mourning last year increased my expenses considerably — tho' I did consider it.

I think there are few girls here that

I do hope you will excuse me for occupying so much of your time. I did not mean when I spoke to you in Pittsfield to beg for any help from the Board. I had rather leave school. I thought possibly you might know of some openning whereby I might help myself. This is all I wish.

I have written to Father in regard to drawing from his salary enough to get me thro' this year with what I have & I presume I shall be able to do so.

Respectfully Hattie G. Powers

don't spend considerably more than $300., but the thing is that they have a great many things from home, whose cost never goes into their account-book. They are thoroughly fitted out at home before coming here & of course need but little for clothing after that. Most of them have Mothers, sisters or some friends to do their sewing or at least help them; I have not a person that I can ask to help me. Anybody that knows how the moments here are filled up would see that very little sewing could be done.

To be sure there are three vacations but the two first are short & one cannot accomplish *much* beyond the mending & little articles.

In the long vacation there are studies to be made up & a great many interruptions that cannot be avoided. I don't mean that *nothing* can be done, but simply not as much as some would perhaps suppose. So some sewing has to be paid for. At the present prices this amounts to considerable, & comes under the head of clothing.

Perhaps if I give a few items in my last year's account — from Sept. 186 to Sept. '66 — & my estimate for this year you will see that I *intended* to be economical

Board & Tuition	125:00		
Lights & Fuel	26.00		
Damages	1.00		
Anniversary	16.80 including white dress &c		
Contribution	14.00	Clothing	100.00
Books & Stat.	25.00	Washing	8.00
Travelling	52.00	Total	367.80 [illegible]

Miss A. E. Povey

This for last year besides ~~clothing~~ & the other bills that will come.

Sc. Hadley

Act. S. Weld

For this year — Of course I cannot tell exactly how it will be; prices may be greater or less, my sick bill may be more, &c. —

Board & Tuition	$125.00
Fuel & Lights	26.00
Damages — accidents)	1.00
Anniversary	2.00
Contribution	10.00
Travelling	20.00
Books & Stat.	20.00
Washing	10.00
Clothing	50.00
Sick bill, dentistry, &c.	6.00
Total	$ 270.00

This seems to me the very least on which I can get along.

Perhaps you will think I ought to do my washing. I expect to do a part of it but I should neglect other duties if I tried to do it all. I don't think *any* gentleman can have other than a vague idea how our time is occupied here— even our recreation time encroached upon.

Miss H. E. Powers 167½

Revd N. G. Clark D. D. March 1867

Recd March 19.

So. Hadley. March 1st 67

Dear Sir.

Your kind words expressive of interest in us, lead me to feel that you will not consider this letter an annoyance. I presume you have written to Father as you suggested. If not, I would rather when you do write that you would not speak of me as tho' I were trying especially to influence him thro' you. If you have any plan for me perhaps I can see you about it when I pass thro' Boston as I hope to early in April.

I don't think Father will object

to my staying one year longer if means are provided for my staying here. It does seem very desirable, t me, to finish some regular course of study before I go where I shall hav no more opportunities of this kind.

We had our regular missionary mee ing today, and have commenced the plan of especially remembering one of the mis. schools at each meeting, & during the succeeding four weeks. At Miss Ballan tine's suggestion we have taken the school in Oroomiah for the first subject of prayer. It is little we can do, but it certainly warms our own hearts, if nothing more.

Hoping to see you soon,

Yours respectfully

Hattie S. Powers

Grafton May 7th 1867

Revd N. G. Clark D.D.

Dear Sir.

I have a letter from Father tonight giving his full permission for me to stay *if* funds can be provided. I have drawn $20.00 more from Father than I should but I *needed* it & knew no other way. I have left school for a little while on account of hooping-cough, but hope to keep up with my classes & return soon.

As I have already overdrawn on Father, I shall not be able to get

anything more from him. I hope
I shall not need any more before
Anniversary, but I may, tho' not at
present. Do you know from wh
source Mrs. Stoddard obtained the fu
she spoke of — whether her own priva
funds or otherwise? It is rumored t
she is to assume new cares, & it see
to me that if so, & the funds were
private she might need them herse
This is merely a thought of mine.
I am very thankful that the way i
opening for me to finish my course o
study if my hooping cough does no
interfere. I shall be here seve
weeks & if you succeed in arrangin
for the funds will you please
direct Grafton Mass.
Let me thank you for your
kindness. I will try & repay it by
studying well here & working well
when I go back.
Has anything further been heard

from the Trowbridge party?

How soon do the young missionaries expect to sail for Antioch? I wish very much I might see them before they leave.

Gratefully yours
Hattie G. Powers

P.S. I enclose a note to Mr. Ward. May I trouble you to hand it to him?

H. G. P.

Miss H. C. Powers.

Grafton, May 7. 1867.

Rec'd May 8.

Ansd May 16

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Miss Hattie E Powers
May 17th 1867
Ans.d June 3d 1867

Grafton May 17th 1867

Rev.d N. G. Clark D.D.

Dear Sir.

Your kind note of the 16th inst. lies before me. You ask how much aid I expect from Mrs. Stoddard & Father. (I am not in receipt of any other aid, as there is no free scholarship in the Sem. that I know of.) I don't feel certain whether Mrs. Stoddard intended to assist me next year. You would know about it. If she does any thing I suppose it will amount to about $ 63.00 Unless Father has his salary raised so as to enable him to support a family, he will not be able to more than help Fr in college. Taking $125.00 for bo & tuition as a starting point I am afra you will think my estimate large, but I have made it carefully, & with a view to strict economy. I believe I once thought that perhaps I could get along with $270.00 but I don't see now how I can with less than $300.00

I have made the following estimate.

Board & tuition	$125.00
Sick bill & dentistry	8.00
Lights	4.00
Contributions, gifts &c.	8.00
Stationary, books &c.	20.00
Sem. Expe., & Anniversary expen.	16.00
Fuel	8.00
Washing	12.00
Travelling, or board during vacation	35.00
Clothing	55.00

Miscellaneous 7.00

Total $300.10

The travelling item may seem large but if I remain at So. Hadley the board for eleven weeks of vacation would amount to as much, or more. The clothing seems as low as I can put it, considering that I have no one to help me sew, or assist in any way.

The Anniversary expenses will be greater for me next year than this, as there are various expenses somewhat peculiar to the Seniors.

If Mrs. Stoddard furnishes $63.00 I suppose I shall need the remaining $237.10 from some other source.

I hope my estimates will not seem extravagant to you. I assure you I have spent several hours of serious thought on the subject.

Very truly yours

Hattie G. Powers

So. Hadley July 2d 1867

Revd N. G. Clark

Dear Sir.

Thank you
or your last kind letter. I have
ust heard from Father and as he
inds he can do more for me than
expected, enclosed a draft: for $50.
nd may be able to send more.
I am glad that I am not obliged
o call upon the Board just yet.
Will it be too much trouble for you
hand the enclosed note to
r. Ward? I am sorry you
have so poor an opinion of my

"ecconomy" or "judgement". I will b and give you an oppurtunity to think better. I think however y would not regard $300. a large estimate if you could fully see al the circumstances. It seems the Mission have sent Fasher to Oorfa. I am glad that unfortunat Nutting affair is likely to be settl though it seems a great pity to los an active missionary from the fiel

Will the new missionaries able to sail this summer?

I hope you are planning to come here Anniversary week. You ha many friends here, who will be ver glad to see you. I suppose you know that we are to lose Mrs Elod and Miss French is to be Principal

Ever yours gratefully
Hattie G. Powe

Miss Hattie G. Powers.

South Hadley, July 2. 1867.

Rec'd. July 3.

Miss Hattie G. Powers

Poquonnock, Aug. 31. 1867.

Rec'd. Sep. 3.

Ans^{d} " 7

Poquonnock Aug. 21st '67

Dr. Clark.

Dear Sir.

Our vacation is almost over, indeed it seems quite gone when I think that tomorrow I shall say, 'the term begins next week.' I have tried to study faithfully, & hope I shall pass my examinations. If I don't I shall think it is an indication of Providence; for I have tried to improve my time.

I am at present enjoying a visit

with Mr Peabody's family. He was formerly a missionary at Erzroom & Constantinople.

While at Sturbridge I heard that Mr. Evans — under appointment I believe for the Central Turkey Mission — had preached there a few Sabbaths before. All seemed very much interested but I heard one person say that he would soon wear himself out. I heard that as yet he had made no arrangements for a partner. I was sorry to hear it as I hoped they would be ready to sail soon. I wish he was acquainted with that Miss Baker of Wiscasset Me. of whom I spoke to you. I think she would make an excellent wife, as well as mis. teacher.

The number of missionary

departures during the present month has been very interesting to those who in any measure realize the destitution on the field. I hope funds will come in, as missionaries go out.

My brother Fred has entered Amherst College this week.

Mrs. Stoddard told me that she thought I might expect $75. through her, for this year.

Shall I write to you if I need any thing else at present?

Vacation has nearly used up the funds I left school with.

I presume you know that the tuition has been raised for the coming year.

Yours respectfully
Hattie G. Powers

May I trouble you to hand the enclosed sheet to Dr. Anderson?

So. Hadley Sept. 30th 1867

Revd. N. G. Clark.

Dear Sir.

Many thanks for your kind note. I am glad to be able to tell you that I have passed in my three examinations & am a "Senior" at last.

I have enjoyed much today in the society of Miss Hollister. I am glad Miss Francis' place is so soon to be supplied. May I trouble you to hand the enclosed note to Mr. Ward?

Yours as ever

H. G. Powers

Excuse haste.

Miſs Hattie G. Powers.
South Hadley, Sep. 30. 1867.
Rec'd. Oct. 3.

Hattie Powers.

Revd N. G. Clark D.D.

ans 21 Nov

So. Hadley Nov. 18th 1867

Dear Sir.

I was sorry (and so were your other friends here) that you could come so near, and pass us by. I hoped that Amherst ~~was~~ would prove a stepping-stone to So. Hadley. We enjoyed Mr. & Mrs. Wheeler's visit here very much. Especially the meeting Mrs. Wheeler held with us Sabbath evening. Some of the Seniors were deeply affected by her remarks.

Tomorrow I have my last recitation in Latin & Chemistry — at least for the present:- Thursday I suppose we shall begin Haven's Mental Philosophy & Schlegel's History of Literature. I can hardly tell whether I feel most joy or sorrow as one study after another is completed. There is so much I want to learn, & do, this last year, that I almost wish the days would linger, instead of chasing each other so swiftly into the past:- I am enjoying this year very much; sadness will mingle with thoughts of next summer's partings.

Miss Reed who has been sick so long is still quite low, but her lingering so long has encouraged us to hope that the Lord will spare her to her friends, & His service still.

I suppose our bills will be called for early next term. Will you be able to send me a check for $70.00 this week or early next, as I shall need a little in vacation

& expect to leave here Wednesday the 27th. I have not been very well this term: my cough is more firm a friend than I could wish. I am better now however, & hope to come back next term as well as usual.

I suppose Mr. & Mrs. Dwight sail this week with Mr. & Mrs. Thayer. Has Mr. Evans dropped out of the mis. list? If so I hope some one else will step in & fill up the vacancy. I hope you & Mr. Wheeler will be abundantly successful in your efforts to excite interest in the colleges. I am glad you saw Fred in Amherst. We hope to spend my last Thanksgiving, at Grandfather's in Stockbridge Mass.

Ever yours respectfully

Hattie G. Powers

So. Hadley Nov. 25th 1867

My dear Dr. Clark.

I cannot tell you how grateful I feel for the kindness of your letter — that you should take moments of your precious time to speak words of friendly counsel to me.

I received it when feeling anxious and sad, and its kind words did me a world of good.

I am sorry to learn that the Thayers have not left: Does it not seem strange that while all other harvest-fields are full of laborers the Lord's harvest-field calls almost-in vain.

The term closes tomorrow & I must confess I am glad. We ha had a strangely broken term & the enough sad things of a year concentrated within eleven weeks

We were much intereste Saturday in hearing Miss Hollister's journal. She seems to have enjoye the journey much. I hope the remainder of the way may be equal pleasant.

My brother & I expect to spend Thanksgiving with Grandfather Perry in Stockbridge. After that he will teach in Phillipston.

Mr. Mead has preached his farewell sermon & we feel like a flock without a shepherd. It will be a long time befor his place is filled, either to his people, or to us.

I should have been mor

careful in writing the sum I needed. At the beginning of next term I shall need $75. for school bill & the remaining $15. I shall need during vacation & at the beginning of the term.

I shall be much obliged if you will send the $20. (twenty) to Stockbridge Mass.

Excuse the length of my letter.
Remember me, as ever
Yours gratefully
Hattie G. Powers

Miſs Hattie G. Powers.

South Hadley, Nov. 25. 1867.

Rec'd Nov. 26.

Miss Hattie E. Bates 175

Dec. 13

Rec'd Dec. 25

So. Hadley Dec. 13th 1867

My dear Dr. Clark.

I should have answered your last favor & acknowledged the enclosed check — for $20.00 — sooner if it had been possible to get the time. I believe gentlemen are rather inclined to laugh at the idea of school girls being hurried with business, but I hink that if they should once try it they uld be convinced that, here at least it s no laughing matter, but a stern reality.

Thank you for the $90.00 you have sent me.

I have received two packages, which I suppose came through the Mis. House — one certainly did, as Mr. Ward wrote to me about it.

We are very much interested here in the result of our steam project — a plan for heating these long, cold, dismal halls with steam. Teachers & pupils have collected about half the necessary amount, & we are earnestly hoping the rest will come in in time ~~&~~ for us to enjoy the comfort of it this winter.

Those of us who have suffered from cold & colds in consequence of this exposure during previous winters feel as though we should like to enjoy warm halls once before leaving here; & as though we could thoroughly appreciate it.

Yours most truly

Hattie G. Powers

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Mrs H. E. Bowers
Jan 18
Ans^d Jan 21

So. Hadley Jan. 18th 1868

My dear Dr. Clark.

I have been intensely interested in the subject of Miss Haynes' going to Beirût, & now am still more so in regard to ~~H~~ the call Mr. Wheeler has extended to Miss Baker. She is one of the dearest friends I have ever been blessed with & we have enjoyed delightful intercourse for months. Altho' we have had many pleasant talks in regard to missionary work &c, altho' I have long wished her personal attention might be directed to the subject, yet I was very much surprised when I heard the contents of Mr. Wheeler's letter.

There is one thing that has puzzled us all, that is, Mr. W's remark in regar to the teachers for Mardin going out in the spring. In the first place I sh think it rather hazardous to take you ladies out in the spring, to make that long land journey in the heat of summ I should be very unwilling to have any o dear to me, exposed in such a manner. In the second place, I can't think that Mr. Wheeler would wish to have her lea before she graduates. I don't believe Miss Baker will be willing to consider th subject if these two things are required. — I am writing without her knowledge & whatever I say is entirely my own. —

It seems as if it would be much pleasanter for the teachers to go when Mr & Mrs. Wheeler go, than to precede them. Is not the road to Mardin just as good by way of Antioch, as via, Samsun &c?

I know that when Mr. Williams came
to America the last time, he came thro'
Antioch, further than this I know
nothing of the comparative merits of the
different ways.

Shall I make too great a demand
upon your time if I ask you to answer
these several questions as soon as possible

I cannot but hope & pray that
Miss Baker will see the way clear to
engage in work opened to her.

Would you please to mention also
whether Mardin is a cool place; whether
it is on the mountains, or not.

Ever yours most truly
Hattie G. Powers.

We have had a very pleasant call
from the Thayers, thanks to your sugges-
tion. The only complaint I could make
would be on account of its brevity.

Revd. N. G. Clark D.D.

ev.d N. G. Clark D. D.

So. Hadley Mar. 2d 1868

y dear Dr. Clark.

I suppose that you will
eceive by this mail a letter from Miss
Baker offering herself as mis. teacher.
am glad to learn that Miss Parmalee
ill probably make the same decision if
he has not already. I suppose it will
e best on many accounts for me to go
ith the Wheelers & their party. Don't you
hink I had better do as much shopping
packing as possible this vacation? Will
t be possible do you suppose to get
ur household goods & have them
acked & ready to send by the first-

sailing vessel? There are quite a number of questions in regard to outfit &c. which I would like ask & shall hope to have an opportunity when I come to Boston.

I will not trouble you to ans this unless you differ in regard to any thing I have said.

Many thanks for your last kin & full letter. It did both M Baker & myself good.

As ever yours most truly
Hattie G. Powers

Miss Hattie G. Powers.

South Hadley, March 2. 1868.

Rec'd March 3.

Wiscasset April 7th 1868

y dear. Dr. Clark.

Isa insists on my
taying here longer than I expected
en I came. I have my work here
consequently see no objection.
May I trouble you to send me
$10.00 as soon as possible. For I
sed what money I had with me
getting materials to work on.
The good ladies here are doing
nsiderable sewing for Isa. I am
glad she is having so much assistance
She unites with me in kind
egards. Yours respectfully
Hattie G. Powel

Wiscasset April 10th 1868

y dear Dr. Clark.

Your kind note reached
yesterday, also the enclosed bill,
10.00). Many thanks. Isa's friends
have made me so much at home, & have
een so kind, that I ~~h~~ dread leaving,
I must this morning. It is so
delightful to have a little home
feeling once in a while.

Aff'ly your young friend
Hattie G. Powers

Miss Hattie G. Powers

Wiscassett, Apr. 10. 1868.

Rec^d Apr. 11.

So. Windsor June 1st 1868

My dear Dr. Clark.

You will be surprised perhaps to see the date of this letter. I have not yet received that list from Father so cannot do any thing about furniture, but thought it would be a good plan to pack up the things here & have them ready. Shall I send them to the Missionary House?

That check for $50.00 which I drew from Father a little while ago was for Fred

So' Windsor, June 1. 1868,
Rec'd June 2.

Miss Hattie G. Powers 181

South Hadley, June 6. 1868.

Rec'd June 8.

So. Hadley June 6th 1868

Revd Dr. Clark.

Dear Sir.

I have at length received the long looked-for list from Father & some questions occurred to me which if you have time & think them sufficiently important, I would be glad to have answered. Is it necessary for me to make an estimate to be presented to the Prudential Committee in regard to the appropriation for outfit? Is there likely to be any opportunity to send by sailing vessel soon? & if so how soon? I believe I wrote you from So. Windsor, that I had finished up the packing there. Shall these thin be sent to the Missionary House?

Please excuse this half sheet. I thought it was whole when I commen

Will it be too much trouble to hand the enclosed note to Dr. And son?

Yours respectfully
Hattie G. Powers

P.S. Do you know what days of the mon the steamers for Alexandretta leave Marseilles? I think I will not trouble you with the note for Mrs. Anderson.

So. Hadley June 15th 1868

. Clark.

Dear Sir.

I have tried to estimate
ow much I shall need for this term.
I have already run considerably in debt-
to some of my friends — & as my
xpenses this year are naturally greater
han any preceding year I think I shall
ave to ask for ninety dollars ($90.00).

I expect to go to Boston Wednesday
f this week. Would you be able to
resent this ~~to~~ estimate to the Prudential
ommittee, so that I can draw it when I come.
hope to purchase furniture &c.

& finish up business of that kind.

Isa Baker and I unite in kindest regards. Yours respectfully

Hattie G. Powers

Miss Hattie G. Powers.

South Hadley, June 15. 1868.

Rec'd June 16.

$90. — Paid.
LSW.

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Mrs H. E. Powers
June 22d 1868

Grafton June 22d 1868

evd N. G. Clark,

Dear Sir.

I was very sorry
ot to see you last week when in
oston. Mr. Treat will tell you that
e & Mr. Ward allowed me to draw
me money on "refit." I believe the
ppropriation for missionaries generally
something over $600. & It seems
me that I shall need as much as
t. The Committee have already appro-
iated $150.00 which I drew in the
pring. Will you please bring the

all blessings. If He has a work
for me I can ask nothing more, &
has not, no one can give it any to m
I hope you will excuse me for tak
up so much of your time with what I fea
will appear to you to be mere nonsen
Perhaps I should not have written so
I were not rather tired & discouraged.
Please pardon it; I do not generally
mean to give way.

With kindest regards
Hattie L. Powell

Miss Hattie G. Powers 184
South Hadley July 13. 1868.
Rec'd July 14
Ans'd " 15

So. Hadley July 13th

My dear Dr. Clark.

Enclosed please find my application to the Board. If I understand it I have drawn $478.83 on outfit. I find I shall need $150.00 (one hundred & fifty) more. Will you be so kind as to present the subject to the Committee and if appropriated ill you please send me a heck for the amount.

We are suffering from the extreme heat. It seems to me almost wicked to keep a school

to say it is ~~August~~ - why when
its session . . Just as
opens the 1st . of Sept. & cl
about the 1st of July.
Quite a number of girls ha
left on account of sickness; the
sick rooms are full; & we h
of some new case every day.
I hope Mrs. Clark i
in better health than when I
was in Boston. Please give
my regards to her and to Mi
Howard.

Yours gratefully
Hattie G. Po

Hattie E. Bowers

Ans^d July 21. '68

So. Hadley July 20th 1868.

My dear Dr. Clark.

I was very glad to ceive your kind letter informing me f my appointment. You have been almost a father in your kindness, and I want to thank you very much for this and the advice you have some times given. I feel in great need of counsel and guidance, from my friends here as well as from the Great Friend above. I hope you ill continue to give me the benefit of your judgment and experience.

P.S.

sadly. One of the young ladies died last Wednesday and one of the teachers is now very sick with typhoid.

I have felt troubled at the amount I have drawn for outfit. I presume I may have erred from inexperience, but I tried to do right.

Mrs. Stoddard gave me the sum she promised at the begin of the year, but considerable of the mon I have drawn from Father has gone to my brother Fred. I have had nothin given me (with one slight exception) b books and such articles. Both times that my Mother went out she had clothing and a great many other things given by her Mother and other friends; which saved much expense.

I should be very glad to visit you and Mrs. Clark after school closes, but I have frien in this state and New York that I must see before leaving the country. I shall be glad however to attend the Janesville meeting.

I cannot now tell exactly where I shall be for two weeks after vacating, but letters sent to Phillipston Mass. will reach me before coming to Boston. My brother Fred has just decided to go to Williams College if the opportunity you spoke of is still open. I expect to be in Stockbridge next week and would like to have an interview with Proff. (?) Hopkins. May I trouble you for a letter of introduction? If you could send it tomorrow, please direct here; if not, to Stockbridge. I feel sadly to leave Fred homeless and alone, but I try to leave him in better hands than mine and feel thankful that I can know that it will be well with him.

Please present my regards to
Mrs. Clark.
Yours truly
Hattie G. Powers

Miss H. G. Powers.
Bebek, Sep. 15. 1868.
Rec'd Oct. 8.

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Nov 14

Bebek Sept: 15th 1868

Rev. N. G. Clark D.D.

Dear Sir.

I suppose you have heard from our party at different stages in the journey. I think Mr. Parmelee left a letter here for you the day we arrived and they left for Trebizond — Saturday the 12th. I was delighted to find the Trowbridges here yet; so that the difficulties in the way of my going South are obviated.

I presume you will think it very strange that after ~~ta~~ being put in Mr. Wheeler's charge, I should go with the other party from Liverpool; especially if you hear from Mr. Wheeler. I had quite a number of reasons, which I would speak of if I were with you but I don't wish to write all of them. Don't imagine that I imply any thing

Miss H. L. Bowers
Feb 15 1868
Rec'd Oct 8

~~unpleasant or any altercation~~ with any of the party. ~~I don't wish to imply~~ any such thing. I had been very anxious to go across the Continent & had expected to, & as the Morocco could not accommodate the whole party, & it was better to go in twos than in threes I preferred to remain with Miss Van Dyke & share her room at hotels, & stateroom on the steamer. As it turned out my addition to the Erzroom party was quite a convenience as could keep strangers out of our compartments, on the cars, & we ladies just filled the ladies cabin & were thus much more by ourselves. If you should be displeased with my change of route, I will take all the blame — altho' some of the party advised me to make the change! — & give Mr. Wheeler the credit of trying to turn me from my purpose by the overwhelming argument that it would cost me seventy-five or one hundred dollars more to go across than by way of Gibraltar. Mr. W. has not arrived yet so I have not been able to compare notes in regard to expense, but I am quite confident that the difference will not be more than seventy dollars!! We had a very pleasant voyage across the Atlantic; & profitable. I learned much of the cat-&-dog — alias quarrelsome — side of missionary life, which I had hitherto been wholly ignorant of. This was *not* learned by *experience*, I am happy to say; nor observation on the Erin. In London I trust I gained some permanent good from Spurgeon & a young clergyman who was supplying Newman Hall's pulpit. Both sermons seemed exactly adapted to my need. My interest in architecture & the antique was more than gratified by some gems in the British Museum, Westminster Abbey, & the Tower of London. Of course we gave them but a glance; yet for this I feel very thankful for.

Just as we were leaving the Pireus a man-of-war ran up the Stars & Stripes. It sent a thrill through our hearts as we remembered that it was probably the last time we should see it for years. The boat belonged to Admiral Farragut's squadron I believe.

I need not say how much I enjoyed my association with the Erzroom party. It was a kind Providence that assigned me to the same stateroom with Miss Van Duzee. Mrs. Prince is a jewel! I think she will get the language very readily. Mr. & Mrs. Parmelee were very kind. I might go on & speak of the others if time would permit.

In haste, Yours most truly

Hattie G. Powers

Miss Hattie G. Powers. 187

Aintab, Feb. 24. 1869

Rec'd April 6.

Rev. N. G. Clark D.D. }
Roxbury }

not for the Secretary of the A.B.C.F.M.

Ack'd June

Returned to N.Y.C.

Aintab Feb. 24th 1869

My dear Dr. Clark.

It frightens me so to think of riting to the Secretary of the A.B.C.F.M. that I hall undertake no such dreaded duty, but the rivilege of addressing my dear Father & Brother n Christ. I never shall forget the kindnesses I ave received from you, & feel very thankful for e privilege of some personal acquaintance.

I hope you will be lenient in your judgment f this letter, for I am just getting up from a two eks' siege with chills & fever, and am not as yet tiffened into the starch of propriety.

Long before this you have heard of the strange tide of circumstances that has drifted the Thayers and myself here. It is rather singu lar that I, the only one of the four young ladies f our party who had no thought of ever teaching, hould be the first connected with a school. on't however call myself a teacher. I have been trying to fill Mrs. Pierce's place in looking after the girls out of school hours & excusing exceptions, atte ing to their work, taking care of them when sick, cutting their dresses, singing with them once in a while &c. I have also tried to relieve Miss Holl ter by taking the sewing class and Roman history each occupying an hour Tuesday morning. Of cour I have taken my share of meetings. I undertook at the same time to keep up my Turkish lesson with the Thayers, but soon found I was getting tired & was obliged to stop.

Jan. 15th I took our cook and a zabtieh – police officer – and went to Marash. We carried no baggage except what we could take in our saddle bags or on our saddles. The next day at sunset I rode into the Mission premises and received such a welcome from Mr. & Mrs. Montgomery a more than repaid me for all the weariness of the journey. I wish you knew our circle in the Mission. Coming back a worse than stranger, to find *all* the dear familiar faces gone, & new ones in their places, I have to my surprise and delight found *very* dear friends. Mr. & Mrs. Montgom are a precious brother & sister; One month's acquaintance has made them very near to me. Mr. & Mrs. Thayer I have become strongly attache

s. They have been a great comfort and blessing
this winter, and during my sickness tended me
like an own sister. In both these cases titles
have been dropped and our christian names
holding us very close to each other. I could not
live without loving and being loved, and my
own heart warms with gratitude toward my tender
Heavenly Father that He has given me a place in
some noble hearts; and that He has cast my lot in
this Mission. He is leading me through "green
pastures and beside still waters" of experience and
fice. I pray that I may learn the lesson of fearless,
as unwavering faith without obliging Him to use the
ddle thorn and storm. Do you think
ed people in America realize what it is for a young
ed lady to come out alone? I don't believe they do.
y. If it was hard for me, and if I felt sad and
lonely even when coming out to my Father, what
must it be for those who come entirely alone?
s, There are some who have not been as fortunate
ones in their associates. There may be a want
of congeniality between the single lady & the
missionaries with whom she must make her home.
Or similarity of tastes and pursuits may form
a bond of sympathy, between the single lady and the
missionary, which is wanting between her and the

missionary's wife, and if she is a young wife, or a
all predisposed that way she may be visited by
the green-eyed monster. There are a hundred
things that may sadden the life of a single woma
which no one would ever think of unless learned
from experience or observation. The subject
of sending out single ladies, came up one day
when several of us were together. One of the gentlem
opposed it, unless they could have just the chara
necessary, and could be settled in families where
they could really be at home. It was jokingly
said that the Board ought to furnish husbands
for those who would remain a certain number
of years. But seriously; that while great objection
was made to sending men out alone; it seemed
easier for them to rough it alone than for a
woman. She is, and must be, — especially in these
countries — dependent; and sometimes it is very
trying to be obliged to depend on other peoples'
husbands; and sometimes for them to be depend
on. You see I quote from the "brethren"; I do
hear any complaints from the sisterhood. What-ev
their trials they bear them bravely like good
soldiers of Jesus Christ. I speak freely as belong-
ing to a class by myself, not to be counted on either
side — married or single. I only speak wishing

hat people understood these things better, that they ight feel more and pray more for those who ake up the double cross, and that it were ossible always to set the solitary in families where hey could love and be loved.

But I have digressed a long way. While at Marash I attended the examinations of the Theo. em. As "woman" in Marash means a woman nd several babies, and as the latter have very light respect for propriety in public assemblies, t was thought advisable to exclude all womankind ith a mental reservation in favor of a privileged w— wives of students, teachers &c. The native rethren did their best however to keep these out nd it was only by Mr. M's persistent efforts that place was assigned them. The first day there re examinations in Armenian, in which I was, course, not interested; English, in which some id finely; and Ancient History. In the P.M. during Geometry, the Pasha and his retinue rrived, and the whole audience rose and stood till he was seated. Nat. Philosophy followed nd the few simple experiments quite took away breath of the audience — they were so new and trange. The exercises of the next day were opened by Mr. Montgomery's Bible lessons. — Mr. Trowbridg class in Evidences of Christianity was examined privately because it was thought that the objections would make more of an impression than the answ

Then English — Geography. In the P.M. Algebra and Astronomy closed the examination. Compositions were interspersed throughout the exercises. One was an allegorical history of the A.B.C.F.M.

My work thus far is scarcely missionary work, unless helping missionaries can be so called. I have played the barber twice, cut four or five dresse for the sisters and some other such little thin but nothing to write about. Not being very w lately, I have had less intercourse with the gi than usual, and much less than I have wish I think my *mission* must be to bathe aching heads, take care of the babies, help a little here a little there. If so I would not ask for anythi different. Miss Hollister is working very hard. I wish I could help her more, but that is impossible with my want of knowledge of the languag She is also much afflicted by a number of "Aint buttons." She has one on her face, one on each shoul besides several in less inconvenient places they are very troublesome and painful. It is a onder to me how she goes on with her school uties as she does. Mrs. Thayer is not as well as I wish she was; she says she is getting climated. Mr. Thayer's eyes have been quite ublesome so that he has not been able to study uch. His medical knowledge is making him ite famous here. I wish he had a diploma.

Night before last we were awakened by Mr. Perry's rival from Corfa; in twelve hours he was on his ay to Aleppo to bring Mrs. Perry. I hope to see them early next week. Father expects to return from Corfa in three weeks. O! Dr. Clark, if we could only have some new missionaries! e were promised two nearly two years ago & only e has come; and it is so hard to wait when the Missions are being supplied. Not that I ould have them left destitute but that we both might be supplied. Two men for Adana and e for Marash seems now the least we can ask though at Annual Meeting, the few we have may be so arranged as to need none. I don't ink Mr. Thayer will ever learn Arabic, and it ould be an excellent thing it seems to me if one uld be sent to us with that expressly in view.

There are many villages I judge from what I hear
both Armenian, and Arabic speaking where the
work could be opened up if only there were som
one to attend to it. I think three missionari
in the Antioch field would be able to find
enough to do. I hope you will excuse
this long and empty letter. If I have taken to
much liberty I hope you will let me know.

With much love to Mrs. Clark and yourself

Ever yours sincerely

Hattie G. Pow

Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.

Kessab June 29th 1869

Dear Sir.

In one of your letters to Father you requested me to inform you of my work among the women. You will have learned that I have done very little missionary work of any kind, — even that for which I especially came out — and that little has not been among the women. I became much interested in the Girls' Boarding School in Aintab while there, and had plans for doing more than before, when my sickness put an end to those hopes; and the last two months of my stay were passed in frequent attacks of ague and much weakness. The first fortnight after coming here I had a chill nearly every day; but am now much better so that I have ventured to do a little out of my family cares which are more than I expected as Mr. & Mrs. Thayer & Mrs. Adams board with us. — Such cares ~~how~~ however are too pleasant to be called cares. —

This summer Father is trying to rest after his winter's campaign. He is not well now & has not been for several days but we hope for improvement tomorrow. He conducted all the services last Sabbath so that Hohan might gather the little flock at Baghjinghaz together. He reported a congregation of over fifty a little more than half being Protestants and the rest Armenians. Formerly there were regular services on the Sabbath at this place, Kiar Kennek, – where several villages met it being a central point – Kaladouran & Ekiz Olook. It is sad to think that they are still continued only in the latter, the inhabitants of the other five villages either coming here occasionally, or remaining at home & doing as they did before being enlightened.

We have made some changes – we hope for the better – since coming here. Hohan – the Marash student preaching here during the eight months' vacation – is now Superintendent of the S.S. & is much better fitted for the position than his predecessor. The children also have been divided into two schools, the little ones having a young woman for their teacher, & the older ones Hovsep one of the Theological students. A native teacher is absolutely necessary for the infant school as most of its members are ignorant of Turkish & all we say must be translated into Armenian – rather the miserable mixture so called. As there is no suitable question book, Mr. Thayer prepares questions & answers for both schools; for the middle school on the Ten Commandments & for the infant do. on the life of Christ. He also gives the teachers weekly instruction; & while superintending both gives most of his time in Sabbath School to the middle school.

Mrs. Adams has a large class of women. She devotes a great deal of time to the study of the lesson & I think makes it interesting. Mrs. Thayer has felt the heat a good deal this summer, & this combined with her diffidence in the use of Turkish have prevented her from engaging directly in this kind of work. I think some young missionaries have been seriously injured by being hurried into the work.

I spend at least the first half hour — devoted to singing — in the infant school & enjoy it much, tho not as I should if there were no language to form a barrier between us. Last Sabbath there were twenty seven boys & twenty eight girls present.

We are trying to improve the singing for it is rather trying to unwonted ears to hear our good old tunes sung with native twists, discords, & variations. I sometimes think it is because the people are destitute of a musical ear. I can't account for it in any other way. Every week Mr. Thayer meets a class in singing by note. My class of nine girls & one young married woman — the teacher of the infant school — sing by ear as I can not teach notes. I love them very much & want to help them in other ways than this.

Mrs. Thayer & I have taken charge of the women's prayer meeting, but are prepared to see the number diminish from fifty to five, as during the summer the women work in the fields a great deal. Mrs. Adams has charge of the meeting in Eki Olook about two miles from here. As there has been only an adult S.S. there, Mrs. Thayer & I went down last Sabbath & devoted an hour to the children using the same lesson Mr. T. had prepared for the infant school here. We found about twenty bright children & as many women to welcome us. The children learnt readily & sang with a vim that told well for their interest but seemed rather harsh to our ears. We taught them "Little drops of water," & after a prayer dismissed them. Then we talked with the women in regard to sending their larger girls to school. They assented to every thing I said in regard to the desirableness of knowledge &c. but as they always do so I did not derive any encouragement from their words. We came back feeling fully repaid for our ride over these terribly rough hills. Since my narrow escape in Marash I have felt very timid espicially when there is any thing that reminds me of that dreadful ditch into which my horse & I went over backward, so that going out on these rocky bridle paths has been a severe trial. But I am gradually becoming accustomed & hope soon to be fearless.

It is very discouraging to hear accounts of Mr. Morgan's & Mrs. Coffing's labors, for if the work they did so well has seems to have been transient in its effects, how are we to make a permanent impression? But it is not the present results that we work for. It is for us to sow the seed & water it faithfully whether we ever see a single shoot come up or not.

Yesterday Mrs. Adams, Mrs. Thayer & myself called on ten families for the purpose of getting into the school a class of young girls who seem to be considered too old to go any longer. They have finished the primer & graduated from school. One woman, a church member, said that children learnt disobedience by going to school; her daughter who did not go was dutiful; & the logical conclusion she drew was that school had a bad effect on the morals of the pupils!

This was rather a poser especially as another woman present mentioned this & that one who had improved in many ways since going to school. At other places they professed perfect willingness but sometimes brought forward as an excuse the unwillingness of the girls themselves.

This morning Mr. & Mrs. Thayer & I went to Ekiz Olook to visit the school. The teacher Mariam is one of Miss Proctor's graduates. She is a nice girl & has good deal of ability in teaching but has so little to do with. I wonder what a teacher in America would do if shut up with nine little urchins in a room whose only furniture consisted of a few rush mats & a stool. No desk, blackboard, or any of the other things regarded as so essential in America. The blackboard I hope to get for her soon, & I think she will make good use of it. We found the village almost deserted as all but the very old or the very young had gone off to the fields to reap.

Papa would have written you in regard to the four new villages for which aid is asked, had he been well. He hopes to write soon. All unite with me in much love to yourself & Mrs. Clark.

Yours most truly

Hattie G. Powers

Miss Hattie G. Powers.

Kessab, June 29. 1869.

Rec'd July 28.

ack Aug. 11

To be returned to

N.G.C.

Const.ple May 25th 1870

My dear Dr. Clark.

We were very much disappointed that you were unable to be with us at our Annual Meeting; but feeling that the trip to the S. I. will be of more benefit to your health, I can but rejoice that your visit is still an object of delightful anticipation. I hope the great object of your journey will be fully accomplished.

On reading the annual letter from our Mission you will see that the importance of labor among the women is deeply felt, & three ladies have been asked for, one of them to be associated with me. In accordance with this action of the Mission I have written the enclosed letter to a dear friend & classmate inviting her to join me at Antioch. I hope if she consents that no obstacle will lie in the way of her coming, unless of course you should see good reasons for her remaining. I feel afraid to risk a perfect stranger, for I can not work with one who is utterly uncongenial. It is hard enough to bear up under necessary trials & I do not feel that there would be the slightest use in my trying to live with one I could not love. A stranger too might be very unhappy with one & of course that would be equally unfortunate. I would be very glad if you could write her a note, that she may see that others besides myself are interested. As Mrs. Thayer's health is delicate she has been able to do but little miss'y work & I feel as if the burden was too heavy for me alone. I should be very glad if Miss Kents could sail in August or Sept. so as to have the winter for study of the language. I hope our call for men will be answered by men, & if I may be allowed I would put in a special plea for Antioch, that a man may be sent out to labor among the Greeks & make a thorough trial of work among them. I hope some one will be found brave enough to learn the Arabic for this purpose. I am very anxious to engage in it myself & if possible shall study Arabic. From what I know of two gentlemen by the name of Sewall graduates of Auburn, perhaps they would come to our Mission. There is also a Mr. Bristol teaching in Ripon College Wis. who I should judge is well fitted for miss'y work. But of course you know far more about all this than I do especially as I have never met the gentlemen. If our station could be thoroughly manned like Harpoot or Caesarea, I do think the results of our labors would be very different from what it is now. I regret very much being away this summer & yet I am glad on my father's account as he needs change & rest very much.

Kindest regards for Mrs. Clark & yourself. Ever yours sincerely

Hattie G. Powers.

Miss Hattie G. Powers

Constantinople, May 25, 1870.

Rec'd June 16.

Ack Sept 3

Miss Hattie G. Powers

Kessab Oct. 15th 1870

My dear Dr. Clark.

I was delighted yesterday to get your letter of Sept. 3d. A line from you is a real treasure to some of us. The subject was one peculiarly interesting to me especially as the same mail brought a negative answer from the second classmate whom I had invited to come here. What you say of Miss Wood I like, but you say so little. But there is her side of the question to be looked at. I have a nervous, excitable temperament and naturally a pretty strong will, but God is subduing the latter & with His help I hope I am getting the former under control, in some measure. I am sure if she is willing to run the risk, I am. I will give her a cordial, sisterly welcome & do what I can to make her a pleasant home, but if I should fail undoubtedly the Thayers will succeed. So, unless the Thayers have plans of which I am ignorant, I can give Miss Wood a cordial invitation from the station. I feel more & more the need of

an associate in this work. I hope Miss Z. has good
health, a cheerful, even lively temperament, & that s
is a singer. Music is _such a help_ out here. I hope
she will come as soon as possible. We are so near the
coast that there is no difficulty in coming in the winter
as far as the land journey is concerned. If she wishes
to know anything about outfit I presume she can
get a letter I wrote on the subject, by addressing
Miss Ruth A. Kent; Leicester, Mass. She will ne
to bring out furniture for her own room. I shal
be anxious to hear as soon as possible whether I may
address her in a note of welcome as my associate.

In my heart I do not believe in young ladies
coming out. There may be a woman in a hundred
thousand who is fitted for it; but some who come
out are not. I mean that it is too great a sacrifi
to ask a young lady to make: & I am not the only
one who thinks so. But as long as they volunteer to
come & the Board is ready to send, & the Mission
calls _I_ might as well be benefited — especially as
the other members of this station strongly favor it —
as any one else, & I am sure whether you look at m
personally, or at the field I represent, I have more
need of an associate than any one else in the
Mission. I need the experience & wisdom of some

od me older, very much. You speak of my
"plans for labor." I have plenty of plans but I am not
permitted to carry them out. I feel as if every thing
had been a failure since I came out, as far as the
nal work is concerned — I have had a good deal of
discipline that I hope has done me good. But I am
learning something by my failures & if I can stay
long enough in one place to profit by them I may
some time be able to accomplish a little.

I am anxious to hear of the society for our
Arabic work. I have a good many plans in that
direction but begin to fear that there is a long wait-
ing time before me, ere I see any thing done in
that direction. I am tempted to break
the tenth commandment every time I think of
Mrs. Coffing. I think Marash has had its full
share of her time & attention. If she were here this
winter there might be something done. But God
is able to work by means of the poorest instruments,
so I will try to do my best & leave the rest with
Him. Mr. Parmelee understands
me pretty well I think, so you can find out from
him much that perhaps will aid you & Miss Wood
in judging whether I should suit her. I hope
I shall not be alone many months longer; tho I

scarcely ought to speak as tho' now alone for Mrs Thayer is one of the best of sisters & does all that her strength permits.

I find it ver hard work to make an impression on the nat men. They say "fehim yoke" "we have no understanding" & I almost begin to think so myself. They — many of them — have not the power of thought of an eight-year-old child. You talk & they listen with an apathy which it seems impossible to disturb, or they assent to everything in a manner that deceives one into the supposition that they comprehend what is said, when the fact is they have not got the first idea of it into their heads & they are utterly unwilling to make a little effort for that purpose. But the girls I have hope of. Many of them are bright, & interested & so are to me interesting — very. When I can use the perfect tense instead of the future I will try and tell you more about my work here.

Perhaps I ought not to call last summer's work a failure for I am reaping a little therefrom. (269)

If I ever have an associate I want to have some kind of a school as a nucleus. I think we ought to have a school for the Arabic speaking girls in Antioch.

Miss Hattie G. Powers.
Rec'd, Oct. 15. 1870.

I want very much to have a sort of home school: take perhaps half a dozen of the most promising, have their parents support them if able, tho' I am not very hopeful about such girls — into our house & train & teach them. It would not be my idea to carry them into the higher branches but if they were promising, send them after a year or two to Aintab. I don't know what you will think of this, but I should be very glad to have you express your opinion. I shall still work among the women — train my girls to it — but I do want a little work that is hopeful. But I must not forget to "run with patience the race set before" me a thing very hard for me to do.

Hoping I have not wearied your patience
I remain, with kindest regards to Mrs.
Clark & yourself,
Yours gratefully
Hattie G. Powers

Please excuse haste.

Miss Hattie G. Powers.
Kessab, Oct. 15. 1870.
Rec'd Nov. 23.
Ack Dec. 6

Miss Hattie Y. Powers 191

Rev. N. G. Clark D.D. Kessab, Dec. 19. 1870. VI

Rec'd Feb. 6. 1871.

W M

Ack'd. June 7. '71

Kessab Dec. 17th 1870

My dear Friend.

I imagine you will be not a little amused by some parts of my letter of Oct. 15. I can assure you I was thoroughly startled, when your last notes came altho' as it proved, Miss Ward was not as near as we thought probable My heart beat time to various emotions & it was some time before it calmed down to its ordinary pulsations. We are very glad to have her with us & she is taking hold of the language so that I hope she will be able to help before many months. — I wrote Mrs. Winslow several weeks ago which of course you can see if you wish // "The people are in a very low state, spiritually, & this is evident not only to us, but even the Armenians & Musselmans see that the Protestants are not what they used to be. There are several sad cases of backsliding, which have a very injurious effect on the church & congregation, ~~as well as~~ besides being a deadly weapon in the hands of our enemies. This ~~It~~ is not astonishing, ~~not~~ however, when we think of their early lives & the influences by which they are surrounded —

how much ignorance there is, especially among the women & girls. I have tried very hard to get the latter to attend school at least half a day but utterly failed. An evening school seemed ~~one~~ the last resort, but I had ~~but~~ little idea of succeeding. At last I said to our teacher one ~~day that I wished~~ if there were any use in it, I would try an evening-school. Instead of quenching the last spark of hope, she said "Try it; it can do no harm." Still I was so nearly in despair over ~~my~~ previous failures that I consulted several of the brethren before taking any steps. As they replied as ~~Hannah~~ had done, I took courage, & invited two or three to come Monday Nov. 14th. Before we had finished supper 11 had assembled, & the number increased till we had 30. As they represented readers of all degrees, I was obliged to divide them, so that now 10 meet in the little school-house, & I have hired a poor but ~~an~~ ~~[illegible]~~ studious girl to teach them evenings, & attend school herself in the daytime. Most of these are beginners in reading. // In the mean time I give my class (in the large school-house) a general exercise in geography — entirely from maps & then hear the 3d class recite mental arithmetic. At the close of this the primary teacher dismisses her pupils & comes in & attends to the reading of the 3d arith. class while I hear the 2d do. These as well as the members of the 1st arith., use books & prepare a regular lesson.

then the 2d class in this they have a reading lesson while I hear the 1st write. We close by reading — a verse each — in Matt. — course, talking together & then either sing a hymn or close with prayer. Thursday evn'g we have no school, & Friday & Saturday Mr Minnick takes charge, giving on the latter evening lessons in writing instead of the other exercises. We have six women & two girls who go two & two, & the visiting the families in the various quarters of the village. Protestants Armenians & Catholics are visited alike, the women & are received in all cases with great cordiality. From 8 to 25 families are visited every week. Sometimes a passage of Scripture is read, sometimes a tract, & almost always a prayer is

Please excuse this hasty note as I am very much pressed this winter, for tho' we are boarding, two meetings a week, day school & evening school, preparation of S.S. lessons occasional calls, & letters to Mrs. Winslow keep me very busy.

We hope our friends will not forget to pray for us *much* as all that we are doing seems nothing compared with what needs to be done, & all our Effo are fruitless without the Spirit's blessing.

Kindest regards to yourself & Mrs. Clark.

Ever affly

Hattie G. Powers

Kessab Sept. 22. '59

Dear Bro. Chapin

Your kind note of Mar. 18th together with various publications for children & older ones came to hand last evening. You should have seen what joy the sight of those papers afforded our children. No printing press in our mountain home affords either children or parents the sight of a neatly printed & instructive periodical. And it was only yesterday morning that we were all sighing for periodicals from home & Mrs. Powers was begging me to write to our kind friend Mr. Chapin on the subject. Many thanks for your care of us. Please keep us supplied with those you sent & till we request you to do otherwise. I am writing to Dr. Anderson. Perhaps you may be interested in what I have said to him about our new summer residence here in this out of the world place. And yet not quite out of the world. We have not been in our house yet 7 weeks since have al-

recently had a visit from the Morga
the Brown's, from Aleppo. Mr. Ford fro
rut & now Miss Proctor is with us. An
them all, we trust the Saviour is choo
us. He sees a good many things in us w
wrong. some things I hope ~~with~~ which
right & so kind & compassionate is

Calvin N. Hopkins Esq
Missionary House
Boston

that he condescends to dwell with
make our home a happy one.
you not some evening give us a
We will sing of our other "sweet, sweet
Yours very truly R. O. Pow

Rev. P. O. Powers
Sept. 22, 1859
Periods. 1860.

Unofficial

Rev. P. O. Powers.
Rec'd. Feb. 24

193

Antioch Jan. 23. 1860

My dear Sir Ackligh./

Your printed circular of Nov. 27th I think (I have sent it to Mr. Morgan) was received a few days since & gave us profoundest grief. Nothing could have surprised us more & few things could so have pained our hearts. The fall of Dr. P. has cast a long & dark shadow into this Jubilee year. It seems calamitous to the cause in which he laboured. But perhaps instead of shouting Jubilee it was necessary for us all to get down into the dust of humiliation. I do sympathize with you my dear Sir, my Bro. my father may I say, & with all your associates at the Missionary House in this sore trial. May it be overruled for good. I will unite my poor prayers with yours that this may be the result. God changes not. This is our comfort. Please assure your associates & the Prud. Com. of my sympa their prayers. The Lord sustain you all. The cause is his. It will not fail. In haste, but in

Much love & sympathy

P. O. Powers

Rev. R. Anderson D.D.

Secy &c &c

Boston

Rev. R. Anderson D.D.
Sec'y A.B.C.F.M. Boston

Kessab Feb. 29. 1860

Dear Sir.

I am here on a visit of a few days. Winter had fairly set in when the roof of the new chh. here was put on, & as the house was in an unfinished state, it was thought better to continue the Sabbath services in the old place of worship. But for some time past the people have expressed a strong desire to hold their services in the new house, & have been waiting for me to come & preach the first sermon in it. Accordingly I came up last Sat. & on the Sab. was held the first public service in that new, spacious, but yet unfinished house of God. The audience amounted to 550 persons, not counting small children. Our first hymn was one of praise to God, sung to the tune of Old Hundred; and if there was not very much of harmony in the numerous voices that joined in singing the hymn, I am sure there was much of melody in many a heart. I know not when I have enjoyed more in singing that good old tune. I preached from the text, "What is truth? // closing with the remark that that house had been erected for the proclamation & defence of the truth, & I trusted in God that nothing but the truth would ever be heard from that desk, & that all who should occupy the space between those four walls would be actuated by the single desire to know & do the truth. // The house has no floor, but mats spread on the earth, & no ceiling overhead; It is unglazed & unwarmed; the day was cold & unpleasant; But many a heart was warmed there, & left the house blessing God for that day. //

// The people have taken the liveliest interest in the erection of this house, & are to be commended for the aid they have personally contributed towards it. In their deep poverty they had but little silver or gold to give, but they gave the labor of their hands with a cheerful heart. Nearly all the stones for the thick & substantial walls were brought from the quarry by the men, women & children, on their backs — the women doing their full share of it. At first the people were called to the quarry by striking a bar of iron, in the same manner as they are called to chh. on the Sab. This was done about two hours before sundown. After a week or two, to avoid interrupting the regular labors of the day, they carried stones in the evening, by moon light. And when the moon failed them, they used torch lights; and when the stones in the quarry failed, & they were obliged to bring stones from a greater distance, every man who was the owner of a horse, mule or donkey, was assessed two days ~~drawing~~ bringing stones on the backs of their animals; & thus the work was completed. I think this might be called a working chh. //

But on other grounds are they entitled to be so regarded. No sooner was the work on this edifice suspended for the winter, than they set themselves earnestly & prayerfully to work to build up the spiritual chh. that was to fill it. Fourteen male members of the chh. were appointed to go, two & two, from house to house, converse, read & pray with the people & urge them to a devoted Christian life. Female members were ~~also~~ appointed to do the same among the women & children. Neighborhood prayer meetings were also appointed, for week day evenings, & Bible classes at ~~three~~ five or six different places simultaneously on the Sab. the men & women meeting seperately. These labors have been greatly blessed. Professors of religion have been quickened, & a delightful state of brotherly love & harmony activity & prayerfulness, exists among them. Impenitent sinners have become thoughtful & serious, & some, it is hoped, have passed from death unto life. And besides, several influential individuals & some whole families, from among the Armenians, have joined the Protestants, among whom are two sons & a brother of the head man of the Armenians, who, it is thoug give good evidence of being converted me These men, with the love & zeal of young converts in their hearts & the Gospel in their han are very active among their friends & acquaintances, in persuading them to embra the truth. One of these men has been the very bitterest opposer & persecutor of the Protestan in Hessub. He comes to my room two or thre times every day, & it is truly interesting to se how the changed state of his inner man shows itself in the visage of the outer. ~~and~~ So active has he been in his efforts to win souls to the truth, both in this village & out of it.

that the Armenians have lodged a complaint against him with the Governor of the district. It is truly delightful to find among this people such evidence of a genuine work of the Spirit. May it never cease, till this whole community shall be numbered among the people of God. //

// And here I may remark, that I have great satisfaction in the character & labors of our native preachers & helpers. And it is a circumstance worthy of note, & one that seems to put this community on a footing with those of apostolical times, that all the eight men now employed in the Kessab district, as preachers, teachers & helpers, are from among themselves - not one of them is from abroad. There is of course great difference of capacity among them, but, as a whole, I have & ~~have~~ reason to esteem them as faithful & worthy fellow laborers in this work. And I bless God that I have lived to contrast this day with many a long & patience-trying day twenty & twenty-five years ago, when we looked about us almost in vain for a helper not only, but for any one person who sympathised with us in our work. If these men are not deeply versed in the theology of the schools, it gives me great pleasure to know that we have a corps of native colaborers who are well acquainted with the fundamental truth of the Gospel, & who know how to use them in bringing their fellow men to the Lamb of Go

In a recent note to Mr. Gordon I mentioned the fact that Mrs. Powers had had a slig stroke of paralysis. She remains feeble - ca bear but little excitement or fatigue of any kind. She rides out in pleasant weather & we hope for more decided improvement when the Spring shall open. but of course this event has cast a shadow over our future. The Lord will do all things well. I am happy to say that Hattie is for her unusually well at present - This is matter of the more thank fulness now that her mamma is feeble.

//The state of the Board's finances gives us no little uneasiness - We are surprised & grieved that funds come in so slowly. Under existing circumstances I am perfectly satisfied with my salary having been cut down $50."//For the last 18 years I have used $54.

of private funds towards my own support. When I came from America the last time I resolved – & with Mr. Gordon's approval too I *think* – to reserve this money for the future education of my children. But thus far I have seen no way of doing so. nor is there any prospect of my being able to do so in time to come. I have many fears that Mrs. Powers is laid aside from active labors & that she will not even be able to instruct our children as heretofore. Still we hope for the best. We will not borrow trouble from the morrow. We will rather cast all our cares upon the Lord who careth for us. *The Lord will provide* shall be our motto. And if we parents shd. be laid aside, & our children should nee assistance in their education which we cannot give, I hope & trust the Lord will then take us up. // I repeat, that I am perfectly satisfied with the cutting down of my salary; and if the *Prud.* Com. are not compelled to do something more calamitous before this year – this Jubilee year – closes, I shall be thankful. // I beg you will present the kind regards of Mrs. Powers & myself to your dear family.

Yours truly P. O. Powers

Rev. R. Anderson D. D.
Sec'y A. B. C. F. M.
Missionary House 33 Pemberton Square
Boston

Kessab Feb. 29. 1866.
Rec'd April 25.

Ack Aug 1

Rev. R. Anderson D.D. 195
Sec'y A. B. C. F. M. Boston

Marash May 8. 1860

Dear Sir

The South Ar. Mission is about closing its fourth Annual Meeting. Owing to the absence of several members of the Mission our number has been small - only ~~four~~ seven in all, including Mr. Goss, who reached the country just in time to attend the Meeting. Dr Goodale, who with his wife arrived in Antioch in company with Mr. Goss, was detained there in consequence of sickness, much to the regret of himself & of us all. As a compensation however in part for the absence of some of our own members, we have enjoyed the presence & the counsel of Mr. Dodd, as delegate from the North Ar. Mission, & of Mr. Calhoun, as delegate from the Syrian Mission. These brethren have regularly attended our sessions & rendered much valuable assistance.

It is matter of devout thankfulness that during the past year our number has not been diminished by death, & with one or two exceptions, our several families have enjoyed their usual health.

The general state of the missionary work in our field you will learn from the Reports of the several stations. A perusal of these Reports, we think will satisfy you that our unworthy labors have not been in vain in the Lord, but that the divine blessing has signally rested upon them. The numbers added to the congregations & to the chhs. the increased interest in Sab. Sch. instruction. the enlarged numbers who are learning to read, the advancement in common schools & in the number & character of our native laborers, the readiness in the midst of deep poverty to make personal & pecuniary efforts in the cause of truth. & the building of two chhs. one in Marash, & one in Kessab, & of one chapel in Adiaman, the past year, these are among the indications of progress that cheer our hearts & will doubtless cheer the hearts of God's people at home. We would particularly direct your attention to the Report of the Marash Station as affording a striking illustration of a sincere & ardent attachment to Christ & his truth, & of self denial & pecuniary sacrifices for the promotion of this cause, rarely if ever to be found even in America. And generally throughout our field there is a growing conviction that these chhs. must be self sustaining & missionary in their character. And when we consider the deep poverty in which christianity found these people, the heavy taxes & exactions to which they are subjected, the aid they have rendered & the debts they have incurred in building for themselves chhs. & chapels, we might perhaps be surprised that they do so much for the support & spread of the Gospel rather than that they do so little. Where men often go to bed hungry or subsist whole days on cucumbers because they cannot procure a sufficiency of bread, we cannot expect from them much aid in the support of the Gospel. And yet some of this very class of persons among us contribute more than their two mites to help on the good work. In nearly all our communities the past year there has been a gratifying development of the voluntary principle. In some instances a contribution has been taken up towards paying the debt of

Board, in others a missionary society has been formed, & in others a larger share of the expense of schools has been assumed. It is this growth of a right principle that we look upon with satisfaction, rather than the amount contributed. We feel that our fiel is one highly favoured of God, & that we ourselves are no less highly favoured in being permitted to labor in this part of our Lord vineyard. We feel deeply grateful for the wonders he has wrought among us in th past & cherish high & confident hopes for t future. Rarely does it fall to the lot of m ionaries to witness more convincing evid of a divine work in the hearts & lives of me We would not arrogate a particle of glory to ourselves but adore the riches of divin grace, & esteem it enough for us to stand & see the salvation of our God. Never has the work in our field presented so inviting an aspect.

Our chief source of disquietude & of embarrassment at this Meeting is that a corresponding state of things does not exist among the chhs. at home - that for some reason we scarcely know why - the 335.000 christians supposed to be in connection with our Board should suffer a heavy & constantly increasing debt, to cast a long & ominous shadow over this Jubilee year, instead of wiping it off at once, & uniting with missionaries abroad & the chhs. gathered through their instrumentality from the darkness & moral degradation of all lands, in songs of jubilation. It is this that greatly pains our hearts & embarrasses our action at this meeting. But with the Prud. committee, the Secretaries, the Treasurer - all the officers of the Board who have any responsibility in sustaining its operations we do sympathize deeply. And we will not add a feather's weight to their already crushing burdens by uttering a syllable of complaint. We will endeavour rather to the very letter to comply with their instructions & curtail our expenditures to the required extent. This subject has been one of anxious deliberation in our Meeting. The great question with us has been, Where can we retrench with least injury to the cause?

In answering this question we first cut off all *extras*. Next we felt constrained to postpone for the present the erection of a building in Aintab for the Female Boarding school, & also the boarding department of the same, having simply a day school to consist of six or eight girls. such as Miss Proctor may select from the already existing day school of 17 pupils. These girls will be under Miss Proctor's care for the year to come & will eventually constitute the basis of a boarding school as originally contemplated. In this way we save *the present year*, the outgo for boarding as also most of that for building (something will be required for rent) making in all some $1300. This we do as a temporary arrangement to relieve the Board in its present distress. And we do it moreover in the confident expectation that the Board will allow us to retain this as a balance due from Mr. Gordon - or, make us a new grant of funds to build another year. It should also be stated that while this measure is not what Miss Proctor would like, still as a measure of expedi ency to afford *present* relief, she fully & cheerfully acquiesces in it.

And lastly, in making out our Estimates we have endeavored to keep within the required limits. The reductions which we have made have mostly been in the department of education. E.g. we ask nothing for the 3 schools in the Oorfa district. We ask an appropriation for only 12 pupils in the Theological school at Aintab, instead of 16 as last year. We ask for the support of only one teacher in Kessab instead of two as heretofore. If this curtailment shall be the means of leading the native chhs. to do more themselves, all will be well. But if otherwise, it will be seriously felt & in some instances native helpers must be dismissed, as the present rate of salaries does not afford adequate support for young men with rising families.

You have already been informed by Mr. Nutting that a building for a chapel in Oorfa has been purchased from the unexpended appropriations of last year. Under all the circumstances of the case this

Meeting approves the measure as one that could not well have been avoided. The Meeting also considers it quite indispensable that the unfinished house in Adiaman be put in a habitable condition for the accommodation of Mr. Nutting & his family, & earnestly requests that the $50. asked for the year 1861 may be granted. Nor can we doubt but the committee will yield their assent to this appropriation.

As to the settlement of native pastors over missionary chhs. it is believed the views of the mission coincide with your own. We sincerely desire to see native Pastors settled over all our chhs as soon as practicable, nor does any missionary stand in the way of such settlement. Even now pastoral duties are largely devolved upon our native brethren. Hitherto we have had but few men who could be regarded as suitable persons to assume the duties & responsibilities of this office. In some instances persons whom we have recommended to the chhs. have not been the men of their choice. The best man in our whole mission, once settled at Kessab was unsettled on account of his wife, who had no sympathy with her husband in his work. Another excellent man has been prevented from engaging in this work on similar grounds. Under these circumstances we have felt constrained to delay what in itself we all regard as of the first importance. But we hope this delay will not be much longer protracted. Four young men in Aintab have recently been licensed to preach, & several others — now licensed & unlicensed — may ere long become pastors so that you may expect to be informed ere long that all our principal chhs. are furnished with pastors from among themselves. And we are sure that such a fact in the progress of our work will not afford you a greater pleasure than ourselves.

In behalf of the Mission.
As ever, Yours in the bonds of the Gospel
P. O. Powers

Marash, May. 8. 1860.

Rec'd July 12

Ans Aug 11

Missn Letter

Rev. A. T. Pratt M. D. 196

Kessab July 16. 1860

My dear Bro.

You may recollect that when you passed through
ntioch I had some conversation with you about sending for a young
dy to come & reside in our family. For some time after you left
s Hattie's eyes continued pretty well, & we began to think seriously
sending her to the school of the Deaconesses at Smyrna, in wh.
e Mrs. Powers would be relieved of the care of her education.
d as Mrs. Powers herself continued comfortable, though feeble,
ather improving than otherwise, we were gradually settling
on on the conviction that it would not be best to make the con-
plated arrangement. Since the Dodds left us about three
eeks ago, Hattie has sunk down again after the old fashion,
rely able to open her eyes even in a dark room all the fore
ol of the day. Towards night when our mountain casts its
ng shadow down into the valley of Deir Agady, she puts
her hat & veil doubled & rides with me two hours, & is now
ly coming up again. Thus, after having been unusually
l for her about five months, we have but too positive evidence
t no permanent relief or cure has been attained. And the
viction is deeply fastened on our minds that it will not be
e at present to send her away to school, either in Smyrna or
America. You know her great fondness for books, & her ner-
us temperament, & I doubt not will appreciate our hesita-
n about exposing her to the risks of a Young Ladies' School.

While Mr. Dodd & family were here Freddie was allowed to play with the little Dodds under the walnuts, making mud ho or any thing else they might fancy. And I believe Mr. Mrs. D. were well satisfied to see their children especially Hatt improving in health rather than in the knowledge of book though their fingers did not always look so white nor their clothes so clean. Since their departure, Mrs. Powers has und taken again to hear Freddie's lessons, but finds she cannot it without bringing on a painful sensation in her head. The result is that sometimes she hears him, sometimes I hear him & sometimes he is not heard at all. Mrs. Powers can bear little exertion of any kind, she cannot write a common letter without suffering, & hence writes but very little - seldom even her aged parents. In fact almost all family correspondenc comes on me. She has rigidly followed your directions not undertake any labors among the women here - not even cond ing a prayer meeting. In such labors she would gladly eng this season as she did the last. Her capacity for social enjoym seems not greatly impaired, as she is uniformly cheerful with intimate friends, as companionable as ever.

And now the question comes up more seriously than what shall we do? Shall we send for a young lady to reside us & attend to the education of our children? Many doubt less would advise sending our children home. But ou from the objection to sending Hattie home already noticed

how can we spare her in the present feebleness of her mamma?
ou know how helpful Hattie is in the family, & how much she can
o about the house when she cannot study; & how desirable for
r health is a suitable amount of this kind of exercise. I can
ot entertain the thought of sending Hattie away in Mrs. Powers
resent state of weakness & infirmity.

As to Freddie - now 11 yrs. old - he is rapidly developing the
y, & needs to be under parental influence - more perhaps
ow than at any other period, past or to come.

I need not go farther into detail. I do not feel that I can
ole on in this way for any considerable length of time. My
gular & appropriate missionary work that invites & presses - work
t I love to do, is all that my moderate amount of strength
ill allow, relieved though I should be of the instruction of my
ildren. The whole subject lies in my mind thus. I must either
Devote less of my time to missionary work & more to my child-
n & family. Or 2. Have help from home in the education of my
ildren. Or 3. - and I say it with the greatest reluctance - I fear
shall eventually be obliged to leave the missionary work. This
t alternative would be a very painful one. Having spent
e best of my days in the missionary work, I am persuad-
ed that whatever of health & strength, of capacity or of experi-
ce is left of me, may be better employed in this country
on at home. Both Mrs. Powers & myself are exceedingly
ll satisfied with our present field of labor, & with Kessab

as a summer residence. We think the climate here one
the best. I repeat that any necessity for leaving our fiel
would be to us a source of sincere & deep regret.

The first of the above alternatives, I am perfectly wil
ing to accept, if this is best - if this is the way the Master w
have me serve him. But I have supposed that the line
duty marked out for me by Divine Providence, lay in
other direction.

After much & prayerful reflection on the subject, th
fore I have determined to apply through you, to Miss Ab
C. Knowlton of Phillipston to come out & be with us two or t
years as circumstances shall indicate to assist in the edu
tion of my children. She will be a companion for our
ter, will be able to give her instruction not only when she
use her eyes, but also when she cannot, will room with h
& with her will share as a sister & daughter, the comfor
& enjoyments of our family - & perhaps some of its t
too. Miss Knowlton is an acquaintance of our famil
much endeared to us all. Our children are strongly
tached to her, having been her pupils for a short time
America. She is moreover a sort of Honorary niece
mine & is pleased to call me, Uncle.

Now my dear Bro. I beg you will see & co
with Dr. Anderson on the subject. When in America,
correspondence (with him) in respect to just this th

But (he, &) the Prud. Com. through him, declined helping
me meet the expense necessarily involved in such a
plan. I do not attribute blame to them. In large public
odies it often happens that a rule which is on the whole a good
one, proves rather hard in individual cases. I did not
t that time apprehend Mrs. Powers suffering from a stroke
paralysis (or something very like) but I did fear her
eaking down, & it was to prevent if possible such an event
hat I much wished to bring out with us a teacher. But
t was not then to be. Knowing as I do the pecuniary
mbarrassment of the Board, & their settled policy in such
ances, I shall make no formal application at this time
help. Still if the Board could in some way & to some
xtent - perhaps pay Miss Knowlton's passage - I should
thankful. If they cannot then I must try by economy
the use of private funds to meet the expense. And I
sk you, my dear Bro. to see Miss Knowlton & make
her the application, & in case she gives an affirma-
ive answer, I ask you to arrange for her coming out.
Many questions will arise about the time & circumstances
her coming, her outfit etc. etc., which must be left
you to answer. There is no time for correspondence
these matters. If she could come with you & Mrs. Pratt
would be just the thing. Even if you should come by steam
the expense should not be very much greater. I should

think it best for her to come with you. And I doubt n but yourselves & baby would find her society far from bu densome. You know as well as I how desirable tha such a lady traveler should have protection: especially in these parts.

As to terms - I can hold out no tempting pec niary inducement. I believe Miss K. is a good piou person who will be willing to come - if at all - somew as a missionary & to receive missionary's pay. Of cour she would be at no expense for board or furnishing room while with us. And as to further compensation meet expense of clothing etc she will require from $50. to $100. a year. I leave it with you to arrange with her as to the precise sum. If I receive no hel from the Board I should naturally wish the sum not be very large, and yet she must be satisfied. The Board I hope will be willing to advance her pass money, even if they charge it to me.

As to her outfit. I have $60 or $70. in the hands Edmond Powers Esq. of Phillipston, my Brother. And a some dollars, I know not how much - in the hands of another Brother, Philastus Powers, Phillipston. You are hereby authorised to receive these monies, or so much as may be necessary to procure the needful outfit for Miss Knowlton & pay over to her. Should the above monies be insufficient you are at liberty to draw on my Bro. Edward for more, as I hold a note of $100. against him. Still I should be glad not to touch this principal just at present, unless it be quite necessary. For many years I have used $54. interest money towards my own support. The principal I should be glad still to reserve ~~still~~ against a time of greater need, either of parents or of children. But if need be I shall use interest & principal both, & if a day comes when I have neither private funds, nor salary, nor strength to labor in God's vineyard, I trust the Lord will then in ome way provide for us. I say again. I leave little details to you. Many things will come up pertaining to outfit, the voyage etc which you can better explain verbally than I can by writing. And the distance is such that to write back & forth is out of the question.

I hope you will be willing (you see how much onfidence I put in you) to take this trouble upon you. And I hope you will be able to arrange every thing satisfactorily. I beg you will go personally to Phillipston, 4 or 5 hours ride from Boston by Fitchburg R. R. & call on Miss Knowlton at her step father's, Jason Goulding Esq. (Brother of my first wife). You will leave the R. R. at Templeton epot & take the Phillipston Express which will set you down t Esq Goulding's door. Call on Mr. Barnum the min-

ister, who will be glad to have you preach for him if yo
can spend a Sab. there & the people will give you a g
hearing. Besides the two Brothers mentioned above, cal
on my sisters, Mrs. Parker & Mrs. Baldwin. Rememb
us kindly to inquiring friends.

I leave this open for Dr. Anderson's perusal, th
no time may be lost in his becoming acquaint
with its contents. It is possible that some better plan th
mine may be suggested. If so I should be very than
ful. It is possible moreover that it may not be incom
patible with the rules of the Board to allow me a fixe
sum annually, say $100. for the education of my chil
ren, as has been done in other cases I believe. A provi
ion of this sort would afford me the desired relief.

One thing more. You will learn from the papers, wh
terrible scenes have taken place in Lebanon & Damas
& of the generally unsettled state of this part of the cou
ty. It is not impossible but we missionaries may be ob
ed for a time to leave the country. If any thing of th
sort should occur, yourselves would not return to th
field at the time you have anticipated & we should n
wish Miss Knowlton to come. You will be kept informed
of passing events.

Mrs. Powers & the children join in kindest love to
yourself & your dear family Yours affectionately
P. O. Powe

uly 20th The foregoing letter I sent over to Bitlis for the perusal of r. & Mrs. Morgan. & last evening received from Mr. M. the following written on the evening of the 18th

"Susan & I have read over your letter to Dr. Pratt very carefully & th like it very much. It seems a clear case that you ought not to seperated from either Hattie or Freddie. Hattie & Freddie both need r care & you need Hattie's help in the household. And yet their ucation ought not to be neglected. It seems to me it would be uch wiser to send you some one to relieve you in this respect n for you to give a part of your time to that work. I hope the ard too will not throw this burden upon you. If you were lling to delay, would it not be well to send your letter to the t. around to the stations & get the votes of the brethren to a Res- ution recommending that such a person be sent out & the nec- ary provision made for her support by the Board. I am e the brethren would cheerfully sign such a resolution - even e as a mission were obliged to cut down to save it."

I cannot delay sending you my letter till we can hear from the several stations. but I shall send Mr. Morgan a copy of my r that he may send it round accompanied by such a resolu- n as he sees fit. And if the votes of the brethren accord with his timents, we will inform Dr. Anderson without delay.

wrote you two weeks ago & should then have said that I wish to keep your woolen & that you should get me one like it - just you choose. Mrs. Powers & the children desire many thanks to Mrs. Pratt for the nice little rubber articles she kindly sent them - as also the loan of the books.

Yours very truly
P. O. Powe

Rev. A. T. Pratt M.D.

Rev.

Kessab, July 16, 1860

Rec. fr. Dr. Pratt

Rec. Oct. 22, 1860.

Ack'd Jan. 17, 1861.

Rec'd [illegible]

Rev. A. T. Pratt M.D.

Rev. R. Anderson D. D.
Secy A. B. C. F. M.

Kessab July 20. 1860

Dear Sir

Herewith I forward a letter for Dr. Pratt, open for
our perusal. It embraces all perhaps that I might wish to
ay were I writing to you. You will see from it the burden that
ow presses upon me. In view of the financial condition of the
oard, aside from the consideration that it is not the policy of the
oard to send out private teachers, I have not ventured to make
ny appeal to the Board, nor even to ask the sanction of my
ethren in the mission to any application for help. My esteem
d associate, however has kindly suggested the propriety
oing this, & while the enclosed letter is traversing the waves
wards Boston, a copy of it will be passing among the stations
the mission for the signatures of the brethren to a Resolution
accordance with Mr Morgan's suggestion. I shall then feel
at the circumstances of myself & family are fully made
nown both to yourself & to my brethren in this mission, &
shall await the result with entire confidence in all the
arties concerned that whatever may properly be done for
r relief will be done. What would be most of all grateful
our hearts would be that it should please our heavenly Fa-
r so to strengthen my dear wife physically & intellectually
at she may once more be enabled to discharge the duties
her station. But whether he does this or not, we are sure he
ill do all things well. Mrs. Powers unites in kindest love
yourself & your dear family

Yours very truly P. O. Powers

Rev. R. Anderson D. D.
Secy A. B. C. F. M.
Missionary House 33 Pemberton Square
Boston

Kessab July 20, 1860.
Rec'd Aug. 23.
Ack'd Jan 17, 1861.

Rev. R. Anderson D.D. 198

Antioch Oct. 30. 1860.

Dear Sir

To save me the labor of
writing while attending upon my
ick wife, I beg you will send
the inclosure to Miss Knowlton & ex
ect to hear more fully from me
next Steamer.

The excitement at Kessab referred
o in that note, grows out of a case
f attempted discipline of our prin-
ipal helper there on the part of the
hh. Session & of the Chh. Itself. I be-
ieve the allegation against him to
e utterly groundless, & that the Chh.
the Session are in the wrong. Before
who was on the ground had any
nowledge of the case this helper
e been forbidden for two Sab.
preach. I have insisted on a
ir trial. That is all. This the Session
e the honesty to confess before
chh. But intent on their purpose
crush this helper & finding they

could not silence me they ve
their ill will on all the other
ers who firmly appeal to the
of discipline & to justice. I must
refuse to hear any of the
ers in the Kessab district & the
Sab. they put into the pulpit a
humble shoemaker to officiate
as their preacher. I will ende
one or I may find leisure to
you a more full & connected
account of these troubles - the
end of which has not yet been
reached. This is only another
instance of that discipline thr
which all these infant chhs.
to pass. I believe all will come
out right but the process is
severe & painful one. My exper
ience at Trebisond & elsewhere
enables me to meet these
with a calmness & hopefulness
which I should otherwise have
been a stranger. May the Lord
have mercy on that chh. &

You will learn from my note to Miss Knowlton, all that I need to say about Mrs. Powers at present. During the coming two weeks we shall decide what to do - nor is this very doubtful. I am persuaded that the exigencies of my family require our return to the U. S. But she is not now able to go - being in bed almost helpless - To go now would bring us to Boston - without leave from the Board - in the very dead of winter. Then the Kessab affair I must see through. I should regret to leave them in such a state. It would be a sad *finale* to my missionary life of 26 years. I trust in God that I shall see that people returning to their first love - Mr. Morgan has written Miss Pratt of our present prospects so that I need not write him this mail.

Yours in sorrow & in joy
P. O. Powers

Please say to Mr. Gordon that we do not wish the commissions we recently sent him attended to till I write again.

Rev. P. O. Powers
Antioch Oct. 30. 1860.
Rec'd Nov. 30.

Ackd. Jan. 17, 1861
Mrs. Dr. Pratt Dec. 3.
[illegible] Goodale

Rev. R. Anderson D.D.
Secy A.B.C.F.M.
Boston

Please say to Mrs. Goodale
we do not wish the cow
before we recently sent her attended to
I wrote again.

P. O. Powers

Rev. R. Anderson D.D.
Secy A.B.C.F.M.

Antioch Nov. 9. 1860

Dear Sir

I wrote you last week a very hasty note accompanying another to Miss Knowlton, in both of which I referred to difficulties in the Kessab chh. & also to Mrs. Powers' having been again prostrated by an attack partly nervous & partly paralytic as we view it, similar to attacks which she has previously had. As to the difficulties at Kessab, Mr. Morgan & myself propose to go there tomorrow & spend a few days, in the hope that we may do something to set things right among that dear people, now in a most unhappy condition. After our visit I shall be better prepared to report the state of things there.

It is now two weeks since we reached the city & the same since Mrs. Powers was prostrated. She was at the time reduced very low, so low indeed that Dr. Goodale expressed his fear that she was beyond the rallying point. She is however rallying - is slowly recovering her strength, but does not yet walk alone, nor has she much use of her right hand. Her whole right side was considerably affected. But I need not go into particulars. Ever since the 24th

of last Jan. when she had as we suppose, her
first slight shock of paralysis, she has been too
feeble to engage in any direct missionary la-
bor or but partially to take the oversight of her fam
ily. And now her nervous system at least, if
not her constitution generally is completely broke
down. We have both tried to hold on awhile long
er in the missionary work. We have felt reluctan
to leave that work to which we had devoted our li
& in which we have already spent so many o
our best years. We have felt reluctant to leave th
particular part of the great missionary field wh
we have labored with so much comfort to our
selves & we would hope not without benefit to
others. We have felt reluctant to part from our
Associates & other missionary friends in these p
whom we have long & tenderly loved. We ha
felt reluctant to leave our pleasant Persia
home - our house & garden on which we have
spent so much thought & labor, & no incons
erable portion of one year's salary. And pe
sonally *I* have felt reluctant to leave th
the climate of this country which I suppose
better suited to *my* health than that of N
Eng. And moreover I have felt reluctant

to leave the missionary work because I have supposed that my experience of 26 yrs. in this work has better prepared me to devote my remaining years & strength to this rather than to any work I may find in America. (It will be 26 yrs. tomorrow since I first sailed from Boston) And we had fondly hoped that by obtaining a teacher for our children, it might still be our delightful privilege for some years to come at least to labor among these infant chhs. in whose organization & growth thus far we have been permitted to have a humble post. And when I wrote you hastily last week I wished to leave the question of our return to America open for further consideration & prayer. But I regret to say that both Mrs. Powers & myself feel more & more satisfied that duty to ourselves, to our children & to the missionary cause requires that we return to the land of our birth & there among our native hills & in the solace of friends with the aid of such medical advice & other favouring circumstances which we cannot here command, that we endeavour by the blessing of God to restore health to a constitution greatly impaired by various causes incident to the missionary work in this country. Mrs. Powers feels & I too feel that while one has health to labor this is a most desirable country to live in; but that when health is gone it is a miserable country to be sick And there does not now seem to be any goo ground to hope that she may again enjoy h here. The care of our children too points to America. Hattie has suffered much f her eyes the past summer, & would doubt be much better in America, judging from her experience while there. And if Mrs. Powe should very considerably improve during the winter - as we may hope she will - and if Mi Knowlton should come out in the Spring, sti I fear the question of our return is simply one of time. And it is very undesirable t incur the expense of Miss Knowlton's coming out, to return again after a few months. I have therefore in accordance with the advice of Dr. Goodale made application to this mission for their approval of our return to the U.S. If the mission accedes to our request, I shall then apply to the Prud. Com.

for permission to return with my family at such time in the Spring as circumstances may seem to require.

I here repeat what I said in my note of last week, viz. that Mr. Gordon be requested not to purchase & send to us the articles for which we recently sent him a commission. If however they are purchased, let them be retained at the Missionary House till we call for them there.

My dear Sir, in all the vicissitudes of my missionary life I have ever found you (& may I add also the same of Mrs. Anderson) a kind & sympathising friend. Mrs. Powers also cherishes a warm attachment to you both. In the prospect of soon retiring from the missionary field it affords us great satisfaction to feel assured that we shall not cease to share ~~your~~ an interest in your kind regards & sympathies whatever & wherever our future lot may be.

Yours very truly & sincerely

P. O. Powers

Rev. R. Anderson D.D.

Sec'y A. B. C. F. M.

Missionary House 33 Pemberton Square

Boston

Antioch. Nov. 9. 1860.

Rec'd. Dec. 14.

Ans'd [illegible]

'R. Shue — Rich[illegible]

Rev. R. Anderson D. D.
Sec'y A. B. C. F. M.

Antioch Nov. 21. 1860

Dear Sir

In writing you on the 9th inst. I referred to difficulties in the Kessab chh. & promised to give you some account of the same after Mr. Morgan & myself should have made a visit there. That visit we have made. We went to Kessab on Thurs. of last week & returned on Mon. of this. I will now proceed to give you as simple & brief a statement of the facts in the case as practicable.

Observing that M. our helper at Kessab did not preach on Sab. Oct. 14th nor indeed on the Sab. previous, on Mon. morning I inquired of him the reason, and learned that he had been forbidden by the chh. Session to preach. On what ground? I inquired with great surprise. When he informed me that a village* woman for whom he had been requested to make a medical prescription (M. has for years practiced medicine in simple cases) had accused him of having made improper advances to her in various ways, the whole thing growing out of his having felt her pulse in her wrist & temples, *& that alone*. I immediately called the chh. Session & listened to their version of the matter. I again conversed with M. & again with the Session. The next Sab. had been appointed for the administration of the

shepherd's wife in a neighboring village

Lord's Supper. Meantime two days were spent in
my going to Antioch & returning. Another day wa
spent by our community as a day of fasting & pra
er (not with reference to this case, for it had not becom
generally known) so that almost no time was lef
for an investigation of the affair. The alleged im-
proper conduct of M. was said to have taken pla
some six or seven weeks previous, during which t
the Session had made some loose efforts to investi
gate the matter, studiously concealing the whole af
fair from me. Up to this time I had twice heard
M.'s statement & twice that of the Session, but was unde
cided in my own mind as to his guilt or innoce
On Sat. evening M. & the woman were called to my
room & both were examined before me & the Session
& the statements of each were carefully written dow
by me. I then became thoroughly satisfied that M
was guiltless of the charge laid against him & told
the Session so. But with one exception they believed
guilty, though they were not ready to pass senten
against him. In these circumstances they
wished to forbid his coming to the Lord's table
next day. I told them they could not do th
till he was pronounced guilty. They then wish
me to request him to stay away. This I decl

doing. They then inquired if the Lord's Supper could not be deferred a week. I replied that my arrangements were made to remove with my family to the city the following week & that I could not stay. They then said that if M. came to the Lord's table they should not, & on leaving my room, said they would request him not to come. I replied that that was a thing for them to consider. Sab. morning at sermon time they came to me & said that M. refused to stay away & begged that I would prevail on him to do so. But I again declined. Just at the hour of meeting for the administration of the Lord's Supper & while the people were taking their seats in ch. & the elements were being placed on the table, I received information that language of an intimidating nature had been used by a member of the Session to M. which led me to feel that I could not administer that sacred ordinance — that Love Feast — to persons in such a state of mind. Accordingly after the usual services of singing, reading, praying & a few remarks I informed the audience that for urgent reasons I could not administer the ordinance, & pronounced the benediction. The effect on the whole congregation was what I had anticipated - they were filled with amazement. I ought here to say that it afterwards appeared th although the language referred to was such as w reported to me & confirmed by the person using before going into chh. still it was not uttered precisely the spirit that I understood. But I am satisfied that I acted right & was divinely gu ed in not administering the ordinance

In the evening members of the chh. cam pouring into my room demanding an exp ation - The Session were called & I calmly ma my explanation. M. was also called & it wa agreed that as the Session had come to no forma decision on his case, the affair should be refe red to the whole chh. at a meeting to be held t next evening. On Mon. all was exciteme in the chh. & it was agreed among themselve (of which I received information) that I shou be disciplined for not having administered the Lord's supper - that I must make an hum ble acknowledgement to the chh. & beg their forgiveness or quit the place! In the evening when all were assembled & a prayer had been offered, I rose at once & said.

"Brethren, I am not subject to the discip of this chh. I am not to be tried on any accusation before you. I am not your servant, but the servant of the Am. Board. If you have any complaint to make against me, you will make it to the Am. Board, where it will be properly attended to." The effect of these few words may be better conceived than described. The prey had slipped out of their hands. They neither had the satisfaction of hearing my humble confession, nor of seeing me take up my line of march. After a moments pause I proceeded to make some remarks on the relation of missionaries to the chhs. gathered by their instrumentality & not yet furnished with pastors, showing that these chhs. are not wholly their own, nor are the helpers wholly their own, & that while this chh. e.g. is supported by the funds of the Board, it will always claim the right to a share in the management of its affairs - that it will always have its agent here for this purpose - that for the time I am that agent - & that neither the Session nor the chh. have any right to discipline these helpers without my knowledge & cooperation, etc. During these remarks of perhaps half an hour, the chh. were exceedingly

uneasy & several times attempted to interrupt
me, but were kept in tolerable order by mem-
bers of the Session.

When I had finished they took up M's ca
by listening to my reading the statements o
the two parties, as written out the previous Sa
evening. I moreover made this declaration
to them that in my opinion M. was guiltless
of the charge laid against him - that I had
spent much of that day in making a fair
copy of the statements of both parties & in
carefully considering their character, & that I
was satisfied of M's innocence. This decl-
ation however made no impression. As soon
as I was through, they called for action on the
subject without delay & while one was saying
one thing & another another as to the mann
of taking the vote - not as to what the vote sh
be - one of our helpers ventured to demon
that the decision should be according to the r
of discipline, & another, that it should be accord
to truth & evidence, upon which the whole ch
sprang upon their feet vociferating angry wo
to these helpers, saying that they were prejudi
partial, etc etc & rushed out of the chh in

perfect tumult, some saying, Who will come to this chh. to hear that adulterer preach?

I had previously felt satisfied that the Seſsion were bent on crushing M. though I had not dared to say it. But it was now perfectly plain that the Seſsion & the whole body of the chh. with a *very* few exceptions were determined on his condemnation. I have never witneſsed a scene so like what took place at the crucifixion of the Saviour, when the Jews cried out, Crucify him! crucify him! An appeal to the rules of discipline scattered them as if a venomous serpent had been thrown into their midst. Such was the state of things when we came down to the city two or three days after.

From the time we left to the visit of Mr. Morgan & myself an interval of three weeks elapsed. On Friday, the day after our arrival we had an interview with the Seſsion & in the evening, the Seſsion & a large portion of the chh. came together & the whole evening was spent in further investigations, then four things became perfectly plain to Mr. Morgan & myself viz.

1. That up to this time not a particle of evidence of any kind whatever has yet come

to light, touching this painful case, except th
woman's statements. though the husband & oth
persons were present when most of the alleg
occurrences are said to have taken place.

2. That the statements of the woman - the co
plainant - cannot be received as valid
idence against M. That to admit such a
principle would put every man's reputa
be he missionary, helper or who he may - at
mercy of any & every woman he may
to meet.

3 That the woman's statements, as made
different times & to different persons examin
the case, differ so widely & are so contradic
that they are not entitled to credence.

4. That *if* the woman's statements are com
then she must be pronounced a bad wom
or if she is a virtuous woman her statemen
are false. No virtuous woman would re-
ceive the advances of any man in som
9 or 10 instances without rebuke.

These four points, as I said, were plain
to us. but there not being time that evening
to sum up the evidence, as lawyers say, & finis
the business, the meeting was adjourned

for this purpose to the next evening.

The next evening on coming together the chh. insisted on inquiring into M's previous conduct & character as affording presumptive evidence against him. And although the whole evening was spent on this inquiry, & many things were brought up, yet nothing was fairly and justly made out against him - absolutely nothing that in any court of justice could be admitted for a moment. The chh. became exceedingly restive & disorderly because we would not accept every thing they brought up even from before the time when M. became a Protestant, & finally broke up again in a boisterous tumult.

Mr. Morgan & myself then felt that it was vain for us to attempt any thing further but refer the matter to an ecclesiastical council to be called for this purpose & resolved to leave as early as possible on Mon. morning. On the Sab. we preached in Kessab & Ekiz Olouk, to large & attentive audiences as though nothing had taken place. On coming out of chh. Sab. P.M. one of the Session followed us to our room & inquired

what we were going to do? We replied. "Noth
we have done all we can do. Nothing remai
for us but to refer the matter to a council".
Finding him however somewhat disposed to l
ten, we pressed upon his attention the four poi
above mentioned. He went out & brought u
the other members of the Session & we went
over the same ground with them, & succeed
ed in a good measure as we thought, in co
vincing them that whatever might be their
private opinions as to M's guilt or innoc
no tribunal of justice, civil or ecclesiastic
could be found that would condemn M. o
the evidence that had thus far been prese
ed. Some conversation took place & several
plans were suggested with a view to a fina
disposition of the matter, but nothing could
agreed upon unless we would stop & see th
thing through. This we could not well do, &
promising to come again after a fortnig
we took leave of Kessab the next mornin

It should be said however that at this time
it was plain that the convictions of member
in the chh. were in favor of M's innocenc
& we were the more willing to delay another

fortnight in the hope that the views of others
still might be changed.

Antioch Dec. 5. 1860. Mr. Morgan & myself returned yesterday from our second visit to Kessab. We reached there Sat. evening - preached as usual there & at Ekiz Olouk on the Sab. & on Mon. morning had an interview with the Session. We once more pressed upon their attention the four points already referred to, particularly the 2d That the woman's statements could not be received as evidence against M. And although they could not gainsay this point, still with one exception the feeling of them all was that M. was guilty. In this interview it was painful to witness the weakness, prejudice & folly of these leaders of the Protestant chh. & community in their efforts to convict M. One of them, & he the head man of the Protestants fairly stultified himself. He said, "Nothing of the kind had ever been alleged against M. before - No woman had ever accused him of like conduct. Therefore he thought there must be truth in this woman's statements!!" forgetting at the moment that at our previous visit a whole evening had been spent in a vain attempt to find some presumptive evidence against M. in his past conduct, & character. One could hardly believe that any man of sen would then turn round & say that "because n presumptive evidence against M can be foun in his past conduct. therefore he must be guilty this instance. Such is poor, weak human nature co where there may be some grace after all.

In the evening the chh. assembled, & after some preliminary remarks on the unhappy state of the chh. & duty of seeking her peace & welfare & the glory of Ch we presented the four points, dwelling longer on the & called upon them to decide by their vote whether according to "law & evidence" M. was guilty, or not guilty. The vote stood, three to two. Three voting Not guilty, to two voting, Guilty. This was as favorable a result as we could have hoped. When a closing prayer had been offered & all were prevente from leaving by a heavy rain, at our suggestio two other prayers were offered & a hymn was sun some other conversation took place & all dispers in quietness. We felt that we had much occasi for thankfulness to God who had guided to suc a result in this unhappy affair, & that we might ly leave it for time & the grace of God to set the min of all right & restore peace & harmony to this chh

Yours in the bonds of the Gospe
P. O. Power

Antioch Nov. 21/1860.
Rec'd Jan. 14 1861.

Rev. R. Anderson D. D.
&c &c &c

Antioch Dec. 12. 1860

Dear Sir

I confidently expected by this time I should have received a Resolution of this Miſsion approving my application for permiſsion to return with my family to the U. S. But it has not come. I have a note from Dr. Goodale, but I will wait another steamer in the hope that I may send his note & the Resolution of the Miſsion together.

Mrs. Powers is very slowly gaining, but any preſsure of fatigue or of excitement may bring her down again any day. She walks about the house moderately, but is quite feeble. We hope she may safely paſs the winter here, but must get away before the warm weather of the coming season.

Since our recent visit at Kessab, we learn that the affair of M. seems to be settled. All is quiet about that. But the minority are now in a quarrel among themselves. This is their day of trial. Sediment will go to the bottom. Scum will be thrown off at the top & that ch. will be purified. . Yours very truly.

P. O. Powers

Antioch Dec. 12. 1860.

Rec'd. Jan. 14. 1861.

Ack Jan. 15

Repl'd –

Rev. R. Anderson D.D.
Secy &c &c

Rev. R. Anderson D.D.
Secy A. B. C. F. M.

Antioch Dec. 21. 1860

Dear Sir

I herewith forward to you the Resolution of this Mission approving my asking permission to return to the U. S. as also a note from Dr. Goodale, expressive of his views of Mrs. Powers case. I must now with great reluctance & grief ask the Prud. Committee to permit me to return to the U. S. with my family in the Spring, on account of the continued feebleness of Mrs. Powers, & the almost hopelessness that she will right up while in this country. I refer you to my letter of Nov. 9th for a more full expression of our views as to the necessity of this measure & the grounds of our reluctance to take it. But, the will of the Lord be done, is the language of our lips & of our hearts. We gratefully acknowledge the goodness of God to us in all the past. The future - all to us unknown - we cheerfully commit to him.

Mrs. Powers remains much as when I last wrote. There can be no doubt but she ought to return. It is her strong desire, if in the good Providence of God we may safely reach home, to take ou daughter with her & go at once to a water cure establishment, in the hope that they both may be benefitted. She has mo confidence in that means of restoratio under God, than in any other. And a her constitution has never been impaired by taking drugs, & indeed does not well bear them; & moreover, as she has almost youth in her favour - not being quite 37 yrs. of age - we are not without hope that under favourable circumsta -ces she may so far right up as to enjoy years of comfortable health. She herself is hopeful & even thinks it possible that if her health should decidedly improv under the water cure, with the experience she will have acquired of the use of wate she may again reside in this country.

I may here make a suggestion which for a day or two past has seriously occupie our thoughts. It is that if Mrs. Powers should somewhat improve during the coming two or three months, Freddie &

myself remain, & that she & Hattie return without us - go together to a water cure establishment, & make an effort to get on without me. If it proves successful, & especially if Mrs. Powers' health shall decidedly improve, she & Hattie will return so soon as it shall be thought wise. If unsuccessful I shall be written to & will then go home by first opportunity. Both Mrs. Powers & myself feel so much reluctance about my leaving my work & returning home at this time so soon after our recent visit & when there are already so many returned missionaries in America - in addition to all the suggestions in my letter of Nov. 9th that we feel disposed to make great sacrifices of personal feeling, if her visit to the U. S. may be safely made without me. May I ask that you will give us the result of your observations as to the expediency or otherwise of invalid female missionaries returning home without their husbands.

We received yesterday your letter giving us the appropriations for the coming year, from which we learn that the Pru'd. Committee have kindly granted us $250. on account of the sickness of Mrs. Powers. We understood this grant to have bee made with reference to the support of a teacher for our children. And althoug the plan of educating our children here seems now to be given up, in consequence of the necessity for our return home, still we feel deeply grateful to the committee for having made us this grant.

As the Resolution of this Mission has bee so slow in reaching me, thereby causin a delay in this my application to the Committee for permission to return home, I be that their answer may be forwarded wi as little delay as practicable

Very truly & affectionately Yours
P. O. Powers

Dec. 21, 1863.
Rec'd Jan. 28, 1864.
Ans'd Feb. 4.
Mch. 2.
Reg'd.

P. S. Dec. 22. On consulting Mr. & Mrs. Morgan I find they are very strongly of the opinion tha Mrs. Powers should not go home without me

Yours P. O. Powe

Rev. R. Anderson D. D. 203
Sec'y A. B. C. F. M.

Antioch Jan. 22. 1861

Dear Sir

When I wrote you last, Dec. 26th, I suggested that although the affair of our helper M. at Kessab was formally settled, other difficulties had arisen in that chh. I have since visited Kessab, spending a good part of the first week of this new year - the week of prayer - with that people, & have ascertained the nature of those difficulties - a detailed account of which I will not inflict upon you. It will be sufficient to say that on the evening of Dec. 3d when the final action in respect to M's case was taken, some 10 or 12 persons in the minority retired to the house of one of their number, when the two individuals most prominent in their opposition to M. got into a quarrel between themselves in respect to some past misconduct on the part of one of them affecting the other, of which he had had no knowledge until that evening. And the original, or subsequent conduct of the two was such, that previous to this my last visit, both had been put under chh. censure - and justly so I have no doubt. It is a singular fact, that while the conduct of those two men in the case of M. the evening th case was finally acted upon, was such that they were then called disturbers of the peace, they should that very evening, on o er grounds, have proved themselves worthy of Ch. discipline. Hitherto every thing had gone on very smoothly in that Ch. Their time of trial has come. They must now go through that sifting process that all these infant Chs. must sooner or later experience - Most of them have already done so, & have been purified thereby. So it will be I doubt not with the Kessab Ch.

During my recent visit, we held p er meetings twice a day - noon & evening which were attended by a good proportion of the community & with manifest inter & I trust the impression on the people themselves was salutary. Very little was said in reference to recent troubles, but I endeavoured to direct the attention of the people to those subjects most suited to excite in their minds humility, penitence & a spirit of prayer. I look for good results from that protracted season of prayer.

I will just say here in a word that we had hoped ere this to settle a native pastor over that chh. But various circumstances have rendered this measure so desirable in itself & so much desired on our part, impracticable.

Mrs. Powers remains very much as in weeks past - generally in a comfortable state, but very feeble & unable to bear any pressure of physical or mental effort. It is now one year, less two days - since her first paralytic attack, & nearly 3 months since her second prostration, & it has become painfully evident that she has no prospect of being materially better in this country. We have tried hard to hold on in our work here but the Providence of God is against us, & we now yield quietly & unmurmuringly to what seems to be the will of God, & are making our arrangements - with the permission of the Board - to leave in April. Perhaps we may go by the same vessel that brings out Dr. Pratt & family.

Yours very affectionately P. O. Powers

Antioch Jan. 22, 1861

Rec'd Feb. 25.

Rev R. Anderson DD

Boston

opy

Smyrna Apr. 11. 1861

Dear Bro. Morgan

Since getting away from Antioch
from under the shadow of Mt. Casius, & especially
ince getting Dr. Pratt's note at Alexandretta, I have
e many reflections on my missionary career in
e Antioch District, & some points are beginning to seem
ear about which my mind has been much perplex-
d. You will recollect that before leaving Antioch I
aid to you that in view of the uncertainty of my
eturning to this country, & of the fact that no miss-
ionary would like to go to Antioch with the pros-
ect of yielding the place to me again after a year
r two, I thought the Mission should consider my
lace vacant & should take measures to have it
filled at its coming Meeting. The Doctor's note con-
firms these impressions of mine & I now say to you
through you to the Mission that it is my wish that
n associate be appointed for you without delay. I
need not go into an argument to show that you
hould not be left alone. I think the Mission will
ll see this clearly & will be disposed to do the thing
hat is desirable for you. I am indulging less the
feeling that my missionary work is done. I am
not without hope that I shall be again on mission-

any ground. At the same time I feel a deeper c
viction that the Antioch District will never again
be my field of labor. I think the climate of that
district less favourable for a person of a nervous
temperament & that broken down & prostrate, than an
other, while for myself I could scarcely find a be
ter. And my relations to the Kessab people are
such that now by the overruling Providence of G
I am once away, I do not consider it desira
that I return to that place. I had not thought
so much of this till since leaving Antioch. Bu
as I now look back on the past, I am deeply im-
pressed with the fact that from the commencement
of my labors in Kessab the Chh. Session & I have bee
constantly pulling in different directions. It ha
been almost one continued trial of strength. One
thing after another involving principles, rights, the
order & discipline of the Chh. has come up for a
justment between us, & in every case the Session ha
been obliged to yield. I have carried through eve
measure I have undertaken – the Providence of
God giving me the assistance of yourself & Dr. Pro
Mr. Ford & Dr. Dwight. And I have done it becau
I have believed it my duty so to do – because
I believed the will of God & the prosperity of Chu

ph. required it at my hands. My conscience is clear in this matter. I leave that interesting field with the conviction - not that in every thing I have done my whole duty, or that in all respects I have done the very best thing, but - that I have always aimed to do the thing that was right, & that in respect to the matters of policy above referred to, I have done nothing to be regretted. But in doing this, in maintaining fundamental principles, in sustaining individual as well as public rights, I have sacrificed - not my missionary or christian character, as I would hope, but - a portion of that personal esteem which was felt for me by the people of ernab at the commencement of my labors among them. And although this would be no good reason for my leaving them, and although if I were to remain among them I believe in time their first love would return to me - I believe it because I believe in truth & in love who is the love of truth - still for the time being another man may be more useful there than I could be, & I might be more useful elsewhere. So that having been Providentially called away for other & very different reasons, it may be better that I should not return to that people.

Now for my successor. It would gratify
us especially on two accounts if Dr. Pratt migh
be the man. In the first place, I know that betw
yourself & Dr. Pratt & your two families an inti
mate attachment exists. And it would be grate
ful to the feelings of Mrs. Powers & myself to kn
that in an exchange of associates, you had sustai
no loss not only, but had made a decided ga
In the second place, I would like to have Dr.
succeed me in the oversight of the Kesab
Ch. & Dist. because I think him just the man
carry out the policy for which I have so earn
contended there. I need not enlarge on th
point. You will understand my meaning
exactly.

Before closing I wish to advert to a
other thought which has much impressed my
mind. It is this, that in several important
respects our anticipations when we went to
tioch have been sadly disappointed.

1. We had just returned from America, r
ed in health, & we fondly hoped that heal
would be given us to labor many years i
Turkey.

2. As I had been somewhat tossed about in

missionary life, & had very decidedly hoped the period of my youth. I fondly hoped for years of quiet residence & labor in the Antioch District.

3. As I had had some painful experience in my relations with native brethren, especially in Trebizond, on going to Kessab, among a people proverbial for their quiet, peaceful disposition, I fondly hoped for a calm, serene & tranquil missionary career there. In all these respects, how differently events have turned out, I need not here relate. It is all of Him Who doeth all things well.

The views presented above involve of course the idea that our two families are no more to be associated together in missionary labors. This is not the time or place for me to enlarge on this point, But I will say in a word that this idea of a separation is to us a painful one. We have been very happy in our recent associates, & we shall long & gratefully remember the pleasant relations & the kindly intercourse that have subsisted between us. Nor can we expect again to be more pleasantly situated in this respect. But we feel more & more like laying aside all

preferences, & simply saying, The will of the Lord b
done. A certain N. Eng. minister whose pastor
had been somewhat stormy, took for the text o
his farewell sermon the language of Paul. I
have fought a good fight etc & began by say
"Brethren, I am not quite sure that I can exa
appropriate this language of Paul to myself, but
of one thing I am perfectly certain & that is tha
I have fought a fight." So I may say of my
missionary career in Kessab. I too have fou
a fight, though I hoped for something very
ferent when I went there. And now I will
choose the kind of labor I may perform f
God. If he wishes me to fight again, I w
fight. If he wishes me to lead his people be
the still waters, I will do that. I will stay in
merica or come back to Turkey - go here or
then - do this or do that as the Lord wills. Or
he shall lay me aside as a broken, worth
vessel, I will cheerfully submit to that. I w
try hereafter to be governed less by my pref
erences & more by the will of God. I only
ask that he will go before me & lead me
the way he would have me to walk.

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Rev. R. Anderson D.D. 205
Secy A. B. C. F. M.

Smyrna Apr. 12. 1861

Dear Sir

On reading my letter to Mr. Morgan to some of my friends here, it was suggested that it might be well to send you a copy of it. I have accordingly made the foregoing copy for your perusal. I would here simply add that in regard to the character of my intercourse with the Chh. Session in Kessab it has been almost uniformly respectful & courteous on both sides. Very seldom has a word been said by either party that is an exception to this remark. I am glad to record this fact. Nor do I suppose that any strong feeling against me exists among that people. But the first attachment of many has been cooled. Two weeks ago last Sab. I preached in Kessab. Dr. Dwight was with me there. The Session had previously written to Mr. Morgan requesting that M. of whose trial & acquittal I wrote you some months ago, should not be permitted to come to the Lord's table - the appointment having been made to administer the Lord's supper that day. I was sustained by Mr. Morgan & Dr. Dwight in refusing to comply with their request. The members of the Session partook of the ordinance with M. but 16 males & 3 females

declined doing so. I have reason however t
believe that numbers of them afterwards wer
ashamed of having abstained from the ordina
Two of the most strenuous accusers of M. fo
unchristian conduct only incidentally gro
ing out of M's case have been suspended f
the ordinances of the chh. It is painful fo
me to leave that chh. in this state. But I
responsible for my own conduct only - n
theirs. And I believe that a better state of th
will ere long exist there - Indeed at my
cent visit there I saw marked indications
returning right feeling. And I believe ma
of those who refused to commune with M.
have done so if they had had more time for
flection. But they had committed themselv
perhaps it was as well that they did as th
did till their feelings shall become right t
ards M. I believe God is doing a great w
among that people. My confidence in th
general soundness of that church is unimpa
We arrived here two days ago - had a deligh
ful journey & voyage from Antioch. Mrs Pow
is stronger than when we left. We know no
where we shall find a vessel for Boston.

As ever, yours in the Gos. D. O. Po

Rec'd May 1.

Ackd Feb. 4.

v. R. Anderson D.D.

Smyrna May 17. 1861

Dear Sir

I have already informed you of our safe arrival in this city & that we were waiting an opportunity to proceed to Boston. Such an opportunity now presents itself. We are to go on board the Rebecca Goddard this evening; Capt. Hurd, to sail direct for Boston. where we hope to arrive in due time, Mrs. Powers has improved decidedly since leaving Antioch, thus encouraging the hope that she may yet be restored to a comfortable measure of health We would most gladly have avoided this necessity for returning home, but we are following what seems to us to be the will of God, We go too at a most unpropitious time - our country distracted by civil war & the Board distressed for funds - But God reigns over all worlds & all events & he will make all things conspire to his own glory.

Yours most truly & affectionately
P. O. Powers

Rev. R. Anderson D. D.
Sec'y A. B. C. F. M.
Missionary House 33 Pemberton Square
Boston

Smyrna May 17. 1847
Rec'd June 11.

Ack'd Feb. 14.

Mr [illegible]

Rev. R. Anderson D.D. 207
Secy &c &c &c

Stockbridge Aug. 17. 1861

Dear Sir

It is four weeks to day since we landed in Boston. We have visited my family friends in Phillipston & are now here with the parents of Mrs. Powers. You will be glad to know that thus far Mrs. Powers has borne travelling & visiting very well & seems to be decidedly gaining. Our children will for the present attend the common district school in this place. I have not failed to advertise myself as a candidate – not for settlement but – for preaching services whenever an opportunity shall present. But "the times" are not the most favorable for my getting employment. Our visit at Phillipston was made while the Pastor was absent, taking his summer vacation of 3 Sabbaths. In consequence of the hard times the chh. committee had decided not to hire preaching in the Pastor's absence. But on my appearing among them I was invited to preach & did so. After the morning service I was invited to preach

on the following Sab. which I consented t
do. But before the return of the Sab. I was
waited on by two of the com. to say that if
I expected to be paid for preaching, they wo
rather I should not preach. I however repl
that notice had been given that there woul
be preaching & that I would not disappoi
expectation. That this notice of the com. ma
not seem to have arisen from want of in
est in my preaching I may remark th
there was an unusual turnout on the 2d Sa
to hear me. though as it happened I did n
preach there, but in an adjoining town. t
minister of which called on me Sat. ev
ing to urge an exchange. You will see f
the above incident that the hard times w
have something to do with my getting emp
ment. This, in addition to my age & antece
dents, my having an invalid wife & chil
ren that must have schooling, does n
render my prospects the most flattering. B
I shall do the best I can. I have made m
circumstances known to several ministe
friends in the vicinity of Phillipston, who wi
interest themselves in my behalf.

While in Boston I received funds from Mr. Gordon I have since received some funds from private resources, & before these are exhausted I shall hope an opportunity to preach may offer somewhere. & I shall hold myself in readiness to go wherever the Providence of God may call.

Mrs. Powers unites in kindest regards to yourself & family. We hope to hear of Mrs. Anderson's improved health.

Yours very truly
P. O. Powers

P. S. As you are aware that Mrs. Powers had had a great desire to go to some water cure establishment I may say that on our way hither we called on Dr. Hoyt of Athol who has had much experience in that department. Dr. Hoyt was as decided as Dr. Jeffries that the usual course of treatment at a water cure was not the thing for Mrs. Powers. But he made many suggestions about certain kinds of bathing, sponging, friction, diet, exercise etc which we think will be of much use. Yours truly

P. O. Powers

~~Philipston~~ Stockbridge
Aug. 17. 1861.

Rec'd. Aug. 19.

Rev. R. Anderson D.D.
Secy A. B. C. F. M.

Stockbridge Oct. 18. 1861

Dear Sir

When I was in Boston you suggested that I might perhaps find my appropriate field for labor in the West. And just as I was starting for the meeting in Cleveland a clerical friend advised me to go on from there to Chicago and attend a Convention of Cong. ministers to be held there the week after the meeting of our Board. Furnished with letters by my friend to some half a doz. of those ministers I went to Chicago & had intercourse with many of the ministers of the convention not only but also with many of the ministers of the Synod of Peoria which convened in Chicago during the same week. The result of my inquiries & conversations is this, that most of the country pastors at the West are living on very small salaries, very tardily paid, & that the ministers' wives almost universally do their own work. the salary being insufficient to enable a minister to hire help. Now Mrs. Powers is not able to do our family work. I cannot take her out to those Western Prairies to live on a salary that will not enable us to hire help. At least, so the thing strikes me now. I dont know what we may yet come to, but the thing seems to me now just simply

an impossibility. There are many vacant pari
as there, but I cannot think that I am called
upon to labor where I should receive so little
compensation. One gentleman in the conven-
tion in his remarks said, "If any one wants
employment & will be content with hard work
& little pay, let him come out there" - i.e. to the
region where he was laboring. This he said with-
out knowing that I was seeking a place.

Then there are a few eligible places at the
West that are vacant - one of which I tried to ge
Mrs. Powers has five cousins in the place & I wa
encouraged by one who 4 yrs. ago preached
there & who still resides there, to hope that I mig
succeed. I accordingly went there, but wa
told that the people were in debt to their late
minister (who had gone to the war) that they w
collecting his dues from the people by legal p
cesses - that they had resolved they would hire
more preaching till their debts for preachin
were paid - that there were then living in that
village three unemployed ministers, who had preache
there within five years - ~~the~~ & two ministers o
other denominations - that some applications
already been received for the place & that
some of the people, if they ever hired again,
wanting they should have this man & some wanted that
After hearing these statements it did not req
much time for me to see that that wa

not the place for me. & I left by the first train. The pressure of the times is seriously felt there. My cousins are all business men & men of influence in the place who felt themselves rich two years ago, but now feel poor. So every where at the West. One of the cong. ministers in Chicago even is about leaving for want of support. I need not say that I do not aspire to city chhs. or to the more important of country chhs. even. I am well aware that I could not give satisfaction in such places. Both myself & Mrs Powers are willing to occupy the most retired the most humble position in the community provided we can live.

I returned from the West last evening - found my family as usual - Mrs. Powers is improving she is very decidedly better than when we arrived. If her health had been any thing near what it now is we never should have left our desirable field of labor in the East. I do not suppose however it would have improved thus if we had remained in Syria.

Meantime we are incurring expense. We have no friends who can give us a home free from charge - especially these hard times. I wish to stop here a few days & then visit two or three different localities in this state, with the hope of finding a place to preach, or a more econom tical place for my family to winter in. I have even thought very seriously of late of some secular employment. But for a man in my circumstances & in these times to get secular employment is perhaps as difficult a thing as any other. Our constant prayer is, Lord what wilt thou have us to do? I ought to say that my opportunities for making inquiries in this state or N. Eng. generally have thus far been very limited & for this reason am the more anxious to make the excursion referred to.

Since we have been in the country, we have had a strict regard to economy. But myself & family all needed considerable clothing, & in various ways our expenses have mounted to more than twice the sum I have as yet received from Mr. Gordon. I have used freely of my own private funds, which funds I shall greatly need if my connection with the Board should cease. I must ask Mr. Gordon for $100.

Allow me to inquire if a yearly allowance might not be made by the Board for the education of my two children? Any thing of that kind would be a great relief to us & would be most gratefully received.

Very truly & respectfully yours

P. O. Powers

Stockbridge. Oct. 18, 1861.
Rec'd Oct. 24.
Ans. [illegible]

Rev. R. Anderson D. D.
Secy A. B. C. F. M.

Stockbridge Sept. 9. 1861

Dear Sir

We have been here nearly four weeks. Mrs. Powers I think is decidedly stronger than when we reached the country. though she has experienced no very marked improvement. I have as yet found no employment that brings any pecuniary remuneration. I am less acquainted in this part of the state than in the vicinity of Phillipston, & consequently have fewer opportunities to make myself known. Should Providence open for me a place in which to work & provide for myself & family, no one would rejoice in it so much as myself. At the same time I see not how I could hitherto have left my family had an opening for labor presented itself. We find that father Perry's worldly affairs are in a deplorably sad condition. He is nearly 84 years old & for a long time has been a broken down man & ought not to have engaged in any money matters, except on a very small scale.

and yet he has engaged in some very heavy business transactions which have ruined him. When alone father & mother Perry subsist chiefly on the products of a little land about them (which their creditors may or may n allow them to occupy while they live) & the milk of a borrowed cow. But father Pen has neither money nor credit to furnish his table with whatever else may be needed. These circumstances are exceedingly humiliating to mother who was the daug ter of a wealthy merchant & who has alway kept some property in her own hands, and hitherto has had some money in her han for family use. But she has none now The consequence is that whatever meat, bu & other store articles come onto our table I pay for. I have even been obliged to buy (with private funds) a second han carriage for my invalid wife to ride & the old horse that draws it, gets his pro ender from me. And with all these help from me, our stay here is a burden to the aged & infirm people. & we should be immensely more comfortable if we were keeping house by ourselves. But this would involve much greater expence. You will perceive that our present circumstances are not a little trying. And we have every inducement to seek as soon as possible some field of labor where we may serve the Master & receive our bread.

I think it not improbable that you may wish to receive my resignation. that you may be able in your forthcoming Report at the Annual Meeting to make the number of returned missionaries, still dependent on the Board, less by one. If so you will please inform me, & I will forward you the desired paper immediately. And although I cannot now see where the means are to come from for the support of my family & the education of my children, I will try to cast all my cares upon the Lord who careth for us.

Yours very truly

P. O. Powers

Stockbridge Sep. 9. 1861.
Rec'd. Sep. 10.

210

Rev. R. Anderson D.D.
Sec'y &c &c &c

Austerlitz N.Y. Nov. 27. 1861

Dear Sir

Your favour of the 13th was duly received. I thank you for the assurance that "the Board can, if necessary, aid us as regards 'help', that indispensable member of the family" in case I should labor somewhere on a small salary. I have no doubt but the Board will do for us what is right, & certainly we do not want any thing that is not.

After my return from the West I wrote I know not how many letters to friends in various places - in Mass. Conn. & N.Y. - inquiring for a place to preach, but could not learn of one isolated place where my services ~~were~~ were wanted for a single sabbath. The letters which I received in reply revealed some rather curious facts touching the pressure of the times on the churches. Meantime we were very uncomfortably situated in Stockbridge, & were under a necessity of going into winter quarters somewhere, but where we could not tell.

This state of things was becoming daily more & more painful to Mrs. Powers & myself, & its effect on her health & spirits, was felt sadly. About this time I heard of the chh. in this place. A Dr. Woodbridge now living once preached here 25 years - During the time of his successor - 8 or 10 yrs. ago - the christ-ians came in here & made sad work, dividing the chh. & drawing off considerable numbers to their body. Still the chh. struggled on growing weaker & fewer from year to year, until they could no longer pay a neighboring minister for one sermon a week & their chh. was closed. & the best men in the place seemed to feel that there was no hope of its ever being reopened. Such was the state of things, when I was induced to visit the place the first of Nov. & preach one Sab. as a feeler. During the following week, the few prominent individuals were consulted & engaged to pay me $50. if I would stop & preach to them this winter. They also found a family where I & my family could have board cheaper than I could be boarded in Stockbridge. I said to myself that $50. is just so much better than nothing. Besides, I shall have a fair opportunity to get into the working harness & may with the blessing of God do some good. I may add that Mr. & Mrs. Woodin, now in China, went from this place. The town by the way, lies W. of West Stockbridge on the State line & is 10 or 11 miles from father Perry's. Accordingly I came over last Sat. - preached on the Sab. & am becoming acquainted with the people. Of course it would be hazardous at present to advance an opinion even as to the future. Suffice it to say, that we seem to have been led - or driven - hither by the Providence of God - that we are pleasantly situated & that Mrs. Powers is again cheerful & happy - that our coming gives much satisfaction to the well wishers of this chh. & Society - that the christ-ian chh. is feeble & much less popular than formerly - & that *some* of their number have already made a suggestion about coming back to this chh. I anticipate a pleasant winter's work here. I will only add that on Sat. just as I was on the point of leaving Stockbridge

I met a gentleman who is connected with a local Miss. Soc. in this state, who encouraged me to hope for some aid from that Soc. It affords us much satisfaction therefor to feel that all our support even for this winter will not come from the Board. Of the progress of events here I will keep you informed. I am here on missionar ground as truly as when I was in Turkey

Mrs Powers unites in very kind re gards to yourself & Mrs. Anderson, who we hope is in better health than when we were at your house. as also to your daughter Mary & a cordial congratulation to your son William on the occasion of his marriage.

Yours very truly
P. O. Powers

Austerlitz, Nov. 27, 1869.
Rec. Dec. 2.

Dr. Anderson

Thurs. evening
Aunstelitz Jan. 2. '62

Dear Sir

My dear wife had a stroke of apoplexy this morning about 7 o'clock & immediately passed into a state of unconsciousness & ceased to breathe 6/4 this evening. Thus am for the second time bereft of a beloved bosom companion & I am left to tread life's weary road alone - & yet I trust I shall not be alone. The Lord however doeth all things well. He has dealt well

with us. Myself & child-
ren however have suffe
ed a loss which can be
learned only by experi
ence. Since coming to the
place Mrs. Powers has
been exceedingly well
satisfied with our accom
modations - has been wonde
ful happy - She has gre
ly rejoiced that I have
work to do even in su
a desolate place as th
& has ^rejoiced^ too at the increa
ing encouragement I h
had to labor here
she has done with the
sorrows of earth.

I doubt not is in
that better world where
sin & sorrow never come.

Give my christian
salutations to your dear
wife whom Mrs. Powers
always loved & esteemed
very highly – also to your
daughter

Yours very truly
R. O. Powers

S. The funeral will be
at the Mbridge Mon. at
11 a.M.

Rev. P. O. Powers.

Austerlitz. Jan. 2, 1862.

Rec'd. Jan. 6th

Ack'd Feb. 14. / ans'g. Jan. 9/62.

Death of Wife.

Dr. Anderson

Rev. R. Anderson D.D.
Sec'y &c &c &c

Austerlitz (N.Y.) Jan. 22. '62

Dear Sir

Your very kind & sympathising letter of the 9th inst. was duly received. I thank you most sincerely for your letter. It is gratifying to my feelings to know — nor do I know it now for the first time — that you appreciated my departed wife, & can therefore the better understand the loss I have sustained. Mrs. Powers was not a faultless woman, but she possessed many sterling qualities. She was the wife for me. Her quick & active mind acted on mine & did something to quicken its naturally rather dull movements. Her remarkable cheerfulness greatly lightened my cares & burdens & tended to promote the health of us both, & may have added years to our life. Nor can I admit the adage as quoted to me by one person a few days ago, that "blessings brighten as they take their flight." I have all along felt & acknowledged my great obligations to her. At the time of our marriage her friends felt badly about it, thinking that she was throwing herself away upon a broken down missionary. Her only surviving sister tells me since her death that I am a younger man now than I was then. Her care too of my children wa all that a mother's could be. But I must not weary you. All is well with her & ere long, all I trust will be well with me.

As to plans for the future, I have none - I am entirely afloat. I know not what to choose, what to propose. The sever of the winter here makes me sigh for the milder climate of the East. My long experi ence in the missionary work there, my us of the language, would seem to lead me back. On the other hand, the double care & responsibility now resting on me in behal of my children, urge me to stay - Nor d I bear the rough tumble of missionary lif so well as I did when I was a younger man. I confess I know not what to say or think. Nor am I called upon to decide just now. I came here for winter quarte having found a very reasonable & com fortable ~~for~~ boarding place, & an empty & shut up chh. in which I could preach to my hearts content, & receive for it a pittance that was just so much better than nothing. Mrs. Powers was very happy here. The people are very kind & my labors have given more satisfaction than either of us dared to hope. And I have no wish to change my circumstances till Spring opens. Soon after coming here Hattie was invited to spend the winter in Feeding Hills with very dear friends who give her board & schooling till, I suppose, the middle of Mar. This grows out of the fact of our being here, the friends with whom she is being natives of this place. She had been there less than two weeks when her mother died. Poor child, she had not the privilege of being with her mamma when she died - not arriving till she had been dead some hours.

Freddie is with me & attends District school. His school will close about the same time that Hatties does. By that time perhaps light will shine upon my path, or perhaps you will make some suggestions that will help me. I shall be very thankful for your views in respect to my duty.

Very truly & respectfully yours
P. O. Powers

over

P.S. I preached a sermon last Sab. on the life & character of my late wife, which has been pronounced a very correct & impartial view of by friends who knew her many ya ago as well as now. Yours

P. O. Pow

Austerlitz, Jan. 22, 1862.
Rec'd Jan. 25

Ans'd Feb 7

Rev. R. Anderson D.D.
Secy &c &c &c

Austerlitz Feb. 3. 1862

Dear Sir

I have not as yet had much time to think of it, but it is perhaps a question whether in my now changed circumstances I shall remain in this country, or return to Turkey. When I arrived in this country, you very freely & kindly gave me your advice - not as Secretary of the Board, but - as a friend. You then decidedly advised me to give up all idea of returning, & to seek employment here without delay. Has the change in my circumstances effected any change in your views respecting my duty in this thing? I beg you will write me freely on this subject at your earliest convenience.

Without going fully into the discussion of this question, I may say that my own mind is perplexed - Some strong considerations urge me to remain - Others urge me to return & which I ought to do I know not. I confess however my feelings just now incline me to stay. The care of my children – the fact that they have no relatives who could give them a home, or with propriety take the oversight of them – my advancing age & the fact that I do not bear the exposures of missionary life so well as I once did – my having already spent so large a portion of my life in going to & returning from my missionary field; in getting settled & unsettled &c &c altogether make me shrink from going out again. though when I came home it was with the greatest reluctance and regret. On the other hand, my long experience in the missionary field, my use of the native language & the fact that I do not bear the cold of this country well, these considerations urge my return. I would say however that in respect to co by proper caution, I am getting on pretty well this winter. It is difficult for me to take as much exercise in the open air as I would like, but there are comforts he which are not always found on missionary ground & on the whole I know not but I am as well to day as I was one year ago in Antioch. Thus far I have not been very successful in finding a place to preach, but it has not been because my preaching is unacceptable. I have had no trial. And my experience here gives me encouragement to hope that I may be useful in some one of the many - very many waste places of our American Zion. My preaching here this winter has been very acceptable, & through some of my hearers who have friends on Oneida Lake, I have been consulted about supplying a destitute place there. I certainly am not without hope but I may be usefull here.

One thing more I beg to express the great satisfaction that we came home as we did. It was a source of very great comfort to my dear departed wife. The anticipation of returning was pleasant. The journey & voyage home she enjoyed much. The few months she lived in this country were months of enjoyment. She enjoyed much in intercourse with friends - Her religious character never shone brighter. She enjoyed much in seeing her children in the enjoyment of this country's advantages & in helping them through their initiatory experiences. Never was her influence over their minds, especially that of the younger so salutary & important. And lastly she enjoyed not a little in seeing her husband engaged in pastoral labors. Altogether she enjoyed much & I think of it with the greatest satisfaction. I love to think of the many delightful rides she enjoyed in the carriage that I bought for her, & that contributed to her happiness. I mention these things the more freely, because your answer to my application for permission to come home, you expressed it a sort of first thought of yours that it would be better for her to remain where she was. That, at the time, troubled her, though she then as always, loved you as a father & never doubted your kindness & tender regard for her welfare. Now that my precious wife has been taken from my side I am thankful, deeply thankful that there are so many comforting things about her last months on earth. Yours very truly

P. O. Powers

Jersey City, Feb. 3. 1862.
Recd. Feb. 6.
Ans. Feb. 13
Prud. Com.

Rev. R. Anderson D.D.

Austerlitz Feb. 20. '62

Dear Sir

I have your favour of the 13th I thank you & the Prudential Committee also for the regard shown to my feelings & wishes in respect to the question of returning to Turkey or remaining in this country. Without coming to a positive decision in the matter now, I may say that my mind is strongly inclined at present, to remain. I am endeavouring to look at the subject carefully & prayerfully & this is what now seems to be my duty, taking every thing into the account. Should my mind be confirmed in this view of the case I shall soon send in my resignation. It is a serious step to take under existing circumstances after having been connected with the Board for so many years. May I in this as in all other things, be guided aright

You wish to know more of the present state of my children. I know not on what particular points you wish for information. I will therefore say that in respect to age, Hattie was 16 las April & Freddie 12 in June last. In regard to health. Both are pretty well this wi

Hattie is at School at Feeding Hills. M free from expense for board or tuition till about the first of April. Freddie is with me - has attended school ne all the time since he has been in the co try till last week. The character of both is such as to give me a great deal of comfort.

Yours very truly

P. O. P

Audited Feb. 20. 1862.

Rec'd Feb. 24.

Rev. R. Anderson D.D.
Sec.y A. B. C. F. M.

Austerlitz (N.Y.) April 8. 1862

Dear Sir

I returned last week from Oneida Lake in this State, where I received a cordial invitation to labor in the ministry; & having received a letter last evening from the chh. in that place, giving me assurance of a comfortable support for myself & family, I hope to take up my residence among them in the course of two or three weeks. In a worldly point of view the place is not particularly attractive, but I think it affords a very fair field for usefulness. The chh. is small, but not the population to be reached by the Gospel.

Accordingly. I herewith send my resignation as a missionary of the Am. Board. It occasions me some painful emotions, thus to sever a bond of relationship which has always been to me at least a source of uninterrupted satisfaction & joy. The domestic affliction which called me away from my missionary work was rendered doubly severe to me, from its involving the probability that it would

result in transferring the scene of my labors
from my early chosen & long cherished field
in the East to some Parish in this country. Such
a result seems now about to be realised.

I enter upon my work here with no little
solicitude. At my term of life - with health fa
from being firm, in this cold climate & in the
peculiarly unsettled state of things in this co
try which makes the relation of pastor & people
one of the most unstable of all earthly rela
tions, the change of place & of employment w
I am now making is a very serious one. B
duty seems plain & I try to commit all t
God & not be too anxious for the morrow.

In taking leave of the Am. Board I car
with me wherever I go a heart cordially a
tached to that Board, & shall hope in my
humble way to promote its interests. I sha
hope moreover to be scarcely less the mission
ary in my new field than I was in Turk

It affords me pleasure also to add, th
my relations with you, sir, in all my pe
sonal intercourse & correspondence have
of the most friendly kind. & I sincerely
thank you for all the kindly considerati

which you have ever shown me during the more than 27 years that I have been a servant of the Board.

At the time I left Antioch I had occupied a house about 5 months - say 6 mo. if you please - for which I had paid $150. rent for two years in advance - not to speak of some expense for repairs. It was the very best thing I could do at the time. Mr. Morgan rents the house & whatever he receives, he will put to the credit of Mr. Gordon, though something has been lost in time & something also in the amount of rent. I think it right that the Board should pay me rent for 18 mo. at the rate I paid. That is $112.50 and I ask this sum from Mr. Gordon.

Since my arrival in this country I have used for current expenses of private funds $127. & some cents. This was in part money that fell to me in the final settlement of my father's estate. I purchased some books & other articles of permanent value - deducting the money paid for these, it seems to me proper that $100. of these private funds should be paid me by the Board, & I accordingly ask this of Mr. Gordon.

When I leave this place as I hope to do two days hence, I shall be indebted for the board of myself & family (over & above the $50. contributed here towards my support) the sum of $55. This also I ask of Mr. Gordon. I trust I shall not be thought unreasonable in making these requests - especially when I say that I have used more than $1000. of private funds during the last twenty years, & now in my changed circumstances, have my children to educate.

I should also have added above, that having paid my house rent in advance, it was only by the sale of a part of my household effects that I was able to leave Antioch free from debt.

Hoping & praying that the best of heaven blessings may rest on you & all the officers of the Board, & desiring a kind remembrance to Mrs. Anderson & your children

I am as ever

Yours most truly & affection

P. O. Pow

Rec'd April 11
Ans'd April 16
Prud. Comee

112.50
100
55
267.50
$400?

400
267.50
132.50

To the Prudential Committee of the
American Board of Commissioners for Foreign
Missions

Austerlitz (N.Y.) April 8. 1862

Sirs,

It is known to your body that I have been brought to this country in the Providence of God on account of the failure of the health of Mrs. Powers, who has since gone to the better land. And now, some considerations strongly urge me to return to Turkey; while others - & one that presses most heavily upon me is a sense of duty to my children - incline me to remain in this country. And on the whole, after due & prayerful consideration, I feel compelled to resign my connection with the A. B. C. F. M. & beg to be released from its service. It is an afflictive Providence that has placed me in these changed circumstances & compells me to take this step. But I bow submissively & cheerfully to what seems to be the will of God.

His will is always right & good. I have always loved this Board & had hoped to die in its service. But if I must finish my course in another sphere of labor, I shall always cherish a profound respect for, & a lively interest in behalf of the Am. Board.

That your arduous labors may be rewarded by seeing the increasing success & prosperity of your Missions in every part of the world is the prayer of

Yours in the bonds of the Gospel
P. O. Powers

Austerlitz Apr. 8. 1862.

Rec'd Apr. 11

Ans'd Apr. 16.

Prud. Com^{ee}

✓ Release

To the Prudential Committee

Rev. R. Anderson D.D.
Secy A. B. C. F. M.

Stockbridge Apr. 26. 1862

Dear Sir

Your two letters of the 16th have reached me via Austerlitz. I am glad to know that my decision to remain in this country receives the approbation of the committee. I am grateful also to yourself & to the committee for the kindly sentiments you were pleased to express towards me personally.

You request me to tell you just what I think it would be proper for the com. to do as regards the matter of a retiring grant. I am sorry to feel obliged to decline complying with any request of yours. But really this is a matter of such delicacy, & about which I am so ignorant that I could not presume to suggest even what it is right & proper for them to do. I have never known what a single retiring missionary has ever received in a similar case. I presume however that what you really wish to know

Austerlitz Apr. 8. 1862.

is whether I have any private resources, & if
any what, which may help me in providing
for myself & children. Let me then say th
some 20 years ago on the death of my first
wife's father - her own death quickly follo
ed - I came into possession of $ 900. The int
est on this sum I have made use of in
my missionary life for the comfort of my
self & family. The principal remains, but i
not all of it quite so satisfactorily investe
as I could wish. This is all I possess of a
pecuniary nature, except what things I broug
away from Antioch & the monies I have ju
received through Mr. Gordon for effects sol
in Antioch, rent refunded etc. This will ju
about start me again at house keeping
Oneida Lake. And if I could be sure of
success in the pastoral work in this coun
try, I should not suffer probably for want
of a comfortable support & the means o
educating my children. I do not for
get however that my best working day
are past - that aged ministers in this cou
try are at a discount - & that an imp
ion prevails in ~~this country~~ New Eng. & p

hops generally through the country, that a man who has spent so many years as a missionary abroad, is not likely to succeed very well as a pastor at home. The case of good father Temple has always seemed to me a very sad one. And until quite recently, my own case seemed likely to be another similar one, & may be yet. I do not forget moreover, that I have certain chronic ailments which are not likely to improve at all with my advancing years. All these things have pressed heavily upon my mind since I have been in the country, & have _inclined_ my _preferences_ to return to Turkey, while _duty_ seemed to require my stay here. My invitation to Oneida Lake just now comes in as a relief to my mind, but my going there is all experiment, and in the peculiarly unsettled state of things in the chhs. generally, I enter on my work there with many fears, not, I would hope, without much constant looking to God for his blessing. These are my circumstances & these are my feelings, & whatever the committee are pleased to do for me, I shall be satisfied. I leave the whole thing entirely for their decision.

I hope to ~~stote~~ start next Mon. for the place of my destination with my children. If you have occasion therefore to write me please address me at

"Oneida Lake. N. Y."

Yours very truly

P. O. Powers

Stockbridge, April 26, 1862.
Rec'd April 29.
Ans'd May 15.
Returning Draft
V.P. Esq
$500

Rev. R. Anderson D.D.
Sec'y A.B.C.F.M.

Oneida Lake (N.Y.) May 31. 1862

Dear Sir

Your favour of the 15th was duly & very gratefully received. I am in the midst of all the care & fatigue of getting settled, & having all my purchases to make at a distance & my children only for housekeepers & helpers, the process has been rather a slow one. I have a pleasant little Parsonage & I think a kind & grateful people. Every thing thus far appears favourable. And with the blessing of God I trust I may be useful.

I am exceedingly grateful for the grant of $500. & I beg to assure you & the Prud. Committee that I highly appreciate the grant not only, but the expressions of their kind regard accompanying it.

When I shall have made arrangements for the proper investment of the same, I shall draw on Mr. Gordon for it.

I am anxious to learn the particulars

of the sad death of Bro. Coffing. having seen
only brief notices of the fact in the newspape
Yours very truly & respectful
P. O. Powers

Oneida Lake May 31, 1862
Rec'd June 4.

✓

✓ Prd. Cd. + instruction.

Rev. Selah B. Treat D.D.
Secy &c &c &c

Oneida Lake
Feb. 23. 1864

Dear Sir

Will you have the goodness to lay the enclosed communication before the Prudential Committee & greatly oblige

yours very truly
P. O. Powers

Oneida Lake, Feb. 23, '64

Rec'd. Feb. 29.

Rev. Selah B. Treat D.D.
Sec'y &c &c &c

Oneida Lake
Mar. 11. 1864

Dear Sir

I have yours of the 1st inst. The appointment of myself & Mrs. Powers as missionaries of the Board is gratifying to us both – the more so as it was done with "entire cheerfulness" on the part of the Prud. Com. May it be increasingly manifest that the Lord has guided & directed in this whole thing.

Allow me to make two or three inquiries – as, Shall we sail from Boston, or N. York? By sailing vessel, or by steamer? If the latter, does our ~~effects~~ go by sailing vessel & from what port? And if we ourselves go by steamer, how much baggage can we take along with us?

Yours with great respect & esteem
P. O. Powers

Oneida Lake, Feb. 23, '64

Oneida Lake, March 11. 1864

Rec'd March 16.

Ans'd. March 22

Rev. R. Anderson D.D.
Sec'y A. B. C. F. M.
Boston

Oneida Lake, N.Y.
Apr. 5. 1864

Dear Sir

I preached my farewell sermon last Sab. & today I start for Chicago with my boy whom I am to leave there in the care of an uncle. On my return we have some last visits to make in this region & in Mass. & shall work our way towards Boston as fast as we can.

My effects here are all packed. I am not certain but I have too much. Having just set up housekeeping with new household articles & being obliged to sell at a sacrifice - if I sell - & knowing how expensive all such things are the East I have packed 1 bureau & two bureau washstands - they are the only articles about which I have any misgiving - They are filled with clothing etc. & ~~do not~~ therefore in part take the place of other & necessary boxes. I suppose there is some risk from rebel pirates & perhaps

freights are high. I mention these things
that if you have any thing to say on the
subject, you may have opportunity to w
it now before my effects leave the Lo
And if on this or any other point you
wish to address me please direct to
"Otisco, N.Y." during the n
three weeks.

My children separate to-day ~~not~~
from each other, the one to go West,
other East. May God be their God.

Yours truly in great
R. O. Po

Oneida Lake, April 5. '64.
Rec'd April 8.

Rev. R. Anderson D.D.
Sec'y A. B. C. F. M. Boston

Otisco May 5. 1864

Dear Sir

I wrote you from Oneida Lake about a month ago as I was leaving that place & starting for Chicago with my boy. I made the journey to Chicago, visited a sister in Wisconsin, & leaving my boy in the care of his Uncle's family, bade him as I supposed a long good bye. For reasons which I shall presently explain, Mrs. Powers has been spending the last two months or more with friends in Homer & here at her father's. I arrived here from the West Apr. 22d intending to take leave of Otisco friends on the 27th & with Mrs. Powers start Eastward making last visits with friends on the way & be in readiness to sail in June. Judge then of my surprise & disappointment to find my dear wife sick in bed & unable to sit up more than an hour or two daily! Sickness is always a trial & affliction, but in this case, its bearing on our future movements is such as to render it doubly painful. And now I must go a little

into a history of the past winter. When Mrs Pow
came to live with me at the Lake she seemed
very well. She engaged in household duties & in
those of the Pastor's wife with a good deal of enthusiasm, & apparently without injury for some tim
or till after the meeting of the Board at Rochest
But about the time the Fall rains set in she took
cold, & this together with some extra cares about
that time brought on a cough & impaired he
generally. Still she continued to do the work of o
family till my daughter returned from school just be-
fore thanksgiving, when she was relieved & we confidently hoped she would soon be well again.
But she did not improve as we had hoped. As
the time approached for some action in respect
to our going out to Turkey, I began to feel som
uneasiness & hesitated about applying for appo
ment till I had taken her to Dr. Green at Home
Dr. Green very carefully examined her case and
& still expressed his decided opinion that she woul
soon right up & that there was nothing in her ca
that should lead us to hesitate about going to Tur-
key. He thought the voyage would do her good &
that the climate of the East would be more favourable for her than this where the winters a

so severe. This was about the middle of Feb. & it was immediately after my return from this visit to Dr. Green that I made application for re ppointment. I should also add that both Mrs. P. myself felt a good degree of confidence that he might enjoy years of comfortable health & sefulness in Turkey, & that I myself also should robably last longer & accomplish more in the service of the Master there than here.

About the time of our visit to Homer, Mrs. Powers egan to be exercised with pain in one of her ancles. Little was thought of this for sometime, but te pain increased, the ancle swelled, became & inflamed & was thought to be inflamatory rheumatism. Meantime Mrs. Powers returned to her other's in this place, & as her ancle grew worse he employed the local physician, a young man, who evidently did not understand her case, gave her powerful internal remedies for her ancle wh. educed her strength rapidly. This took place when I was on my journey to the West & not in communication with her, her last note to me having spoken of her improving decidedly.

On my arrival here I at once wrote to Dr. Green requesting him to come & see Mrs. Powers.

He could not come till last Mon. - three days ag
when he found the disease of her lungs had made
some progress since he last saw her, but still encourages us to hope that she will right up agai
but it will be the work of time if at all. He is the
more hopeful from what he knows of the cons
tutional tendencies of the family. They generall
have a tendency to cough, but still live as long
as other people. The swelling of her ancle, inste
of being rheumatism proves to be an abcess wh
the Doct. opened at once.

Thus, dear Sir, instead of being on my wa
Eastward, I am attending upon my sick wife
& the hope of ever returning to the missionary fie
we are obliged painfully to give up. All th
is trying & afflictive, but, the will of the Lord b
done. I have left a united & attached peopl
In the good Providence of God I have made
satisfactory provision for my children. I hav
sold off my effects to be sold, & packed up su
as were to go to Turkey. I have taken an expe
sive journey to the West to dispose of my boy,
him & other friends good bye, & our movemen
for weeks to come in the same line had be
marked out. And now in the all wise Pro

dence of God we find ourselves brought to a sudden & solemn pause, & our whole future is to be entirely changed & all the uncertainties of life are impressively forced upon our minds. But again we say. The will of the Lord be done.

The provision I have made for my children together with the sacrifice on my effects sold at the Lake, & the expenses already incurred in preparation for our anticipated return to the East, leave me without the means of starting again which I had when I went to the Lake. But The Lord will provide, shall still be our motto.

Yours very truly
S. O. Powers

Otisco, May. 5. 1864.

Rec'd May 9.

ans. May 13

Prd. Cal

Rev. R. Anderson D.D.
Sec'y A. B. C. F. M.

South Windsor Ct.
Aug. 13. 1864

Dear Sir,

Some of my missionary brethren now in this country have expressed the opinion that the Board would willingly remunerate me for the expense & loss incurred while preparing to go out again as a missionary to the East. I hardly dare present any claim on the Board, & yet if the thing were just & proper, it would be a very great favour to me. I sold my effects at Oneida Lake at a sacrifice, the more so as they were sold at cash sale in anticipation of my leaving the country immediately. Then there was the expense of a journey to Chicago with my boy, together with various other lesser expenses. And finally, my being suddenly thrown out of employ, & that for a series of weeks, altogether occasioning me a loss of more than $200. When I came back from the West to find my wife sick in bed & all our plans broken up as in a moment I was crushed, & both on my own account & on hers, was unable, for some time, to look up a new field of labor. Meantime all the product of sales at Oneida Lake were more than exhausted.

I have been laboring here for several we past, & the Chh. & Soc. have given me a unanimous invitation to supply their pulpit for one year from the first of Sept. My salary, $800. & a Parsonage, will barely enable me to live hard times, with an invalid wife & children provide for, even if my house were furnished which it is not. This change of circumstances will not allow me to send my daughter to the Seminary at S. Hadley, as I had intended.

Now if the Board can consistently help me to the amount of $200. or $150. or even I would be very thankful. I know how the Board is suffering these hard times - for salaried men - But I know also how the times press upon me personally. I will not urge the matter, but leave it entirely to your discretion, whether to present ~~the~~ ~~matter~~ it to the Pru Committee or not.

Yours very truly & respectfully
P. O. Powers

South Hadley, Aug. 13.
Rec'd Aug. 16.
Ans. Aug 17/84
Chh. for
Request

Rev. R. Anderson D.D.
Secy A. B. C. F. M.

So. Windsor Sept. 5. 1864

Dear Sir

I returned to this place last Thurs. - Mrs. Powers accompanying me - & found your welcome note of the 17th ult. I am very grateful to the Prud. Committee for the grant of $200. It is exceedingly timely. Besides medical bills paid for my dear wife, I left one bill of $50. unpaid in Otisco, & now this week comes the furnishing of my house & all the numberless expenses incident to commencing housekeeping. Mrs. Powers has improved very decidedly the last two or three months, but still is an invalid & has but little use of her left foot from an abscess of the ankle. which however seems to be slowly healing.

If convenient I would like to have Mr. Gordon send me his check for the $200.

I commenced my labors here

yesterday under very favorable auspices - & I am very thankful for this pleasant field to work in & the prospect of a pleasant home once mo for myself & family.

Yours very truly

J. O. Powers

Rev. J. O. Powers

So. Windsor, Sept 5, 1864

Rec'd Sept 7.

Mr Foster ✓

Rev. R. Anderson D. D.
Sec'y A. B. C. F. M.

So. Windsor Ct.
Oct. 21. 1865

Dear Sir.

When my connection with the Board was dissolved, you very kindly expressed the wish that you might hear from me from time to time as occasion might suggest. It will not then be intruding too much upon your time & attention if I inform you that I am now for the third time bereaved of a bosom companion. Mrs. Powers died yesterday morning at 9¼ This result has long been anticipated.

For months it has been
but too manifest that dis-
ease was slowly, but sure-
ly carrying her to the grav
But she bore up under the
accumulation of her vou
ailments wonderfully. She
has suffered greatly - sinc
Feb. last has not had the
use of either foot - has bee
drawn in a rocking cha
from room to room - He
cheerful resignation & bright
christian deportment have
made a deep impression
upon the minds of the de
people of my charge - Ro
has a minister's wife - tha
long known - gone ~~th~~ t
grave more tenderly loved
more deeply lamented
Mrs. Powers, though she h

been thrown here but a short time & that not in active labors, but in affliction & sorrow.

Her death breaks up my family. *My* children are away at school & *her* little boy will go to live with an uncle. Thus am I made to drink ~~a~~ again the cup of affliction & sorrow. My Heavenly Father administers the cup. May I drink it as cheerfully as my dear wife has borne her sufferings.

Yours very truly
P. O. Powers

Rev. P. O. Powers

South Windsor, Oct. 21. 1865.

Rec'd. Oct. 24

ans. Nov. 27/65.

Death of his Wife

Rev. R. Anderson D.D.
Secy &c &c &c

So. Windsor Ct.
Nov. 29. 1865

Dear Sir

I have your favour of the 27th It is pleasant to see your familiar handwriting again, & especially so to receive your words of sympathy. The Lord's dealings with me have been wonderful. I desire & pray that I may learn the leſsons which he would teach me, & be a better & more useful man for all his chastisements.

Dr. Pratt did indeed visit me some four weeks ago, just as I was about leaving home for a vacation of two or three wks. which my people kindly granted me after the death of Mrs. Powers. I returned last Fri. Dr. Pratt presented the claims of my old field in the Central Turkey Miſsion on my services, & I confeſs I have felt those claims very deeply. The Miſsion is indeed greatly reduced in numbers & working force, &

needs help. My heart I trust is in the missionary work as much as ever, & readily responds to the call. But I did not at first see my way in that direction very clearly. My relations to this people were such that I was not sure it was my duty to break away from them. They have been exceedingly kind to me & my family. No people could have expressed more interest in or more kindness & sympathy for my late wife than they did, insomuch that she desired to live among them while she should live & be buried among them when she should die. She repeatedly remarked that she had never felt so much at home any where since leaving Persia, as in So. Windsor - and here rests her precious dust.

In respect to my ministry here, I think I may say that Providence has smiled upon me & blessed me, & that my leaving wld be lamented by the Chh. & Society. I cannot go into particulars, but there are circumstances which have led me to fear that if I should leave, in the interval before another man might be found to take my place, some thing at least of what I have gained here might be lost. These & other considerations have led me to take time for prayerful reflection on the subject, as also for consultation with friends. The result is that my mind has been gradually coming to the conclusion that duty requires me to return to the missionary work in the East. I have not yet laid the thing before my people. I dread to do it - & yet if I leave them this winter or in the early Spring, they ought soon to know what are my plans, that they may find a man to take my place.

In my recent excursion I visited Mrs. Morgan in Watertown, N.Y. & from her received the impression that Mr. & Mrs. Adams were to leave Kessab & spend the winter in Aintab. Now I have one or two reasons for not wishing to go till the early Spring, & especially if the Adamses are away from the Antioch District it will hardly be desirable for me to go there till then. Can you inform me whether they have left Kessab? Very truly yours

P. O. Powers

over

Thurs. eve. Nov. 30. I have laid this matter before the Prudential Committee of this chh. this evening. The result, as was expressed by one of their number, is "If Mr. Powers asked to be allowed that he might go to another chh. in this country, we should sa decidedly, No. But if, with all his knowledge of the claims of that mission, & with all the sacrifice & self denial which such a chang involves, *he* feels it his duty to leave & go to Turkey, we can*not* say No." So we shall consider the question which has pressed so heavily upon my mind the last few weeks as settled & shall be shaping my course accordingly. There are some matters about which I shall wish to confer with you in reference to my going, but I cannot present them now.

Yours very truly
P. O. Powe

Rev. R. Anderson D.D.

Knoxville Nov. 29. 186
Rec'd Dec. 4.

Rev. R. Anderson D.D.
Secy &c &c &c

So. Windsor Vt.
Dec. 7. 1865

Dear Sir

I wrote you last week signifying my readiness to return to my old field in Turkey. But there are several matters in relation to my going about which I would like to confer with you personally & hope to call on you at the Mission House next Wed. A.M.

Yours very truly
P. O. Powers

Rev. P.O. Powers,

South Windsor, Dec. 7. 1865.

Rec'd Dec. 9.

To the Prudential Committee of the A. B. C. F. M.
Boston

So. Windsor Ct.
Dec. 26. 1865

Sirs

I am very deeply sensible of the great weakneſs to which the Central Turkey Miſsion is reduced by the failure of health on the part of some of its members & the death of others; & I am aſsured by the Secretaries of the Board, that in the present emergency my return to Antioch, my former location, would be very acceptable. And as by an afflictive Dispensation of Providence, I am now at liberty so to do, I hereby offer my services again to the Board. I shall be very happy if I may do something towards supplying the place of the lamented Morgan, who was a very dear Bro. to me, & a beloved aſsociate while I was connected with the Antioch station. My interest in the miſsionary work is no leſs now than it was during the 27 yrs. of my connection with the Board. But it must be confeſsed that there are some circumstances which invest my going out now with peculiar solemnity; such as my advancing age, my going alone, separation from my children, & my leaving here a pleasant & promising field of labor, endeared to me by the many joys & sorrows of the past, & the many tokens of kindness & sympathy on the part of this belove people. Still Providence seems to be so evidently calling me back to the East, that I cheerfully obey assured that the path of duty is the only path of sa ty & of peace. I have two children – both mem bers of my chh. in this place – Hattie G. 20. yrs. o now a member of Mt. Holyoke Seminary, & Fredd P. 16 yrs. old, at school in Monson Academy. I sh leave some $900. towards their education – viz. $2 in Government bonds, say $200 from the sale of effects, & $500. granted me by the Board when left its service in 1862, which sum is deposited i the Suffolk Savings Bank, Boston.

With great respect & esteem

I am, Dear Sirs,

Yours in the bonds of the G

P. O. Powe

South Windsor Dec. 26.

Rec'd Dec. 28.

ans Jan. 9.

Rev. N. G. Clark D.D.
Secy &c &c &c

So. Windsor Ct.
Feb. 17. 1866

Dear Sir

I have your favour of the 15th & in reply would say that I have received no ~~no~~ letter from r. Anderson, such as you refer to.

But I have received a note from iss Francis herself this week, at the uggestion of Dr. Anderson, as she says, making some inquiries about outfit. which I have answered. I have lso requested her to write me freely f she wishes any further information hich I can give. I have moreover roposed a personal interview immediately on her coming North that any inquiries ~~may~~ which she may wish to make, may be more satis-

factorily settled that they could be
by writing. So it seems hardly nec
essary that I write you on the subje

The first Sab. in March is to be
my last Sab. here. It is painful to
think of parting from this dear peo
We are in the midst of a waking
in the chh. - some seriousness amo
the impenitent & a few hopeful conv
sions. Still it is a thousand times pl
easanter to leave them in these circum
stances than in a state of coldness
spiritual death. The ladies here
are kindly looking after my wa
robe, placing stones at the grav
of my late wife &c &c

The information you give a
the coming in of funds & the re
ports from missions is very gratif

Yours very truly P. O. Pow

Rev. P. O. Powers.

So' Windsor, Feb. 17, 1866.

Rec'd. Feb. 20.

Rev. R. Anderson D.D.
Secy &c &c &c

So. Windsor Ct.
Feb. 26. 1866

Dear Sir

I have one week more to remain among this very kind & very dear people. We are enjoying a little awakening in the chh. and impenitent sinners seem thoughtful - A *few* hope they have experienced a change of heart. In these circumstances it is painfully pleasant leaving So. Windsor.

Is it decided whether we sail from Boston, or N. York? On my leaving here next week, shall I send my effects to Boston, as heretofore, that they may go by sailing vessel to Smyrna?

Please reply to these inquiries at your earliest convenience, as my time here now is very short.

One question more. I see by the papers that a Mr. Perry has been ordained for our mission. Does he sail in the same vessel with me?

yours very truly
P. O. Powers

Rev. P. O. Powers.

So' Windsor, Feb. 26, 1866.

Rec'd Feb. 28.

Stockbridge Mar. 29. '66

Rev. S. B. Treat

Dear Sir

The inclosed note
in an envelope addressed to me was
a poser. But for the last word Senecas
I should have supposed the note was in-
nded for me & that it grew out of the
matter you brought before me, sug-
ested by Mr. Fuller's note to Dr. Ander-
on. But that word shows that the
note was all right & the only mis-
take was in the direction. The best
make mistakes sometimes.

Yours very truly
P. O. Powers

Please say to Mr. Ward that I am
to be in "Otisco. N. Y." the first of next week
ill about Thurs. when I shall go to N. Y.
city probably - Yours P. O. Powers

Rev. P. O. Powers

Stockbridge, March 29. 1866.

Rec'd March 31,

ans'd " 31,

Rev. S. B. Treat

Otisco. N.Y. April 4. 1866

Dear Sir

Last Fri. eve. while at Stockbridge intending to leave the next morning for Albany, & by what we miscall a mere accident I received Dea. Fuller's note urging me if possible to spend the following Sab. at Lawrence. I did so. did not preach but talked in the evening & the chh. pledged itself for my support. They have some good men in that chh.

The sum necessary for this purpose was supposed to be about $500. On this point I wish to say that 2/3 of $800 - the salary of Mr. Morgan & myself - is $533.33 Now I may just as well have this sum as $500. There are three men in that chh. who had pledged themselves for the support of a missionary. i.e. a missionary family. & the $533.5 is less than those three men alone had pledged themselves for. And on that Sab. evening they were requested to withdraw their pledges that the rest of the people might have opportunity to contribute towards the missionary's support. which they did. All this while they are building their new chh.

My coming into this relation to that chh. is of no special consequence to me personally. but it may be of use to my children about whom they made particular inquiries & took their address. One of those three men. Mr. Chapin, now traveling in Europe. is not only wealthy. bu very benevolent (as are the others) & delights to help struggling young men. And doubtless he or some of them will give a helping hand to my boy who is now trying to get an education. Since seeing you I learn that the Principal of Monson Academy has very earnestly advised my son to study for the ministry. He (my son) wanted time to consider the thing well before deciding, but I think he will decide in the affirmative. I have about $1000. for him but this will go but little way towards supporting him 8 or 9 yrs. at sch. I mention these things that if the Eliott chh. people should propose any help you may fully understand the case.

Yours very truly
P. O. Powers

Rev. P. O. Powers

Otisco, April 4, 1866.

Rec'd April 7.

Rev. N. G. Clark D.D.
Do Do Do

Liverpool Apr. 20. 1866

Dear Sir

You will rejoice with us &
grateful to God that we have come
us far in safety have had no storms &
scaped all perils. The City of Washington
h. sailed the week before we did has not
een heard from. Thanks to God that we
id not sail by her.

I have been to four Steamer offices
can find no Steamer for Alexandria
l the 28th if then. We therefore propose to go
Marseilles & take the Steamer that sails
ence on the 28th This seems the best course
Mr. James who has much assisted me
obtaining information.

Please say to Mr. Ward that I have re-
ceived the £60 from the agent of Baring,
os. & Co. & also the £2 from Phelps, James & co.
Excuse this hasty note as it is now late.

Yours very truly
P. O. Powers

Rev. P. O. Powers W

Liverpool. Apr. 20. 1866.

Rec'd May 2.

Ack'd May 11/66

Escape from death

P. Cal

Route

Rev. N. G. Clark D. D.
Sec'y &c &c &c Boston

London April 27. 1866

Dear Sir

I wrote you one week ago tonight to apprize you of our safe arrival at that place – Liverpool. Miss Spencer went on that night to ~~Liverpool~~ London & was met at the depot by her friends. Miss Francis & myself came on the next day. On Mon. I had an interview with Mr Jones, the Sec'y of the British Missions Aid Soc.y & also with Dr. Yates, the Honorary Sec'y. They both expressed a strong wish that I would stop here till after the anniversaries & help them. This invitation was a perfect surprise. I had not thought of such a thing, & was perplexed. I was afraid it would seem like loitering by the way, or a departure from the path of duty. The next day I met them again by appointment & discussed the thing more fully. The considerations which they urged were these. First, as a general thing they greatly need some missionary from the field to address the people in order to success in raising funds.

Secondly. Having been apprised by Dr. Pratt some months ago of my expected arrival, Mr. Jones has actually written to several chhs. to inform them of such expectation, & public meetings in those chhs. have been postponed till my coming. And Mr. Jones tells me that unless I stop; such meetings will not be held.

Thirdly. The Anniversary Meeting of the Soc. is to be held on the 15th of May, & they wish me particularly to address that meeting. And

Fourthly. The course which Dr. Daniel Bliss has pursued has given the Secretaries some annoyance, & left the Soc. in less favourable circumstances for collecting funds for its ordinary purposes than it would otherwise have been in. Mr. Jones remarked, "Dr Bliss has used this Soc. as a ladder for the attainment of ~~its~~ his object, & then kicked the ladder away from under him." What he meant was, that Dr. Bliss had used the Society - its Secretary - its office its whole machinery to collect some £5000 for his College & mostly from the friends & patrons of the Soc. with the understanding that that College is to sustain the same relation to the Soc. that the missions in Turkey, aided by the Soc. sustain. And then just as he was leaving for Syria, he took the whole business out of the hands of the Soc. & committed it to a man whom he appointed as his agent. Hitherto he had had no Board, agent or agency whatever except the T. M. A. Soc. This course of procedure has annoyed the

Secretaries. I am giving their version of the thing. Dr. Bliss might present the thing in a different light.# The Secretaries say that the friends of this Soc. having contributed this £5000, supposing that they were contributing to the general objects of the Soc. it will now be very difficult or impossible to collect the usual amount of funds for *the ordinary purposes* of the Soc. These facts they adduce as an additional reason why I should stay & help them. The result is that after having had two interviews with Mr. Jones & Dr. Yates, & after much & I trust prayerful reflection, I have consented to stop here a few weeks. Meanwhile, Dr. Yates has kindly given Miss Francis & myself the hospitalities of his house. I hope my course will not meet your disapprobation.

There are one or two other considerations of minor importance why Dr. Yates wishes me to stop at least a week or two. He owns property at Suadia, near Antioch, where he has sustained a school at an expense of about £80. a year, under Mr. Morgan's supervision. Since Mr. Morgan's death he has heard nothing from it, & does not know whether the school is in operation still, or has been disbanded. He wishes to confer with me about that. Then Miss Proctor has written him for some maps for her school, which he wishes me to take charge of, but he could not have procured there if I have left on Wed. as I had intended. I hope this detention in England for a short time may be a benefit to me also. as it will give me opportunity to become somewhat acquainted with her people, her Institutions &c &c

Yours with respect & esteem

P. O. Powers

London, Apr. 27. 1866.
Rec'd May 14.
ack'd June 14/66

Dr. Bliſs's Proceedings

Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

London June 2. 1866

Dear Sir

It is six weeks ~~ago~~ to day since Miss Francis & myself reached London. & I am glad to be able to say that all our preparations are made for leaving this place early next Mon. morning. (I am writing Sat. eve.) I finished my work for the F. M. Aid Soc. last week on Friday, & should have been glad if we could have left this week, but we have been compelled to wait for a boat which does not leave Marseilles till the eighth.

In respect to the work on account of which I have been detained here I believe my labors have met the approbation of Mr. Jones & other friends. In addition to the anniversary meeting in this city I have visited Bath, Bristol, Clifton, Clevedon Weston & Taunton, & in all these places have spoken to assemblies great & small about a doz. times. Mr. Jones has to day put into my hands the printed Report of the annual meeting, in which I see that my address figures largely. I regret that I could not have seen the report of my address before it was printed.

inasmuch as it contains a few *egregious errors.* though in the main the address is well reported. It ought to be stated that *if* my remarks were favorably received it was due in great measure to the fact that I had had opportunity for two weeks to attend the various anniversaries which greatly helped me in putting my thoughts into shape. Hearing so much public speaking put my own mind into a better mood for speaking than if I had been called on to speak immediately on my arrival. These meetings were very pleasant to me not only but I trust were truly profitable. Then I have enjoyed much in hearing numbers of the distinguished preachers of London, as Spurgeon, Newman Hall, Baptist Noel, Dr. Cumming & others. This has been a rare treat to me. I have also seen a goo deal of London, learned much about the state of the established chh. which will be of use to me. A terrible conflict is coming on between the Low chh. & the High chh. or Romanizing party. I have heard a great deal on this subject, & shall be prepared the better to appreciate events which I think are coming on apace. I have formed many pleasant acquaintances & come in contact with much active & devoted piety both in the Established chh. Lout of it. My intercourse has been mostly with a class of earnest, working christians. And if I were to judge of all English christians by those whose acquaintance I have made I should say that there is more of individual effort on the part of christians here than with us in America. I have been delighted with what I have seen & heard.

On the whole my stay here, so entirely unexpected, I hope will have done me much good in various ways & that the particular end for wh. I stopped will in some measure be accomplished.

Miss Francis is very well & rejoices in the near prospect of resuming our journey Eastward - Miss Spencer who is our fellow traveler has been stopping with friends, who have given her opportunity to see the Lions of London. We all hope to leave London Mon. morning at 7:25 & be in Marseilles so as to sail on Fri. the 8th directly to Alexandretta -

Very kind regards to Dr. Anderson & the other gentlemen at the Missionary House.

In haste, but

Very truly Yours.

P. O. Powers

London, June 2, 1866.

Rec'd June 22.

Ack'd Sept. 13, 1866

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Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Kessab Sept. 3. 1866

Dear Sir

I left Marash on the 14th ult. & coming via of Aintab & Antioch, reached this place on the 28th. The worthy Pastor of the 2d chh. in Marash accompanied me as far as Aintab, where, on the following Mon. evening, in Miss Proctor's parlour & in presence of a select company of delighted friends, he was united in marriage with a highly esteemed pupil of Miss Proctor's school. The next morning, accompanied by two other pupils of the same school belonging to this place & coming home for their vacation I started for Kessab. These pupils, it is hoped, are the children of God by faith in Jesus Christ. Thus early do we begin to witness some of the blessed results of the earnest prayers & untiring labors of Miss Proctor.

This journey, as also my previous one from Alexandretta to Marash, was performed at this hot season of the year, in all amounting to 12 days horseback travel, & for the most part through a region inhabited by Turcomans Koords & Devil worshipers, where we could get but little to eat, & not always wholesome water to drink. And yet, thanks to a merciful Providence, we came in all safety.

¶ My reception here after an absence of between five & six years has been most gratifying. Half a mile from the village, we began to be met by men, women & children, with extended hands & words of welcome on their lips. The throng greatly increased as we approached the village, multitudes arranging themselves on the road side so near my path that they could grasp my hand, & I entered the mission premises amid the greetings of a singularly mixed crowd of all ages & sexes. Nor have I been left alone scarcely for an hour since my arrival. Both on the way & since my arrival, I have been particularly gratified with these greetings from *so many of the youth*, who have grown entirely out of my knowledge. And my heart was most tenderly touched one day when a poor blind boy, led by a smaller one, entered my room & began feeling after my hand as soon as he passed the door.

¶ But how shall I describe my comfort & joy yesterday, when, in the chh. the building of which I superintended, I was permitted once more to address a most attentive audience of 6 or 700 persons, who had been accustomed in other days to listen to my voice in the sanctuary. It was the first Sab. in the month when the Protestants in half a doz. surrounding hamlets are accustomed to come together at the Kessab chh. and having heard of my arrival there was an unusually large gathering. It was a scene & an occasion long to be remembered. And after all the vicissitudes of the past few years, the scenes through which I am now passing are peculiarly grateful to my often "sorrowful, yet alway rejoicing" heart. Nor can I forbear to express the happiness I feel, amid the fresh memories of the past, to find myself though alone, but with a cheerful, grateful & trustful heart, sitting in the house that I built, shaded by the vines & looking out upon the fruit trees that I planted, eating grapes & vegetables from the garden that I made, & drinking water, cool & sweet, from the well that I dug. Blessed be the Lord for all his goodness.

As to the spiritual state of things here, it was hardly to be expected that every thing in the chh. & community would be found in the same satisfactory condition as when left more than a year ago by my former beloved associate, the lamented Mr. Morgan. By his untiring efforts, a more vigorous & healthful spirit had been infused into the chh., the great principle of self support had been acknowledged as of binding obligation, & certain important measures had been adopted with a view to securing a state of permanent & growing prosperity. These measures have not been carried out. The Lord's supper has not been administered & some instances of unchristian conduct have occurred in the chh. that require attention. This state of things is not to be attributed wholly or mainly to the absence of Mr. Morgan. These people have experienced a sad reverse in respect to worldly matters & the means of getting a livelihood. There has been a failure of some of their crops; on others, government has imposed so heavy duties as to render them of no value for mercantile purposes; the price of breadstuffs has greatly risen; their ordinary taxes have been increased & certain extraordinary demands, extortions I might say, have been made upon them, so that these poor people are really suffering a severe pecuniary preſsure. In this connection I may add that their preacher has been from unforeseen causes, twice changed & for a while they were left without any preacher at all. Still they have not forsaken the aſsembling of themselves together, either in Kessab or in the hamlets outside.

I have been much gratified to learn that the Protestants in six hamlets outside of Kessab are in the habit of meeting with the chh. here on the first Sab. of every month, & that a regular system has been adopted by which for the most part those hamlets are supplied by the Deacons & other members of this chh. on the other Sabbaths of the month. But whether so supplied or not, the people come together for the worship of God & the study of his Word. ¶ And under all these circumstances, I think it a matter of devout thankfulness to find among them so much to approve & so little to censure. There seems to be among them in general a sincere love of truth & the ordinances of God's house, a heartfelt interest in the prosperity of religion & a willingness to labor in the service of the Master; & although in respect to wealth, intelligence, culture, refinement & all the external comforts & enjoyments of life, they present a most striking contrast to the state of American society, still they have souls of priceless value, upon which, through all this exterior roughness, the Saviour looks with intensest interest, & to cooperate with Him in saving which is blessed indeed. And if they can be relieved from their present pecuniary embarrassment & suffering, I trust they will resume the responsibility of supporting their own educational & religious institutions, in doing which their efforts have recently been relaxed. Measures have already been adopted for looking after delinquent cases, promoting the spirituality of the chh. & preparing them for the proper observance of the Lord's supper on the last Sab. of this month, in all which efforts their readiness to cooperate with me encourage the hope of gratifying results. //

A word in respect to my location & prospective labors. You are already aware that at their last Annual

Meeting. this Mission recommended that for the present I be connected with the Marash Station. in part. to relieve Dr. Pratt in his feeble state of health. in part. to give Theol. Instruction in the Training School to be opened there. & in part because there was no mission family in the Antioch District to give me a home. and it was expected that I should at once commence & continue through the summer, my course of Instruction. To this plan I had strong objections. First. It did not seem to me right that the whole Antioch District, embracing three chhs. several schools & Protestants in not less than eight other hamlets should be left entirely without a missionary. And this view is abundantly confirmed by what I have already seen since coming into the District. Secondly. While the mission families in Marash, Aintab, Oorfa & the Eastern Mission, were to such an extent drooping & sinking down under the heat of the season, & numbers were contemplating a speedy departure from the field. I did not feel like undertaking a course of instruction, second in importance to no branch of our missionary work, in the heat. wind & dust of a Marash summer. And I feel more & more deeply that we missionaries must do our principal work in these hot climates *in winter*, & seek relief in summer by retiring to cooler localities. And as our work every year is becoming more & more one of supervision, training fellow laborers, preparing school books & a christian literature for these Protestant communities, we can with less harm or interruption to our work, afford to take a vacation for the hot season. I believe this course would result in great economy of missionary health & life. It is understood that Mrs. Schneider can no longer spend the summer in Aintab; & I regard it unfortunate that the Adamses have spent this summer there, & the Pratts in Marash. If city ministers at home need a summer vacation, much more by far, do missionaries in these hot climates. I preached one Sab. in Marash when the ther. stood at 98. But what American constitution could long sustain the weekly burden of preparing sermons, preaching & doing all other kinds of missionary work in such a temperature? These considerations have so far influenced the minds of the Marash brethren that they have cheerfully consented to such a modification of their plan, that, First, I am to have charge of the Antioch District. Secondly, I am to make this visit here of two mo. Thirdly, I am to give Theol. Instruction in the training school in Marash, 4 months, Nov—Feb. Then comes a vacation, giving the students an opportunity to labor in the villages, before the busy season among the working classes, & giving the missionaries opportunity to hold their

Annual Meeting without interrupting the school. And Fourthly, I am to spend next summer here in Kessab. It is now well understood that Kessab is the coolest & most healthful summer residence in this mission. And after my experience of heat wind & dust this summer at Marash & on the road, it is delightful to be here in this cooler atmosphere, so pure & free from dust, & to be fanned by these gentle breezes so fresh from the sea, & drink water from my well, so cool & sweet. And much as I prized this as a summer residence before leaving the country, I prize it still more highly now. And if I am permitted to spend next summer here, I shall take good care not to spend it here alone, but that such invalid families as most need it, shall share it with me.

I will only add that the present plan of taking charge of the work in the Antioch District, residing here in summer & giving instruction in the training school in Marash in winter, entirely accords with my judgment & is congenial to my feelings. An important work in both places is thus laid out before me upon which I enter with the cheerful hope that my labor shall not be in vain *in the Lord*. In him alone is all my trust.

Yours in the best of bonds

P. O. Powers

Kessab, Sept. 3, 1866.
Rec'd. Oct. 12
[illegible] 14
IV

Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Kessab oct. 2. 1866

Dear Sir

It is now five weeks since my arrival at this place, of which I have already informed you. I have spent three Sabbaths here, one in Baghtchghaz & Ekiz Olouk, & one in Kitias. At Baghtchghaz I addressed about fifty persons, many of them not Protestants, under the spreading branches of an oak tree. In Ekiz Olouk & Kitias I preached to audiences of 60 or 65 persons in their chapels of stone & mud. In Kessab, it has been a comfort to preach in a commodious chh., with plastered walls, to large & attentive audiences. I have had many conferences with the preacher here, the deacons of the chh. & the principal men of the community; and I am happy to say that I have had their cheerful cooperation in my efforts to strengthen the things that remain, to correct what has been wrong, & to excite all to greater watchfulness, prayerfulness & activity in the service of the Master. And I trust these efforts have not been in vain." I found no chh. committee here- several unsuccessful efforts having been made to induce individuals to serve the chh. in this capacity. An efficient committee has now been chosen who enter upon their duties with cheerfulness. & I trust much good will result from their labors. They are to meet every Sat. evening to confer with one another on the interests of the chh. & community - to pray for the welfare of the chh. & the interests of true religion - & to keep me informed by letter, during my absence the coming winter, of the religious state of things in the community. I found no Sab. Sch. here, - this institution having been suspended for some months & an address from the preacher having taken its place. The Sab. Sch. has now been reorganised, a corps of more than 20 teachers appointed, & a sett of valuable Question Books put into their hands. & all enter upon the duties & privileges of the Sab. Sch. with new interest & I trust a determination to make the Sch. a means of pleasure & of profit to all. The Lord's supper had not been administered here since sometime before the departure (some 14 mo. ago) & subsequent death of the lamented Mr. Morgan. On the last Sab. the Protestants, bringing their little ones in their arms, came up from the surrounding villages, forming a congregation of 6 or 700 persons. Before the morning sermon I baptised 32 children in the name of the sacred Trinity, & preached with great comfort to myself to those listening hundreds. In the afternoon, 17 persons who had been carefully examined by myself, the native preacher & chh. committee, & whose character had been individually canvassed in a meeting of the chh. the previous week, were received to the fellowship of this chh.

after which the Lord's supper was administered, to the comfort & joy of Christ's chosen ones, & to me, personally, the occasion was one of peculiar interest, after an absence of more than five years. On the whole, while there are things to be regretted in this *chh.* I still feel that I have more & more convincing evidence of a work of the Spirit in the hearts of this people. Many of them seem to be truly spiritually minded; & when we consider that many, perhaps most of them, cannot read & write (the most active & faithful man on the *chh.* committee cannot read & write) we must not be greatly surprised that in a *chh.* of 172 members, some delinquencies should occur." My knowledge of the fact that some individuals have dishonored Christ & his religion by unchristian conduct, somewhat impaired my comfort & joy in the celebration of the Lord's Supper. As I had not time to enter upon an examination of their case, some of them moreover being out of town, I publicly exhorted all such persons, whoever they might be, to abandon any improper courses into which they may have fallen, & in the mean time, to refrain from partaking of the Lord's Supper. Four of the brethren did so on the present occasion. With such of these as were personally known to me I conversed freely & faithfully, & I trust with good results. 192 persons in all have now been received to the fellowship of this *chh.* And it is a fact worth noticing, that since the or ganization of the chh. more than 13 years ago, but 12 members have died. And only "about 8 persons have been separated from the chh. by letter or by excommunication, leaving the present number of members 172, nearly every one of whom is living in Kessab & vicinity." ||

In common with this chh. I seriously regret that the services of Pastor Sarkis, formerly of Antioch, have not been secured for this place & people. Nor are we without hope that he may be induced in the Spring to become their Pastor. It will now very soon be too late in the season to make any changes which would require the removal of one family to & another from this place. so that, on the whole, it was thought best that the unordained preacher now laboring here should continue his labors through the winter. Though a good man, as I think, he is not the man for this large chh. & congregation. I have done what I could to improve his sermonizing & manner of conducting public services. & also have administered a word of caution to the people against hearing with "itching ears" or failing to sympathise & cooperate with him. And now I have the satisfaction of seeing the hearts of the people turn kindly towards him - so as they did not when I came here.

¶ My visit, on various accounts, has been opportune. The chh. & people needed help & they were deeply sensible of it. They were therefore prepared to rejoice in my coming,

& coöperate with me in in all my efforts to help them. I trust an impulse has been given to the work here that will be felt for long months to come. But my experience & observation during this visit have convinced me that these chhs. will long need the oversight & assistance of missionaries, And that while we have labored long & hard to raise up these chhs. a work of indispensable importance in training them now remains for us to do."

In my previous letter from this place I spoke of the pecuniary embarrassment of this people. And the point about which I feel the least satisfaction with this my visit here is that I have not been able to induce them to do more for the support of their own institutions. I have labored much & faithfully with them in respect to this matter, but have accomplished little. The principle they acknowledge, but plead inability. I have given them clearly to understand that the present state of things cannot, must not last long. And if I am permitted to spend next summer among them, I trust I shall see our desires in this region accomplished.

I leave day after tomorrow (D.V.) on my return to Marash, there to commence on the first of Nov. my winter's work of giving Theological instruction in our training school of young men recently opened there.

Yours very truly

P. O. Powers

Rev. J. O. Rogers. W
Kenah. Oct. 2, 1866
Recd Nov. 28th —

Ackd Dec. 14/66

Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Antioch Oct. 8. 1866

[1866]

Dear Sir

As I commence this letter with my eye upon that page of the Sept. No. of the Missionary Herald where Dr. Pratt describes a visit of himself & Mr. Montgomery to Antioch, in May last,, a visit, he says, "productive of mingled feelings, the predominent ones being sad." The state of things here at that time as described by him was indeed sad. But it is to be remarked that the visit of those brethren was made at the most unpropitious moment of time, when nearly all the Antioch brethren were away, & the chh. was reduced to its lowest point of weakness & prostration. And I am sure the readers of the Herald will rejoice to learn that the terms - "scattered, dilapidated & dust covered" - used in describing the condition of the chh. then, are not quite so applicable at the present time.

~~Communion on Season - Additions~~

¶ I preached yesterday to an attentive audience of 60 persons besides children, some ten or twelve of whom ~~being~~ were Greeks, in the commodious & pleasant school room of the Greek school. In the afternoon, after the baptism of three children by Pastor Haroutiun, of Bitias, I assisted him in the administration of the Lord's Supper.

Previous to which, however, three men, one by letter and two by profession, were received to the fellowship of the chh. These latter were Greeks, one of them being the teacher of our Greek school, and both seem to be men taught by the Spirit. They have been Protestants for several years, have endured no little persecution in consequence of having abandoned the Greek chh. in which the teacher was formerly a deacon, & for the last year or two have given increasing evidence of being the children of God by faith in his Son Jesus Christ. At this celebration of the Lord's Supper, five of the brethren & sisters being still out of town, there were present eight members of the Antioch chh. five members of the Bitias chh. who have now taken up their residence in Antioch, & three members of other chhs. who do *not* reside here, making thirteen residents, & in all, sixteen native brethren & sisters to come around the table of their common Lord, besides Pastor H. & myself. "The brother ~~however~~ whom Dr. Pratt found "under the influence of of drink" did not partake of the ordinance. On the previous Friday evening, I had a free & faithful conversation with him; when he acknowledged his ~~error & his~~ sin & wept. He seemed penitent. The next day he went to Pastor Harootiun, made an humble confession, ~~to him~~, & of his own accord proposed not to partake of the Lord's supper on the coming Sab. - nor until he shall have given evidence of penitence & reformation, & thus done something to undo the injury he had done to Christ & his cause. At a chh. meeting on Sat. evening, Pastor H., at his request, presented this confession to the brethren. Accordingly, though he was present at all our meetings, he abstained from partaking of the emblems of a Saviour's body & blood. As to the "honest but very simple minded man," none in the audience gave more interested attention to the services than he. His were the only eyes I noticed thoroughly moistened with tears during the administration of this ordinance. ¶ The occasion was one of sweet & delightful interest. True, our number~~s~~ was ~~were~~ small, but ~~they~~ it might have been smaller; And after many months in which the chh. had been without preaching, & the members mostly scattered, it was matter of joy & thankfulness to celebrate a Saviour's dying love at his own table, in this city of Antioch, where the disciples were first called Christians, with even more of his professed followers than he had about him at the first institution of this ordinance. I trust, also, a deep & abiding impression was made on the minds of all in respect to the importance of more watchfulness & prayer - more zeal & fidelity in the service of the Master. The temporary removal of Pastor Haroutiun, on account of his wife's health.

from Bitias, unfortunate indeed for that chh. & people, is doing much for Antioch. He & the brethren feel encouraged. A chh. committee was appointed to cooperate with him, & it is hoped that by the united & prayerful efforts of all, with the blessing of God, fruits of righteousness may yet abound in Antioch. The introduction of a Greek element into the chh. is regarded as an omen for good. The Arabo-Greek school is prosperous, numbering between 60 & 70 pupils, & now that the teacher has taken a decided stand on the side of Christ & his cause, we may hope for the most happy results from his labors & influence. He is a man of very positive qualities, & capable of exerting an extensive influence, & we expect much from him. Already there is a waking up of the Greek mind in this city, owing in great part, as I think, to his ~~influence~~ efforts. the way seems to be prepared for preaching in Arabic alas! we have no one using this language to preach to these Arabic speaking Greeks. Indeed the whole Antioch District is suffering for want of laborers, & more, if possible, must be had & more work must be done, or we are in danger of losing much that we have gained. By the temporary removal of Pastor H. from Bitias, the chh. there is left with preaching services for the present only on every other Sab. The repeated failure of their silk crop has reduced them almost to starvation, & perhaps one third of that congregation are scattered abroad in quest of employment that shall furnish their families with bread. Several families have removed to Antioch & others will follow them". //

Yours very truly P. O. Powers

Antioch, Oct. 8. 1864
Rec'd. Dec. 8.
[illegible]

Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Marash Oct. 27. 1866

Dear Sir

Your most welcome favour of Sept. 13th came to hand this evening. As I am to leave town for a few weeks in two or three days, I hasten to say a few words in reply.

We rejoice in the prospect that Mr. Perry with so suitable a woman for a companion may soon be with us. As to Mr. Nutting's plans, we know nothing. Ten days ago when I passed thro Aintab, the action of the committee in his case was not known there, & it is only this week that we in Marash have been informed of it.

You will have learned from my letters from Kessab that with regard to the Antioch District, as you had hoped, I do "find it convenient to take those fields under my immediate care." And I have some plans for the enlargement of our operations in that District & for the better carrying forward of our work there, of which you will be informed in due time.

Dr. Pratt has given me the reading of a letter received yesterday from Dr. Anderson, dated

Sept. 18th about his going home. On this subject I venture to throw out a suggestion or two. We cannot spare Dr. Pratt. As Treasurer, & especially as counsellor in the mission his services are invaluable, even if he does nothing else. Then as to a summer residence. When I came here in the midst of summer, & saw how miserable he & his family were, I said at once that they ought by no means to remain here in the heat of summer. And indeed that all the missionaries who specially suffer from heat, whether here or at Aintab or at Oorfa, should seek some cooler retreat for a season in summer. And that unless some more convenient place offers, Dr. Pratt & family should without fail go to Kessab, where is as good a climate as can be found on either side of the Atlantic. They have tried that climate & know its healthfulness. And accordingly, so far as action in the matter depended on myself, I determined to spend the next summer there myself & take the Pratts along with me.

As to the "native ministry standing firm". We have a few good native Pastors, & but a few. But from various causes the native preachers & helpers are failing us. During the five or six years of my absence in America, the missionary force in this field has been reduced about one half. The native agency has been reduced to a greater extent even than this.

And while we have a few good & reliable co-laborers among our native brethren, still missionaries will be needed for for a long while to come, in raising up more helpers, in superintending pastors & chhs. & in making our work more aggressive. How did the whole Antioch District suffer as soon as Mr. Morgan was gone. How hard did I work there for nearly two months in putting things right again. Unless we are here to watch over & superintend this work we are in danger of losing much that we have gained with so much sacrifice of life & means. Our work is becoming more & more a work of supervision, but this is no less important than laying the foundations. My recent visit to the Antioch District is such work as now specially devolves upon us. Next week (D.V.) I propose to start for Albistan where the work is greatly suffering for want of this supervision. And immediately on my return Mr. Montgomery will start for Adana, where, although they have an excellent native Pastor, nothing short of a missionary visit of months will suffice to strengthen the things that remain & correct what is wrong. A missionary's words & efforts have weight & influence which a native pastor's have not & cannot have for years to come. On these points I made some suggestions in my letters from Kessab the importance of which I feel more & more.

Besides, our work must be more aggressive. We must plan for enlargement. It seems to me that during these years of

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of my absence, while there has been progress in self government & in self support, there has been but little enlargement - but little new territory has been gained. We may indeed be thankful if under the circumstances, we have held our own. But this must not satisfy us in time to come. These chhs. are for the most part poor & are likely to be poor while this wretched Turkish government subsists. And they will ~~want~~ want help - certainly for *enlargement* - help in funds & help in men. The drift of these remarks is that we need more men & especially that we must try & save the men we have - & women too - If Dr. Pratt & family & other missionaries who suffer from heat, can get to any cool and healthful summer retreat within our boundaries for the summer months, they should by all means do it. If in this way we can save a visit to the U. S. on every account it will be matter of thankfulness. Excuse the liberty I have taken in throwing out these remarks. The subject is one on which I have felt deeply.

Yours very truly

P. O. Powers

Marash, Oct. 27. 1866.
Rec'd. Dec. 8.
Ack'd Dec 17

unofficial

Rev. N. G. Clark D.D.

Marash Oct. 27. 1866

Dear Sir

To gratify my friends in Eng. I was obliged to sit for my picture. The artist produced one that satisfied *me* better than any that had ever been taken - of wh. I sent you a copy about the first of June. In your note of Sept. 13th received this evening, you make no mention of either my note at that time or the picture; so I infer that they were not recieved. Is it so?

I think it was in the same note I spoke of the Report of the meeting of the S. M. A. Soc. in which my speech figures largely, & which I had not seen till that day. & I expressed my sincere regret that I had not seen the proof sheet before the printing was done that I might have corrected some egregious mistakes in it. My speech was in the main very well reported - a few serious blunders excepted.

Has the amount of my salary been fixed? And if so what is it? I shall be satisfied with any sum the committee may decide upon: but I may perhaps suggest that as I am educating two children in America at great expense, & as my salary comes from a chh. that pays its own p tor $2000. some regard be had to ther circumstances in deciding on the amoun I shall receive. Yours very truly

P. O. Power

Rev. N. G. Clark D.D.

Rev. P. O. Powers
Marash, Oct. 27. 1866.
Rec'd. Dec. 8.
Ack'd Dec. 14th

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Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Marash Dec. 4. 1866

Dear Sir

On my return in Oct. from my visit in the Antioch District, I found Mr. Montgomery preparing for a similar visit to the little chh. in Albistan, 75 m. North from here, & to Yarpuz, 20 m. still farther from there. The necessity for such a visit was evident from the fact that those places had not been visited by a missionary since the visit of Messrs Goss & Montgomery, 2 yrs. ago last Aug. a few days before the lamented death of the former; & also from the fact that both those places during the past summer had been left without a native preacher even, inasmuch as Br. Sarkis, the preacher at Albistan, had been sick here all summer, and for weeks his life was despaired of, & no one could be found for Yarpuz which had been left vacant. Circumstances however soon made it important for Mr. Montgomery to go to Adana for the winter, & as he could not go both ways, I proposed to go to Albistan myself. When about to start, Br. aron Sarkis, who had been brought up almost miraculously from the grave, had so far recovered his health, that to the surprise & delight of us all, he proposed to accompany me to remain in Albistan if he should bear the journey comfortably, but if not to return. You will be glad to know that he remains. ¶ We left Marash Oct. 31st taking a tent with us for the night; but it was too late in the season for tent life, & we pitched it but once — the first night from Marash — going & coming; & that was in ~~the~~ rain & mud, ~~&~~ so, that, but for some boards for a floor in the tent, which we providentially found near, we might have had a very uncomfortable night. On our return, especially, the weather was stormy, & our company, consisting of five persons, for various reasons, becoming separated, some of us slept in stables, some ~~of us~~ in a cave in the mountain, & some ~~of us~~ in peasants' houses off the road; one our muleteer, with my baggage, did not reach Marash till the day after all the rest of us, having stopped the last night on the top of the mountain, alone, wet & cold, & saved himself perhaps from perishing by getting my tent about him. Between Marash and Albistan the country is exceedingly mountainous, nor is there a town or village on the road, not one house or room even for the accommodations of travelers, for 75 miles, or four days' journey as people travel here, only three stables for horses, mules, & donkies, about 18 m. apart, where muleteers make a fire in one corner & lie down beside it, & here & there scattering houses of the poor peasants off the road. Albistan is the muddiest hole I ever set foot in. The streets are almost impassable, insomuch that in going to the house of a brother one evening, my guide, to avoid the mud of a certain street, took me over the flat roofs of several houses. ~~to get there~~. Yarpuz is scarcely better in this respect. The houses in both places are cheerless & comfortless, & destitute of almost every thing which we are accustomed to regard as essential, not for ornament or comfort, but to life & health. A few of the inhabitants have property, but most of them are very poor. In such circumstances, can we expect to find intelligence, culture, self control, refinement? Even the Protestants there have yet many things to learn, for, by their own acknowledgement, they do not bring forth *abundantly* those fruits of the Spirit mentioned in Gal. 5: 22, 23. There is evidently a strong religious sentiment among them, & some earnest piety I trust, but it is mixed up with many crudities, much ignorance, & a great want of the *humbler, gentler* graces of the Spirit. But it appears from the testimony of their preacher that the present state of things among them is a great improvement on the past, so there is *hope* for Albistan. Grace certainly has some mighty obstacles to overcome there, & an impure atmosphere to work in; but in its sure & certain triumph it will shine all the brighter. The Protestants of Albistan number about 150, of whom *20* are *now* members of the *chh.* four of whom, however, reside in Yarpuz, there being a

P. Home of Worship

yet no separate chh. organization in the latter place. Within the last two years, by borrowing money in large part, they have built for themselves a chh. i.e. the four walls of stone & mud & the flat roof — for the building is still unplastered, unglazed, & without door or floor, & the ground on which it stands, having been in part reclaimed from the river which sweeps past the town, is very damp, & the whole appearance at present is any thing but that of a cheerful house of God, inviting to devotion. Yet, in that almost repulsive place, an audience of from 65 to 100 persons, many of them thinly clad, meet from Sab. to Sab. for the public worship of the Most High; and

Prayer Meeting — [illegible]

a goodly number of them meet there also two or three times during the week for prayer. & I was particularly impressed with the order, propriety, & apparent sincerity of devotions. A prayer meeting which I attended, conducted by the native preacher, was a model ~~prayer~~ meeting for Christians in far more eligible circumstances. A portion of Scripture was read & two or three hymns were sung, but the time was mostly taken up by the brethren who, one by one, to the number of seven or eight & without waiting for one another, severally made a few remarks, by way of announcing the object which lay near their heart, & then offered a prayer for that object, & the meeting was closed. The impression left on my mind was delightful. Nearly every evening while I was there the brethren came together at my room, with whom I conversed, answered their many inquiries pertaining to matters of conscience & Christian experience, & read & expounded to them the Scriptures.

While I was there, one or two persons who had been under chh. censure were restored, two men who had absented themselves for two years from the services of the sanctuary were induced to return, a chh. committee was appointed to cooperate with the preacher, one brother was constituted deacon by prayer & the laying on of hands. I preached on two Sabbaths, baptized ten children, administered the Lord's supper, received five persons to the fellowship of the chh., solemnized one marriage & confirmed one previously informal one. & Thus in various ways I trust something was done to strengthen the things that remain.

At Yarpuz, things turned out very differently from what was anticipated... I was accompanied, after the fashion of apostolic times, by three members of the Albiston chh. besides three Marash brethren, who journied with me from that place. We took along with us the communion service from Albiston, that we might administer the Lord's supper to the four members of the Albiston chh. who reside there, & to any others who, on examination, might be received to Chh. fellowship. We examined six persons & would have received four of them, but the Yarpuz & Albistan brethren could not agree about their admission, & afterwards it appeared that disagreements existed among the Yarpuz brethren & also that some of them were chargeable with unchristian acts, so that I did not feel justified in administering the ordinance. After preaching to them, ~~therefore~~, giving ~~them~~ many exhortations, bringing about reconciliations between those at disagreement, uniting one couple in marriage & confirming one previously informal marriage, we commended them to God & took leave of them. They all accompanied us a distance from the town, where, after a short prayer by the road side, amid their many benedictions & thanks for our visit, we separated - to meet perhaps no more this side eternity. The little community there has suffered greatly, these months past, for want of a preacher. But as in the Provi~~dence of God~~, Albistan is now supplied by their preacher having been raised up as it were from the grave, so, in the Providence of God, Yarpuz is now supplied by a heavy calamity having fallen upon their former preacher, in the sudden & to a great extent, loss of his sight, disqualifying him for preaching services in the first Chh. in this city, where he was usefully employed.

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But in the hope that he might, without much use of his eyes, still be useful to the people of Yarpuz where he had formerly labored, he sought to be restored to his former post, & we were but too glad to send him.

Our separation from Albistan was no less gratifying. May these visits be followed by a gracious visitation of the Spirit, causing fruits of righteousness to abound in those dark places.

I will only add, that having spent three of the five months since I reached Marash in touring, & in fact, having been almost constantly on the wave or the wing since leaving America, the prospect of now having a few weeks of quiet for rest, devotion, study & the like, is most delightful. Such a season I now need, & for the prospect of it I am thankful. At the same time I am unfeignedly thankful that since landing at Alexandretta I have been permitted to preach to 11 different congregations, to receive 22 persons to the chhs. to baptise 42 children, to administer the Lord's Supper in three chhs. besides a great deal of promiscuous work in those places. Most sincerely do I bless God for the privilege of working in his vineyard, though it is but little that I have done, & that little, only as God works by me. To him be all the glory. Yours very truly

P. O. Powers

Rev. P. O. Powers,
Marash, Dec. 4. 1866
Rec'd Feb. 2. 1867.

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ackd March 21/67

Rev. P. O. Powers,

Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Marash Feb. 11. 1867

Dear Sir

Many thanks for your very kind favour of Dec. 14. And many thanks to you & to the Prud. Committee for making my salary $500. instead of $400. & to the Eliot chh. Lawrence for paying it. And most devoutly do I bless God that my connection with that chh. - so unexpectedly brought about - has thus given me $100. which I might not otherwise have had. Every dollar of it will be needed & that $100 will be worth a great deal more to me than it costs that chh.

I am much gratified that the report of my labors in the Antioch District has given you so much satisfaction, & also has led you to feel the importance of reinforcing our Mission. The truth is that this field has suffered immensely for want of help. And although it was not a little trying, at my age & alone, to leave my children & the nice berth I had at So. Windsor, & come back to these parts, still it seemed to be the will of God & I obeyed, & I am now more than ever satisfied that I did right. I am thankful to be here & help where help is so much needed. And having spent the autumn in touring - visiting the chhs. left alone in the Antioch district. Albistan &c I now this winter am staying by the stuff. while Mr. Montgomery goes to Adana to help a chh. there that has been almost ruined for want of missionary supervision, about which he doubtless will have informed you. Dr. Pratt too is now absent on a visit to Diarbekr. & I am waiting for the return of one or the other that I may make a short trip among the mountain villages round about us. whither we propose to send some half a doz. of our students to labor as native helpers during their vacation of three months which commences the first of March. Owing to unforeseen circumstances it has been found impracticable to have a course of Theological Instruction in the school this winter. But I have not been left with pleasant & profitable employment. And as Dr. Pratt's health is so much better than when I first arrived here, & as Mr. Montgomery will have acquired a more free use of the Turkish language, there seems to be no good reason for my longer connection with this station, & I am rejoicing in the prospect of returning to the Antioch field at the close of our Annual Meeting to be convened here in April.

I am in constant communication with the laborers in that field, advise with them, pay them their salaries, keep all accounts &c &c & am happy to say that so far as I am informed, the general state of things as connected with the Board, is quite satisfactory. The Arabic schools however, one in Antioch & the other in Suedia, supported by the Turkish M. A. Soc. have encountered opposition this winter on the part of the Greek Bishop of Latakia who has visited those places, denounced the schools, forbidden people to send their children &c &c in consequence of wh. many of the pupils have been withdrawn for the time. We look for their early return.

"One word more about our reinforcement. Your own mind is impressed with the importance of this. You see, as well as any one can at such a distance, how the Antioch station & outstations, – Adana, Tarsus, Albistan, Yorpuz, &c – have suffered, the past year or two, for want of missionary labor & supervision. It has been most painful to see the stand-still, or retrograde movements, in those places, for want of help. Now contrast the onward progress of the work in Marash with the state of things in those places. Perhaps I can say some things on this head with a better grace than my brethren of this station. You have already been informed of the addition of 50 or more members to the two chhs. in this place in the month of Jan. But this addition of numerical strength, is but a slight indication of the actual progress of the work in this place the past year. In vital piety, in self-government, in self support, in moral strength & influence abroad, I doubt if so much progress has ever been made in any one year since the commencement of the work here. Never, certainly not for several years, have the missionaries had such a hold upon the confidence & esteem of the people // And how has all this been brought about? The missionaries have been untiring in their efforts for the accomplishment of these very ends. They have more & more withdrawn from *active* participation in the management of their affairs, but they have had their eye upon these chhs. congregations, sab. schools & common schs. & upon every movement & event among them constantly. they have thrown more & more responsibility upon the chhs. themselves. & held them to it; but have been ready at all times to aid by counsel & advice, to check wrong tendencies at the outset, & by preaching & other labors, to encourage & help on the good work to the extent of their power. // No other portion of our field is in so satisfactory a condition at this moment. And this state of things as contrasted with those *chhs.* & communities which have been left to themselves, is a most powerfully convincing argument in favor of reinforcing the mission, if we would save what we have merely, instead of planting *chhs.* here & there among these uneducated, undisciplined people, & then leaving them to themselves to droop & wither & die. But there remains much land to be possessed, & we must go forward, & not content ourselves

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with merely building up the chhs. we have planted. But this cannot be done without more men. It is poor policy to march into the heart of the enemy's land & leave forts & passes unguarded in the rear. Let us make sure of what we have, & when you give us more men we will go forward." These chhs. will all need moral assistance & many of them pecuniary aid for years to come. I make these remarks the more freely because I see from your letter that your own mind is much exercised on this very subject, & as you say the missionary spirit in some of our seminaries is rising, I shall confidently expect to see our feeble force enlarged at no distant day.

"Since writing the above I have received a letter from Pastor Harootiun, Antioch, late of Bitias, who, speaking of the people of the latter place, whose silk crop has failed for several years, says, "The people of Bitias are suffering this year exceedingly, insomuch that many of them have not strength to walk about from hunger. Of the Protestants, 45 souls in all have come down to Antioch [in quest of employment that shall give them bread] & some are fleeing to other places." The Protestant community there seems likely to be broken up. In other places than Bitias, there is poverty, deep & distressing. I am told that there are Protestants in this city who often go to bed hungry because they have nothing to eat, though both these chhs. ~~this winter~~ have done a great deal in looking after & providing for the poor."

Yours very truly

S. O. Powers

N. B. In speaking of the labors of the missionaries in connection with the progress of the work here I should have mentioned Mrs. Coffing, whose labors among the women & in the four schools of which she has the oversight & in which she gives more or less instruction have been greatly useful. She seems greatly interested in her work, & it is delightful to see how extensive & salutary is the influence which she exerts in this community. "I wish we had more such single women as Mrs. C. in the Mission" said Mrs. Pratt to me yesterday. Yours S. O. Powers

Marash Feb. 13. '67

Rev. S. O. Powers.
Marash, Feb. 11. 1867.
Rec'd March 25.

Ack'd June 19

Rev. N. G. Clark D. D.
Sec'y &c &c

Marash. April 30. 1867

Rev. N. G. Clark D. D.
Foreign Sec. A. B. C. F. M.

Dear Sir:

In writing the usual letter to the Missionary House, we have but few topics to present that are not presented in the Reports of the several Stations. Still it may not be without interest to you if we direct your attention to some particulars which seem to us of special importance.

While as a mission we have been called to mourn the loss, of one Missionary sister we have to rejoice in the increase of our numbers by the addition of Miss Francis. Mr & Mrs. Perry and the return of Mr Powers. This enlargement of our enfeebled force has strengthened the things that remain, and made it practicable to visit several neglected portions of our field, as the Antioch District, Adana station and outstations of other fields, and render important services in those places which were seriously suffering for want of missionary labor and supervision. And throughout our entire field it may be said perhaps that there never has been a time when the labours of missionaries were more highly appreciated — when a kindlier feeling and more of mutual confidence ever existed between the missionaries on the one side, and the native pastors, preachers, and churches on the other — or when brighter prospects for the future ever cheered an Annual Meeting.

While our meeting has been in session, a more numerous meeting of native pastors preachers and delegates, representing thirteen protestant Armenian churches, has been holding its sessions here, and the harmony with which their proceedings have been conducted not only, but also the mutual confidence and esteem of the two bodies is matter of devout thanksgiving to God. Various important questions have been propounded by the other meeting to ours, leading to free discussions, and replies which have been gratefully received. And so pleasant and profitable has been this intercourse between the two bodies that our native colaborers have decided that wherever we shall meet next year, there they too will meet.

As a whole the churches within our bounds have made gratifying progress in christian character, in self government and self support.

Unusual peace and harmony prevail among them; an increasing concern for the perishing around them characterizes their prayers and their efforts. A goodly number of additions have been made to the churches by conversion from the world. The native pastors and preachers are growing in the loved confidence of their people, and the spirit and principles of the Gospel, we think, are more and more exhibited in the life and conduct of professing christians, and so exert an increasingly salutary influence on the people at large.

Our training school - not yet a year old - promises well. More young men of the requisite character are offering themselves for the coming term of the school, than were anticipated. We look upon this as an indication that God has a great work yet to be accomplished among the unevangelized of these parts.

The same is indicated by the fact that the walls of prejudice, and (the manifestations of) opposition to the truth, on the part of the Armenians are fast disappearing. Here in Marash especially and elsewhere to some extent, the change of feeling is marvellous.)

Armenian priests and people manifest a friendliness towards missionaries and the protestants generally, which we scarcely hoped to see in our day. An Armenian priest and Dr. Pratt have exchanged pulpits. And two native pastors, in attendance upon the other meeting, have preached in the church of another priest, and we hear but one sentiment of approbation of this protestant preaching. As an illustration of the effect of this preaching, it may be stated that at the close of the services in which these native pastors officiated, an Armenian priest grasped the hand of one of our most prominent protestant brethren with whom he had long been at variance, and begged his pardon; and said if that was protestantism, he had been altogether mistaken about it, and henceforth he should attend the protestant services. We feel that nothing but the Spirit of God could have brought about this surprising change of feeling. In this connection we may remark that the way seems prepared in a remarkable manner for the preaching of the Gospel in the towns and villages in the mountainous region west of us, leading us often to exclaim: The harvest truly is plenteous, but the laborers are few. Wherever evangelical labor is performed it is attended by a more uniform and gratifying success than heretofore. The evident presence of the hand of the Lord in this land preparing the way for the incoming of his Kingdom, seems to demand of us that with renewed faith and zeal we put forth every effort to bring the truth in contact with the people.

The matter of tithe-giving has occupied much of our attention during this meeting, as will be seen by reference to the minutes, and the recorded resolution upon this subject received a unanimous and hearty approval. The meeting of pastors and delegates also took up the matter earnestly and we look for gratifying results from the movement, - a movement which has already made good progress in some parts of our mission field.

The matter of Church building has been submitted to a special committee whose carefully considered Report will be sent you. It is felt that the conclusions reached respecting *grants* to these feeble native Churches in the place of *loans* express the earnest convictions of *all* our members.

The relations existing between Bro. Nutting and certain members of our Mission and his charges against them, have been submitted, by request of the parties, to a select Committee consisting of Mr Powers and Mr Perry, who have carefully gone over the whole matter and submitted the report which with another paper afterwards brought in by Mr Nutting, we enclose to you. Mr Powers will forward to you in due time. In reference to the case of Bro. Nutting it should be said that the intercourse between him and the rest of the Mission during this meeting has been most cordial and sympathizing, and the Mission feel that it is due him to say that some allowance should be made him, from the fact he has been left alone in his station several years.

We beg leave to call special attention to the call for new missionaries expressed in the resolution upon that subject. The earnest call for missionary labor in the Adana field was felt to be too urgent to be longer neglected.

+ Accordingly Mr Coffing has been designated there with the expectation that Mr Montgomery will spend the coming winter with him, after which he will be without an associate. The condition of the Oorfa field is such that it has been

+ decided to designate Mr Powers there for the present year, although with the privilege of spending the hot season at Kessab, after which the Antioch field will be again vacant.

We earnestly hope you will be able to send us these men before the close of the year.

The mission also desire to request, if you approve the measure, that you will confer with Rev. G. H. White respecting his return to this country. It is felt that if he were to come to the cool climate of the Antioch field at Kessab, and superintend the work in those villages, he would be in a condition to save himself from overwork and yet do valuable service in that field.

The necessity of a summer residence for the missionaries of Marash Station has long been felt. After spending the last Summer at Kirhan - a village two hours distant, with pleasing results in respect to the health of their families, the brethren there have decided to purchase a lot, and build cheap and substantial houses for themselves. The appropriations asked for this object and for the repairs of Missionaries' houses in Marash to be granted this year, is earnestly commended to your favorable notice.

We also hope you will be pleased to grant the sum asked for the erection of a building for our Theological School. It is necessary that some building be provided for this purpose and the plan contemplated by the Marash brethren seems as economical as it is possible to build.

Please accept our earnest salutations in the Lord,

In behalf of the Mission to Central Turkey.

Yours very truly

P. O. Powers

Mr. Nutting

Marash, Apr. 30. 1867.
Rec'd. July 18

General Missionary Letter

Ackd July 22

Rev. N. G. Clark D.D.
Sec'y A. B. C. F. M. Boston

Oorfa May 14. 1867

Dear Sir

Your favour of Mar. 21st reached me here to day. A note of Feb. 22d was received just as I was leaving Marash. I thank you most sincerely for the interest you have taken in my children. I thank you for dissuading Fred. from going to Germany. He wrote me too on the subject & I wrote him freely in reply. And from a note received from him to day I trust he has given up the idea & is intending to enter Amherst College.

In respect to Hattie, I wrote her Mar. 13th giving her my consent to her staying another year at So. Hadley. She had informed me of Mrs. Stoddard's earnest desire that she should do so, & of her encouraging her to expect that half or more of her Board & Tuition Bills might be paid. On the same day (Mar. 13th) I wrote Mrs. Stoddard to thank her for her interest in my daughter & for her offer of assistance. And if, as you kindly suggest, you too could in some way procure a little aid I should be very grateful. I have already paid Hattie out of my first year's salary since coming to Marash. the sum of $70. and I think I shall be able the second year to pay her the whole of that $100. which I receive from Lawrence above what the mission have fixed as the amount of my salary. Indeed with this I will send Hattie a draft on Mr. Ward for half that sum at any rate.

Hattie was a faithful daughter to me in my bereavements, & I am now but too happy in her having opportunity to finish her course at So. Hadley, & I will cheerfully deny my self for another year & a half for her sake: in the hope that at that time she will join me & make for me what I much need, a home.

You will have learned from the minutes of the meeting in Marash under what circumstances I am here. You will have learned also that Mr. Perry & myself were a commission to examine Mr. Nutting's 26 charges against certain brethren of the mission, which painful duty we discharged & made our Report. I regret that that Report could not have gone with the other minutes of the meeting. But there were two or three items in it which Mr. Nutting insisted on my examining more fully at Oorfa. Accordingly I brought the Report along with me & I hope soon to make the needful examination & send

Marash Apr. 30. 1867

Rec'd July 18

forward to you by another mail. That Report has little to do with the original difficulty - Mr. N's theological views on the atonement. But at the meeting in Morash, on the road hither & since my arrival I have had a good deal of conversation with him in regard to his views. All our intercourse has been in the most fraternal spirit, the result of which I can speak of more fully hereafter. One thing I may now say to you now viz. //he has greatly suffered from being here so long alone. Having little reverence for authority & being much inclined to think his own thoughts, & having no associate to call his thoughts in question, his wrong opinions as well as those which are right become stereotyped in his mind as eternal truth. I have hope that he does hold to the essential truths in respect to the atonement but they are so mixed up with erroneous, or at least defective views that the power & efficacy of that great doctrine is in a great measure lost, as it seems to me...//

The spirit which Mr. N. manifests & the confession which he presented to the meeting at its last session encourage the hope that he may yet be saved to the mission. //I regret exceedingly that he did not leave in the spring when he might have done so. & I think he too regrets it now. But as Mrs. N. is not in a condition to make the journey & voyage now the mission hope the Board will be lenient towards him in the confident expectation that he will go in the Fall. //

My coming here thwarts my plans & crosses my inclinations; but under all the circumstances I felt it was a plain call of Providence & could not refuse.

If you please, send my note to Mr. White & forward to his address.

Mon. May 20. //"In conversation with Mr. & Mrs. N. last Sat. evening, it came out incidentally & led to considerable discussion, that they have no idea of going home in the Fall if they can avoid it — certainly not till they hear again from the Miss^y House. This gave me great surprise & sadness. The resolution of the meeting at its last session recommending that his salary be continued through the summer was based on the supposition of his leaving in the Fall." // Aside from all antecedents, & the state of things in this community, both Mr. & Mrs. N. have such a morbidness of feeling on this whole subject, & such defective views of their relations to the Board, the mission & others, that nothing short of a visit to the U. S. mingling again with their christian friends & a thorough ventilation of their views & feelings will put them right. E. g. They feel that they are not the servants of the Board, but the servants of Jesus Christ – were sent here by him – are doing his (a) work, & are not to leave it at the call of the Am. Board or any other men or body of men.

During the past year Mr. N's position has been that he could not conscienciously go home till the divisions & agitations in the chh. were healed. He regards every thing in the chh. now as in a very satisfactory state. Then he could not leave till the charges he had against certain brethren were investigated on the ground. This has now been done. Then he could not leave till some one was sent here to take his place. I am here now for that purpose. And (b) now there is such an improvement in the state of the chh. that Mr. N. maintains that there is no necessity for his going home at all.

I have earnestly, but kindly urged Mr & Mrs. N. to visit the U. S. in the Fall, as the only feasible method of coming to a right understanding of all difficulties. As a Bro. & as a father I have urged it, as the very best thing for them, & as the course most likely to secure their continuance in the mission. / But if Mr. N. persists in refusing to go home for a visit & conference with the Board, my position when I come here in the Fall will be a very delicate & trying one. i.e. supposing the directions given to the Bren of the Mission go into effect. & I beg you will give me as specific instructions as possible as to the course I shall pursue. Thus far, in private & in public, I have studiously avoided saying or doing any thing antagonistic to him or his views. & all our intercourse with each other has been perfectly fraternal. He still takes the ground that there is no essential difference between his theological views & mine & those of the other missionaries. And I take the ground that if so, then my preaching the Gospel here, the atonement included & especially, as I have been accustomed to preach it at home & abroad, will produce no excitement among this people.

I have urged Mr. N. repeatedly to write you without fail by this opportunity.

I have had a great deal of conversation with him on the atonement. I hope he does hold to the essential truths on this subject, but it is difficult to understand all his explanations. I hope to reach Antioch June 7.

Yours very truly

P. O. Powers

May 23. The preceding was ready to be sent by the mail of the 22d and although I had written very cautiously, & that too on the side of hopefulness in respect to Mr. N's case, still on reflection I hesitated about sending any thing that might in any way influence the councils of the Missionary House without further investigation, & so did not send it. I am very glad I did not as I can now give some more tangible facts touching this painful subject.

On the evening of that day (the 21st) I took a vol. of Dr Wood's Works which I had with me, containing his Lectures on the atonement & read to Mr. N. the main parts of Lectures 26-29 embracing most of the disputed points, & to my great delight & joy he expressed himself well pleased with what I read, only on one point did he in the least hesitate, & on that even he did not express dissent, only he said it was not so clear as all the rest. I retired that night with a glad & grateful heart, feeling that either Mr. N. was coming round right, or else that he had not been understood by the missionaries, as he contended.

But the very next morning I was invited to the house of one of the brethren where I met six of the principal men of this chh. who wished a confer-with me on several matters. From them I became satisfied that at least half the intelligence & influence of the male portion of the ch. is dissatisfied with the teachings of Mr. N. These six men all declare that they __never hear__ from him, or from Mr. Horoutian who is now preaching here, the doctrine of the atonement by Christ or his Intercession, as they understand these things, & as taught in the Bible & in our Hymn Books, Sab. sch. & other books, or as they hear them from other missionaries, e.g. from Dr. Pratt's preaching & prayers when he spent a Sab. or two here last winter.

They say also that Mr. Horoutian & all Mr. N's pupils — including the five now designated for the Sch. at Marash — hold & teach his views. that when asked how they can use certain of our hymns, they say they put their own construction upon the language — that all these books of ours contain palpable errors which will soon be discarded & the books themselves thrown aside or burned. They say also that what Mr. N. teaches guardedly, they teach openly & without disguise. When I heard these declarations I was exceedingly perplexed. I said to myself, how can all this be consistent with Mr. N's assent last evening to Dr. Wood's views? and the only solution which I found, & this is only a partial one, was this. Mr. N. as set forth in a sermon (one of the former 11 preached at winter two years ago) which he had read to me & afterwards put a copy of it into my hands, holds that the word atonement as used in both the Old & New Tes. means the pardon of sin, the covering of sin or reconciliation &c that is, he uses the word in the old obsolete Eng. sense, & the other missionaries use the word in the modern theological sense. so that when he preaches the atonement he preaches the forgiveness of sin; & when they preach the atonement they preach that expiation for sin made by the sufferings & death of Jesus Christ by means of which forgiveness is procured.) Mr. N. gets his idea of the atonement – *a covering of sin* – from the *cover* of the ark – the mercy seat – the propitiatory: he seizes hold of the idea of cover & nearly if not quite loses sight of the blood sprinkled *on* the propitiatory in virtue of which the atonement as understood by Theologians was made. In a conversation between him & a man from Diarbekir who called on him one day, he explained the Turkish word translated atonement (the Turkish is the Heb. word transferred, not translated) in this way, viz. as the pardon or covering of sin, nor was there a word said about the death or the blood of Christ as the means by which pardon is obtained. That I might be certain that I had not misunderstood I inquired of him when the man was gone.

It is in this way alone that I can at all understand how he persists in maintaining that he preaches the atonement as much as the other missionaries. I have questioned him as to his honesty in using the word atonement in one sense when he knows that all the other missionaries in this region & the N. Eng. divines generally use the word in quite a different sense, but did not obtain a satisfactory answer.

But my perplexities were not yet at an end. In the evening of the same day (yesterday) when I had that interview with the brethren, Mr. N. read to me a statement of his views which he had drawn up during the day with his eye on the pages of Dr. Woods' Lectures, in which his article on the atonement, as I told him, so far as I could see from hearing it read once, contained a full & satisfactory statement of the subject. But, said I, do you preach this doctrine as here presented? Yes, was his reply. Are you willing, said I, that I should call the most candid, intelligent & influential man in this chh. (giving his name) into your presence, & before you, ask him if the sentiments you express in this article are the sentiments which you make prominent in your preaching? He was much disturbed though calm, but objected entirely to my proposal, on various grounds. I insisted that it was a fair way of testing the matter—was in fact the only satisfactory way & that it was a scriptural way—that when our Lord was questioned as to his doctrine, he said, Ask my disciples, they know what I have said. But all my reasoning had no effect. He proposed to have some questions presented in writing & then answered in writing. To this I objected, saying that quires & quires of paper had been written on this subject but that we were just as much in the dark as ever. But if he would let me bring the man I mentioned before him face to face & question him, I could satisfy myself.

During this long conversation, while Mr. N. kept cool, Mrs. N. who was present became a good deal excited, her husband trying many times gently to calm her mind, & I resolved no more to discuss the subject while here. But to my mind it was plain to a demonstration, that even if Mr. N. were perfectly faultless & the state of the chh. here were like a Paradise, it was high time that both Mr. & Mrs. N. should visit America & mingle with friends & other scenes, that the even balance of their minds may be restored." I feel very tenderly for them. All my intercourse with Mr. N. at Morash

& on the way hither; & all my intercourse here with both Mr. & Mrs. A. has been conducted in the utmost kindness of spirit & I have much enjoyed my visit. Not a harsh word has been said on either side to hurt the feelings of any one of us.

It will be observed that I am not discussing the merits of Mr. A's case, but presenting a narrative of facts, on the value or valuelessness of which the Board, not I, will pass judgment. It may seem strange that I have gone into this matter so deeply. It is true I did not come here for this purpose. But Mr. A. has put various documents into my hands to read & discussion could not well have been avoided. Then there were certain points in my Report at Marash which Mr. A. insisted on my examining here. And lastly, I had no conversation with any one here about Mr. A. or his views, till I had been here ten days, & then at the invitation of prominent members of the chh. These brethren & others with them feel aggrieved, but they have thus far strictly conformed to the course marked out by Messrs Walker & Barnum a year ago, & intend to do so in future till God shall open some door of relief. feeling that a state of peace & quietness in the chh. is infinitely preferable to a state of strife & contention.

Sat. eve. May 25. Last Thurs. eve. Mr. N. expressed dissatisfaction at my having had an interview with those six brethren the day before. I said to him that I had been in daily communication with him for 5 weeks, had heard his story again & again, & as I had been here ten days without having ~~had~~ conversation with any one about him & his views, I thought it not out of place to avail myself of an opportunity to hear something on the other side. "There is no other side" he said quickly. How could he say it?

However. I said, as you object to that interview, I would like you to call the ch. Session together tomorrow morning & let me examine them as to the disputed point viz. whether Mr. N.'s preaching & teaching caused the strife & division here – which he promised to do. As the ch. Session consists of two men on each side, I thought their testimony would be perfectly fair. The next forenoon passed & no session came together. Then he would do it in the afternoon, but it was not done, though he had conferences with the several members of the Session. Then he would do it in the evening, but did not. And finally he informed me that it was concluded to make a change in the session – to leave out two members & put two in their places for the occasion. I objected to this entirely & told Mr. N. that ~~as~~ he had wished me before closing my report to examine the point here at Oorfa & I now wished the investigation to be authoritative. After some further conversation he consented.

This morning (Sat.) I waited all the forenoon for the Session, but they did not come. They were all together in the churches & in squads were all at Mr. N's room & he had long conferences with them, but they did not all come together & I did not see them. After dinner Mr. N. said he would try again to get them together, but they did not come. Towards night Mr. N. & I took a ride together & I inquired how it was that I had been waiting two days for the session to come together & it had not taken place? Mr. N. said it was Sat. & difficult for them to leave their business. Besides, he said that one of the members had told him that they did not choose to give their testimony before either of us, but to do it among themselves & in writing. To this I objected in toto. I told him that the effect of all the queries that had been written on the subject was but to darken counsel with words without knowledge. That nothing but a personal interview would satisfy me. That since coming here & learning that he had no serious intention of going home in the Fall, but should try this summer to bring the mission to see & confess the great wrong they have done i.e. that they [illegible] he had been the cause of the divisions here, as I understood him.

that seeing this was now his position I felt called upon as in the Providence of God I was here - to examine the matter not merely in behalf of the com. appointed to examine his charges, but in behalf of the session as well, inasmuch as he had declared that they had borne false witness & violated the 9th commandment. I therefore demanded a personal interview. He said he thought a written statement would satisfy any but a prejudiced mind. I said I demanded only what was done in all similar cases - witnesses were always examined personally when practicable - were questioned & cross questioned &c. Mr. N. said the members of the session were four & it was preposterous to examine four men at once - that if done at all, they should be examined separately. I said, very well, I have no objections to that - any way you please - so that they be examined personally. Mr. N. then said he was the son of a lawyer & he would not consent to any thing that was not perfectly legal - that he should have opportunity first to examine the men himself without interruption by me till he was through, & then if I wished I might ask questions. To this also I consented without a word of objection, told him he might manage the thing in any way he pleased, only first, last or somewhere, I should have opportunity to question the men personally as I liked. Here the conversation ended & as I supposed nothing more would be done about it. But at ten I was surprised by Mr. N., announcing that he had sent for the session to come in the evening. They came. Mr. N. made some explanatory remarks & so did I, apologizing for my coming here as a stranger & making this investigation - that I was acting in behalf of a certain com. & at Mr. N.'s own request, & also in behalf of the mission who stood accused thus &c. & assuring the session that no other than a kindly feeling existed in the mission towards him personally - that though they had been directed to stop his salary, as Mr. N. had said, still the mission had recommended that it should be continued through the summer &c

¶ Mr. N. then occupied two hours in putting written inquiries to the session & taking their answers, during which time I kept perfectly quiet. The whole scope of all Mr. N.'s inquiries & of the answers in reply was to the effect that before the council of 1864, peace & harmony prevailed in the chh. - that after that event strife & divisions arose - that he had made efforts to quiet the commotion in the chh. & community. that a peace & harmony prevail now & that during all this time there have been tokens of the divine presence & blessing among them. This was the substance of it. But as to the great question in debate, I was disappointed. From the testimony presented as to *the cause* of the strife & divisions in the chh. it did not appear that the council or the missionaries afterwards had had any part or lot in the matter. The most honorable mention was made of the council & its doings & they left with the publicly expressed thanks & the goodwill of the whole chh. nor were any statements made going to show that the missionaries afterwards said, wrote or did any thing calculated to stir up strife or to continue the strife. I was taken utterly aback. after having been assured again & again by Mr. A. that an investigation of this affair would be terribly damaging to the reputation of the other missionaries.

It appeared also from the testimony of the session that Mr. A. himself had never done much *directly* to produce commotion in the community. though he had occasionally expressed sentiments & expounded passages differently from those commonly received" If his sermon the morning after the council (of 1864) was not understood by many if any. i.e. that it had a bearing on the doings of the council. & although some remarks were made on the two sermons of the day as in contrast with each other. still no excitement was produced. Mr. N's own acknowledgments in the paper he read to the meeting at Marash represent his doings as much more questionable than any thing presented by the session. In fact, the statements which followed were such as to relieve me from any necessity of pressing this point or making further inquiries.

|| It appeared from the testimony of the session that Br. Harootun & Mr. N's Theological pupils & other young men - all of whom received their Theological notions on the atonement from Mr. N. directly & indirectly. did by public preaching & discussions in the markets streets & private houses, stir up & continue those commotions. On this point the testimony was very full & very strong - much more so than I had at all supposed. With a fiery zeal these young gave out that they had seen new light - had made a great discovery of new truth & were exceedingly zealous in the propagation of their new discoveries. Br. H. preached very strongly, & out of the pulpit on all occasions advocated his new doctrines till the people were perfectly sick of it & begged him to desist, but he would not. They then begged him to stop preaching altogether, but he would not. The Ch. then passed a vote that he be requested not

preach any more. But he persisted & was permitted [by Mr. N.] to continue preaching. // [This is the occasion on which Mr. N. in the letter of the mission last year, was charged with altering a vote of the Chh.] /

Most of the preceding was drawn from the session by Mr. N.'s inquiries without my asking a question. So of some things in what follows, but not all.

// As to the character of Mr. N.'s preaching on the atonement, the session testified that as they understand the subject, his preaching is rather defective than erroneous; that what he says they generally receive, only there is always something wanting in it which they hear from other missionaries." e.g. when Dr. Pratt spent a Sab. here last winter, in his prayer was mention of Christ as "our Mediator & Intercessor at God's right hand"; such expressions they never hear from Mr. N. - never hear any thing of Christ's having satisfied divine justice - never hear him ask any thing of God for Christ's sake - which phrase he objects to, but in Christ's name - that Mr. N. says the word translated Intercessor means a judge - that he explains the word atonement to mean a cover (see what I have written on the 3d p. of sheet No. 1.) that the design of Christ's work was to bear bear witness to the truth in respect to the character of God & the sinfulness of man, which latter was strikingly set forth in the sufferings & crucifixion of Christ.)

//It appeared also that Br. H. & the other young men declare that in our hymn books, Sab. Sch. & other books are expressions on the atonement which are erroneous that these books will ere long be discarded or burned that when they are asked how they can sing & use those expressions or passages, they say, they put their own construction upon them. This was finely illustrated in the use made of Mr. Barnes' sermon on the atonement which was translated into Turkish & sent here. On its reaching the brethren here, both parties claimed it as expressing their views// On one occasion several of the brethren who hold the views of the other missionaries sent for two of Mr. A.'s pupils & said to them. How is this? We claim this sermon as setting forth our views. & you you claim it as setting forth *your* views. How is this? They began to read the sermon together aloud, & when they came to discuss certain expressions Mr. A.'s pupils said we understand these expressions to mean so & so. giving a meaning quite different from that held by the other party. In short, it appeared that while both parties accepted the language of the sermon, one party understood it as held by all the other missionaries & as is supposed by the writer himself, the other party understood it to mean quite a different thing. & in the language of the session." We found that when we came to explain those passages there was a wide divergence of opinion among us." This is what the missionaries have complained of in Mr. N. that while he accepts the language he puts his own construction upon it. The two pupils referred to above are two of the Ch. session & were part & parcel of the session at this examination, & assented to the above statements.

Another fact stated by the session was that on one occasion when several brethren were together & it was said by one that our sins were cleansed by the blood of Christ, a person present said, "Blood! Blood cleanse! Blood does not cleanse any thing. If a drop of blood falls upon a clean thing it soils it." It is not to be supposed that Mr. N. sanctions such language, & probably none now under his instruction. But the fact shows the danger of removing the old land marks - or of adopting & teaching lax views about expiation by blood. without shedding of blood is no remission.

The foregoing 8 or 9 pages though bearing date Sat. eve. 25th have been mostly written this Mon. 27th I first made a rough draft & then had conversation with Mr. N. on all the important points that I might be the more sure to give a correct & fair report of the examination. I have now rewritten it with care, & believe I give a correct statement of the testimony & facts presented. I should send these papers to Mr. K. but I understand him to say that he shall write out an account of the examination & have all the members of the session sign it for the Missionary House. If so, I think it better that his account should be entirely independent of mine.

I will add that the missionaries at our late meeting in Marash noticed with pleasure that Mr. K. in his religious exercises made much more free use of the name of Christ than two or three years ago. And in the daily discussions I have had with him these weeks there does seem to be some change of his views - a verging towards the views of the other missionaries - at least towards mine. e.g. On the score I understood him not to hold the idea that Christ's sufferings & death satisfied divine justice. & on several occasions I have understood him not to hold the expiatory nature of Christ's death (much the same thing as the other) But to day (27th) he accepts both. I have the feeling that if all the past on this matter could be blotted out, & we all were to begin anew he would pursue a very different course from what he has done. I would be glad to have him saved to the mission if possible.

Yours very truly P. O. Powers

Rev. P. O. Powers.
Orfa, May 14 & 23, 1867.
Rec'd July 11.

(Copy)

"Oorfa, May 15. 1867.

Dear Bro.

At our late Annual Meeting in Marash it was decided to ask the Board for four new missionaries, or rather three new ones and the return of Mr. White, and it was made my duty to write you on the subject of your rejoining the mission. In anticipation of Mr. Nutting's return to the U. S. the coming autumn I was requested to visit this place for two or three weeks, spend the summer in Kessab and return here in the Fall for the winter. The Antioch and the Oorfa fields are thus to be under my care. But this arrangement cannot last long. I cannot for any length of time take charge of the two fields, eight days apart, and by spending the summer in one and the winter in the other, properly do the work that should be done in them. Now the work of this mission, much more than formerly, consists of supervision, organizing, setting others at work. And while one may work to the full extent of his ability, still so many native Pastors and preachers are now employed, that he may favour himself more than heretofore. i. e. if he can lay sufficient restraint on himself when work invites in all directions. Now I have had some experience of pastoral work in America and I know the constant draught it makes on time, health and strength. And I think you could do an important work here with less strain on your system than there. I do not intend to remain long here, though Mr. N. talks about my being his associate and all that. I regard the Antioch field as mine. My daughter is not to come out till one year from next Fall to make me a home, and when she comes, she must not be left the lone female missionary in that field. Besides, there is work there for two men. The Antioch field including Kessab has the coolest and healthiest climate in this mission. Now what do you say to coming out this coming Fall? Present appearances are that I am to spend the next winter here alone. How I would love to have you here to give me a home, and to work just according to your ability. And if you are inclined to work beyond your ability as formerly I will lay a hand upon you. In April we will go on to Aintab and attend the Annual Meeting together and thence to Kessab for the summer, (D.V.) and if this (Oorfa) station can be provided for, we will settle down in the Antioch field. But Mr. N. if he should come back must not be left here alone; he has already suffered much from so doing, as I have told him and he acknowledges. And one of us or some one else may be required to be with him another winter till some new missionary may be prepared to be located here permanently. If any other position in the mission would suit you better, you shall have it. Only come if your health will permit, and if you have learned, as I learned 25 years ago, to do only what you have strength to do. If you should come this fall it may be desirable for you to remain in the Antioch field for the winter and I remain here alone, though that prospect is not pleasant. You see

the pressure upon me with two stations and
their out-stations on my hands and there
eight days apart. Much love to Mrs. White

Yours in the bonds of the Gospel
P. O. Powers."

Rev. Geo. H. White
Weathersfield Center, Vt.

Rev. P. O. Powers to Mr.
White - May 15, 1869

Rev. P.O. Powers & Mrs.

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Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Antioch June 11. 1867

Dear Sir.

I left Oorfa Tues. May 28th accompanied by six young men from the Oorfa field for our Theological School at Marash, & two girls for Miss Proctor's school at Aintab, & arrived at the latter place June 1st in safety. On Tues. June 4th accompanied by Mr. Adams I left Aintab & arrived here June 8th in all safety, though not without some suffering from the heat, sleeplessness & fatigue of the journey. For 40 miles from Oorfa Westward, i.e. towards Aintab, there is not a running stream or fountain of water on the road - only a few wells of indifferent water & several cisterns cut in the solid rock filled with winter rains, which in most cases remains tolerably good, but in others is spoiled by the millions of locusts which have fallen in & perished.

Having but just arrived in this place, I have nothing to say at present respecting the state of things in the Antioch field - I will inform you of this in due time. My chief object in writing you now is to announce my safe arrival here. & also to say another word or two about Mr. Nutting's case. Perhaps I have already said enough & too much. I wrote you a long communication from Oorfa, which I left to be forwarded to you from Aintab. & which you may receive about the same time with this. If I have written too freely, tell me so plainly, & I will hereafter govern myself accordingly. I have been brought most unexpectedly & against my wishes, into circumstances where I seemed called upon to say something, & could not well be silent.

And what I now wish to add is this. That after closing my letter to you (see last page under date of ~~June~~ May 25th) in a hopeful strain as regards Mr. N. I made one more kind but earnest effort to induce him to make some concession in regard to doctrinal views - something answering to the acknowledgement of wrong feelings & doings which he read to the meeting in Marash, & which might prepare the way for the adjustment of difficulties. I said to him: "Just give up your use of the word atonement, & use the word as the other missionaries & our N. Eng. divines use it - say that from much calm & dispassionate discussion with Mr. Powers you are satisfied that the other

Antioch Sept 11. 1865.

missionaries do not hold such views on some points as you have attributed at least to some of them - say that you have used some expressions unguardedly. - have given some explanations of doctrine which were liable to be misunderstood - say that your own views on some points have been modified" &c (all which I fondly hoped he could honestly say) but // great was my surprise when Mr. N. refused to make any concession whatever, saying as he had always done that he had not changed his views on any essential point. and speaking as roundly as ever, notwithstanding the testimony of the chh. session to the contrary on the previous Sat. evening, that the council of 1864 & the missionaries subsequently were the sole cause of the strife & division in the Oorfa chh. & he could prove it.

I will only add that whether I have acted wisely or unwisely in this matter, I have honestly endeavoured to be fair & just to all parties - to Mr. Nutting, to the mission & to the Board. I have heartily rejoiced in every thing that has been favourable to Mr. N. & in every ground of hope that he might be saved to the mission" //

We hear with great satisfaction that two new missionaries are appointed to this mission. My daughter intimates that they may spend the winter with me in Antioch. But as it is now arranged for me to spend the coming winter in Corfa, some other disposition must be made of them. I would like to take one of them with me to Corfa, for society & a home. The other might spend the winter in Aintab or Marash. At any rate I will correspond with the rest of the mission on the subject & will hold myself in readiness to meet them at Alexandretta if I can previously learn when they may be expected, & will make such disposal of them as the mission shall advise. From private notes recently received in the mission from Mr. & Mrs. White I relinquish the hope of seeing them here at present.

Yours very truly

J. O. Powers

Antioch, June 11. 1867.
Rec'd July 11
Ackd July 22d
Mr. Mullins

Rev. N. G. Clark D. D.
Secy. A. B. C. F. M. Boston

Kessab June 24. 1867

Dear Sir

Contrary to all my feelings & wishes, I find myself deeply involved in the unpleasant affairs connected with Mr. Nutting & the Orfa station. When Mr. N. came on to our Annual Meeting at Marash one day before the other brethren for the purpose of persuading me to go to Orfa bringing a letter from the chh. there addressed to our Meeting asking the same thing. I had not one thought or feeling in favour of going until Mr. Montgomery suggested that as Mr. N. urged it, the Orfa chh. requested it & the mission would recommend it, by my so doing, the affairs of the Orfa station in a most natural & easy way would pass from Mr. N's hands into mine when he should leave in the Fall, ~~as~~, as we all supposed he would, & that it looked like a Providential indication of my duty to go. I accordingly went. But on reaching Orfa I found that Mr. N. had no intention of going home, & by conversation & putting various documents into my hands, set about convincing me that not he but the mission were in fault, & that no necessity for his going home ~~now~~ existed. This put a new phase upon the whole subject, & put me upon an entirely new & most unexpected course of action while there, the results of which I have already communicated to you.

(But the matter does not rest. // Last week I received four letters from Corfu signed by six members of the Chh. one of whom is the Head man of the Protestants & two others are members of the Chh. Session; complaining that Mr. N. without their permission, had put the names of those six brethren to a certain paper or Testimonial concerning himself, prepared by himself, but in the name of the Chh. // The substance of the four letters is essentially the same, a translation of one of which & an extract or two from the others I herewith forward to you, from all which you will learn the facts in the case, & will need no comment from me.

Translation of a letter from Moksa Kerikos, & Moksa Roypos, two members of the Chh. Session at Corfu, dated June 8. 1867 & addressed to Mr. Powers.

"Beloved Br. Mr. Powers &c &c

"after inquiring for your health & happiness. we wish to communicate to you the following facts. however unpleasant to us & painful to you. A day or two after you left us. Mr. Nutting. having prepared a written testimonial concerning himself in the name of the chh. read it first to us, & afterwards to the whole chh. & wished us to sign it. When he first showed it to us we told him that on the previous Sat. evening. in presence of both [Mr. Nutting & Mr. Powers] we had given our testimony in full. & what could we now say to this? He replied that Mr. Powers received a wrong impression that evening. & now if this is true he wished us to sign it. We said that even if it were true, it showed but one side of the thing. & how could we sign it? &c &c

Eight days after this discussion we heard that he had put our names to the paper, & when we inquired of him about it, he replied. 'Yes. I have put your names down because you said the acts of mine therein mentioned were true'. We said that however true those things may be, the things which we had previously said [on Sat. eve.] were true too. Why is there no mention of those things also? He replied. 'you have often both by word & by letter said these things [contained in his paper, only you don't say them now for this testimonial. You must say them now."

In short, this thing which he has done does not seem to us right, inasmuch as the readers of that paper will get a wrong impression". That is, they will suppose that that Testimonial tells the truth & the whole truth, or else they will suppose that by our signatures being attached to it, we deny our former testimony." // For this reason we have felt compelled to write you thus briefly that you know our views, & for the rest, we leave it with you to use such means as you may think proper so that our influence may not elsewhere be impaired by means of a mistake in this matter, entertaining no doubt but you are a lover of that which is right, & care for our reputation".

Signed as above.

Another letter signed by two of the brethren says that when Mr. N. read the Testimonial to the Ch. "a Bro. asked permission to take the paper that he might read it carefully with some of the brethren before signing it, which Mr. N. refused. After which those brethren who unbrace Mr. N's theological views & those recently admitted to the chh. (while I was there. P.) signed the paper. A few evenings after, he invited to his house several of those who do not hold his views, & after conversing with them till a late hour, persuaded them to sign their names."

The names of the other six were put down by Mr. N. himself as already stated.

Another letter says it was a grief to them that they should be required to sign without examination what Mr. N. had written with so much care.

One letter reports from a person most intimate in Mr. N's family that he has no thought of going home.

¶ "As to the strength of the two parties in the chh. the facts when I went there are these. The male members of the chh. numbered about 28. of whom 11 were decidedly opposed to Mr. N's theological views. (Several of these are among the most influential members of the chh. one is the Head man of the Protestants - two are members of the chh. session & one is the preacher now temporarily here.) ¶ About the same number were in favour. & then there were several persons who have no particular opinion on the subject, but said, "Both parties were right." I will only add that from my intercourse with Mr. Nutting & from these letters now received from the brethren in Oorfa, I cannot but feel that the matter of Mr. N.'s Theological views is not the only, perhaps not the chief source of solicitude to his friends."//

Yours very truly

P. O. Powers

Rev. P. O. Powers
Kessab, June 24. 1867.
Rec'd Aug. 1.
Ack^d Oct. 19th

Mr. Nutting

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Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Antioch Aug. 5. 1867

Dear Sir

I came down from Kessab last week where I am spending the summer chiefly; Mr. Adams who is with me there has been quite sick but is now well again.

My daughter writes me that you are providing funds for her stay at So. Hadley this her last year there. It is certainly very kind in you to take such interest in what may be called the private matters of an individual missionary, in addition to your numerous & burdensome official duties & for this kindness of yours I owe you a thousand thanks. If my dear child lives, I hope she will pursue such a course as that you shall have no occasion to regret the course you have taken. My own mind moreover is relieved & I shall now be able to extend considerable aid to my son.

I shall hope very soon to hear something from you in reply to my letters about Oorfa affairs. I look forward with no little apprehension to the coming winter, if Mr. N. should not go home. & he intimates moreover that his Bro. Dr. N. is expected to sail for the East about the last of Aug. If so, I fear this will complicate matters still more. But God reigns. I am also anxiously waiting to hear of the sailing of the new missionaries for this mission. As I have already informed you, if I can learn when they may be expected, I shall meet them in Alexandretta.

I have now been in the Antioch field about two months, have visited its several chhs. but am not prepared to make any report of the state of things here, or of my doings. I hope to do so ere long. The supply of the field, & bringing these chhs. up to their duty in supporting their own institutions, are the two subjects that have pressed heavily on my mind & called forth my principal efforts, which however have not produced any very satisfactory results.

Yours very truly, P. O. Powers

Rev. P. O. Powers.
Antioch, Aug. 5. 1867.
Rec'd Sept. 9.
Ans'd 10 Sept

Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M. Boston

Kessab Sept. 2. 1867

Dear Sir

It is now nearly three months that I have been in the Antioch field, but I have hitherto refrained from giving you any particular account of the state of things here, in the hope that by waiting a few weeks I might be able to make a more gratifying report. In this my hope has not been realized. I have visited, & preached at, the several stations - have administered or assisted in administering the ordinances of baptism & the Lord's Supper in the several chh. - have taken part in certain cases of discipline - & have rejoiced in some tokens of progress in Antioch itself. But the state of things in this field as a whole, particularly here in Kessab, is not such as I could wish. A state of coldness & lukewarmness prevails in the chh. & indifference in regard to spiritual things without the chh. that is painful.

The little chh. in Antioch is in a tolerably satisfactory state. Pastor Haroutiun has labored there the past year with acceptance & fidelity. The brother

Rev. P. O. Powers

who for a time was addicted to the use of strong drink (See my letter of Nov. 8) has so thoroughly reformed that at our last communion he sat with us at the Lord's table. Another member of the community - not of the chh. - who in years past has done much mischief by propagating infidel sentiments, has become a constant attendant on preaching & seems to have abandoned his infidelity.

The chh. in Bitias has been left the past year without preaching, except as supplied every other sabbath by Pastor Harootiun from Antioch. It has so happened however from Providential circumstances that they have been left without preaching more than once for several sabbaths in succession. This; together with the failure of their silk crop again this year & consequent distress, & the dispersion of many of the men in quest of employment and bread for their families, have altogether had a depressing influence upon the moral & religious interests of the community. But I have recently sent them, to their great relief & joy, the preacher who has labored here in Kessab the past year. & am hoping to see the onward progress of God's work there. A hundred Protestants ~~souls~~ men, women & children, have received the new preacher with grateful hearts.

Throughout this field the one thing that has given me great uneasiness, & for the removal of which I have devoted my most earnest efforts, is the general unwillingness to support their own educational & religious Institutions. This has grieved me the more as it is a symptom of a diseased state of religious feeling in the chh. In the Bitias chh. there are not more than one or two men, & out of the chh. not more than one or two others, who can do much just at present, for the support of the Gospel. Now that they have a stated preacher, however I trust they will do something. One thing gratified me at my late visit at Bitias. The silk crop having failed now for a series of years in succession, the Protestants are turning their attention to agriculture. But having no land in their village or about it suited to this purpose, they have got possession, through the agency of a friendly Armenian of Antioch, of a tract of woodland on the mountain above the village & are clearing off the wood & getting it into grain. In this way they hope after a year or two, both to obtain a livelihood & be able to do something for the support of the Gospel.

When I left the Antioch chh. last Fall, the brethren subscribed a small sum monthly towards their Pastor's salary. On my return to them in June I found but little of their subscription had been paid - nor has it all been paid yet.

When I left this (Kessab) chh. last Fall the brethren engaged to pay a small sum monthly towards the salary of their preacher ~~salary~~. On my return to them in June, I found that they had paid him to the end of March, & then informed him that they should pay him no longer. After a good deal of plain talk with them & an urgent remonstrance on my part, they promised to pay him till the end of June, which was all I demanded. Still, on the most flimsy pretexts they at last refused & he has left with unpaid claims upon them for his salary.

For a year past they have been trying to obtain a Pastor. The only available man with whom they are satisfied refuses to rely upon their pledge for any part of his salary. He demands a pledge from the missionaries for the whole of it, which of course we cannot give, so they fail here. It is but just to this native Bro. to say that this chh. has been so slack in years past in paying their preachers that it is not without some reason that he hesitates about trusting them. It reflects badly on the character of the chh. But the truth is, they are fastidious about their preachers & very backward about supporting them. I am sorry to say it. And in justice to the chh. & community it should be said that in temporal circumstances they are much reduced from what they were a few years ago. There is by no means the pecuniary ability among them that there was 9 yrs. ago this month when I first became acquainted with them. Some of their crops have failed - government taxes & exactions have become exorbitant - business is at a stand - &, what gives me most anxiety of all is, I fear there is some moral wrong on the part of a *very few* of their leading men - men who by reason of property, position & business relations have a commanding influence in the community. I fear these men have been conducting business for two or three years past on other than christian principles. I fear they are willing to sacrifice the interests of their poor brethren for the sake of their own pecuniary advantage. At any rate there is a strong &

& bitter feeling in the community against these men - a feeling that is incompatable with a state of spiritual prosperity in the chh. How far the reduced circumstances of the masses & the increased exactions of the government are owing to the direct & indirect influence of these men I pretend not to say. Nor do I pretend to say to what extent if at all, the present suffering & want of prosperity in the community are indicative of the divine displeasure. But certain it is that there is a sad want of both temporal & spiritual prosperity in this chh. I will only add on this head that the questionable business matters to which I have referred above began in Mr. Morgan's day & gave him much anxiety & many days of painful effort to ascertain the exact facts in the case but in the midst of his investigations he ceased from all earthly labors.

I have done what I could to bring this people up to a sense of their duties & responsibilities. Yesterday I preached to them a sermon which cost me two weeks labor on the duty & importance of doing all in their power for the support of their own Institutions. I know not what more I can do. I wait for the Spirit to be poured upon them from on high. They have now no native preacher, nor any one in prospect. In about two months I leave for Oorfa. What they will do for the winter I know not. It may be the design of Providence to leave them alone that they may be humbled & brought to a sense of their short comings & transgressions - their obligations to God, to themselves & those about them. That the Lord may have mercy upon them & pour his Holy Spirit upon them richly & build them up in truth & faith & love & holiness is my constant prayer.

Sept. 3. A note from the Sec't of this Mission received last night informs us that the members of the Mission are requested to express their views as to the expediency of Dr. Nutting's coming out to Oorfa this Fall, with a view of taking his Brother's place. By way of expressing my views, I would say two things. First, I have no reason to suppose that Mr. G. B. Nutting has any idea of returning to the U.S. this Fall. In a note from him to myself dated Aug. 8. after mentioning his plans for coming weeks & his hope of getting back to Adyaman Sept. 15-18, he says, - "when it will be time to think of starting for Oorfa so as to be there on or before the 1st of Oct. to get ready for our "venerable associate" [Mr. Powers] & also our younger associate Dr. N. who by last accounts expected to start about this time or at farthest in Aug." In another part of his note he says, "Please inform me about what time I may expect you in Corfu. From these quotations from his own note & from other circumstances I am persuaded Mr. N. has no idea of leaving Corfu this Fall.

My second remark is that when Mr. N. left America the last time, both he & Mrs. N. wished to come out as self supporting missionaries, & with such an end in view he tried to get a Correspondent's berth to one of the N. York papers on a salary & failed. Now as both Mr. & Dr. N. own houses in Corfu, it is easy to see that if Dr. N. could once get ~~to~~ there at the Board's expense, his medical practice might support the two families & thus we should have a self supporting mission in a mission - of the expediency or inexpediency of which the Board can judge quite as well as ourselves. But I may add this that if the two Brothers wish to establish a mission on such a principle - differing too from the other missionaries of the Board on fundamental christian doctrines - I should very decidedly prefer that they would take a new field for it, & not take possession of a Station & its out-stations - chhs. & congregations that have been gathered & nourished up hitherto at the expense of the Board,

Yours in esteem & love

P. O. Powers

That Rev. G B & Dr Nutting will attempt a self supporting Mission in the Orfa field if the latter comes to Turkey, I have no doubt, & therefore I heartily endorse the sentiments expressed by Bro Powers

Very truly yours Lucien H. Adams

Rev. P. O. Powers.
Kessab, Sep. 2. 1867.
Rec'd Oct. 8.

[illegible]

[Copy.] 250

"Dea. Geo. A. Fuller,

Kessab, Sept. 14. 1867

My dear Bro.

// "Events are transpiring in this and neighboring villages which aught to be known to the friends of missions at home, that a deeper sympathy may be felt for the suffering and the oppressed in these parts, accompanied by earnest prayer for their relief, and the removal of all obstacles to the spread of the truth." //

// "In previous communications I have made mention of the increasingly ~~by~~ heavy taxes and exactions levied on this people by the government, or by men in the employ of the government, much of which is doubtless arbitrary and unjust, and goes for the benefit of government employees and not the government itself. I have now been in this village three months, and during most of this time, two, four, or six armed horsemen, Gendarme, as they are here called, have been in this village, collecting taxes and quartering themselves on the inhabitants. No sooner is one demand paid off than another set of Gendarme make their appearance, and thus the village is kept almost constantly in a state of agitation and distress.

¶ "Oppression & Crime —

"We are now in the midst of "scenes of barefaced oppression and crime. A little more than two weeks ago, a demand was made on this village for taxes of several kinds, amounting in all to more than $400 in gold. This sum included an item which I may call Loss of Exchange,+ on an old account of 6 or 8 years standing. It was said that the taxes for some years in the past had been paid in what we in the U. S. should call currency, when the difference between gold and currency was some 17 per cent, and the government now demanded this difference. ¶ "The whole village cried out against this, as every man knew that taxes had always been paid in gold and nothing else. Two weeks ago this evening, the leading men among the Protestants, Armenians, and Catholics composing the village, came together, discussed the subject, and resolved to send two of their number, one Protestant and one Catholic, with a memorial to the Governor of the Province, residing in Aleppo. The Monday following these men started, but at Antioch, the local authorities, for no assignable reason, refused to give them a Passport, and they turned back. On leaving the city they were met by the Catholic Bishop, who assured them that he could procure a Passport for them, and persuaded them to return with him; but he was equally unsuccessful. It was now evident that the local authorities of Antioch were playing into the hands of the rulers in the Kessab district, and that both were combined to defeat the ends of justice.

"On the last Sabbath - the 8th. - several gendarme came dashing into this village, and in the most haughty and peremptory manner demanded the payment of the $400. They addressed the people in the most insulting terms, and claimed most exorbitant provision for themselves and horses. When told by the Protestants that it was their Sabbath, when they neither "buy nor sell, give nor take", these government officials cursed their Sabbath, their religion, their wives and daughters, in language not to be repeated. They even threatened to burn the village if their demand was not at once complied with, and actually went so far as to make a fire at the roots of a noble shade tree, the ornament and pride of the village, near where they were sitting, which Mr. Adams, seeing it as he came out of church, ordered to be extinguished forthwith, and it was done. The next day, the principal men in this and three neighboring villages, inhabited by Mussulmans, entered into a written compact to support each other in resisting these unjust exactions.

Appeal [illegible]

On Tuesday, the 10th., eight or nine

delegates from these four villages waited on the Governor of the District, who resides six miles from here, and presented their remonstrance. The Governor was in the country, a short distance from town. He heard the deputation of each village separately, but before he was through with them, his soldiers fell upon the deputation from one of the Mussulman villages and beat them severely. The Christians also, from this village, received some blows, but the Governor seeing this ordered them not to beat the Christians. This beating of the Mussellmans continued till they were driven into town and thrown into prison. However, the deputation at this interview gained this advantage, that the item for loss of exchange was stricken off.

"The next morning, the Governor, with his attendants and 20 gendarme, went to the village whose deputation had been beaten and imprisoned, and pitched their tents before their village, resolved not to leave the place till the taxes of the people were paid; collisions took place; numbers of the poor villagers were beaten and wounded; one wounded man had disappeared; another was said to be killed—but this is contradicted; females were severely beaten for refusing these distinguished visitors bedding for the night. Such is Turkish administration!

Under these circumstances I addressed a note, two or three days ago, to the ex-Governor of the District, who is really, though not in name, Governor at present, and with whom I was formerly on friendly terms, complaining of the disorderly and abusive conduct of the tax gatherers here on the last Sabbath, and begging his interference. He replied kindly, and promised to exert his influence to prevent like occurrences in future, suggesting also that I write to the Governor himself, which I did, and yesterday I received a favorable answer from him, assuring me that these grievances shall be stopped at once. He also wrote a note to the Gendarme, reproving them for the past, and charging them in future to conduct themselves with propriety and not collect taxes from the Christians on the Sabbath. To day the Gendarme have left the village. This interposition of mine has given great satisfaction to all the inhabitants of the village.

But the taxes must be paid; And in the failure of some of their crops, and the almost total suspension of business, the payment of these repeated and heavy demands of the government has become an exceedingly difficult matter.

Sept. 20. Since writing the above, I have learned that the taxes paid by this village last year, to the general government,- aside from the support of their schools, churches and the poor,- amounted to $3,200 in gold. The village consists of 300 families, all living in miserable stone and mud hovels, and with few exceptions extremely poor. When I first came to this place 9 years ago, the people were in comfortable circumstances, for this country. But from various causes they are now reduced very low. I understand they are ~~now~~ in debt, as individuals, to the amount of $20,000. What is to become of them I know not. Many ~~of them~~ are already thinking of fleeing from the place, a thing which means something more here than moving to the West in America.

"I learn also that the village whose deputation were beaten have had remitted to them one half the recent demand of the government for taxes on their threatening to appeal to the Governor of the Province. Here is oppression that grinds!"

Rev. P. O. Powers to Dr. Fuller
Kessab, Sep. 14. 1867.
Rec'd Nov. 7.

Missionary Herald

Rev. N. G. Clark D. D.
Secy A. B. C. F. M. Boston

Aintab Nov. 12. 1867

Dear Sir

You will be informed by the minutes of the Secretary of the special meeting of our Mission in Marash last week, & the occasion of it. Several important matters came before the meeting & were discussed with entire unanimity, & the results of our deliberations make us more than satisfied of the wisdom of our thus coming together.

In respect to the course to be pursued in Oorfa by Mr. Powers, your own letter of Sept. 10. received by him in Antioch on his way to Marash was exceedingly timely & satisfactory. Your suggestions & directions throw much light on his path. & having that before them as a basis, the meeting were able to make such further suggestions in respect to the details of his work there as greatly to relieve him from the embarrassment & anxiety which he has felt these months past. His position & responsibilities there under any circumstances will be sufficiently trying & painful, but feeling assured of the sympathies & prayers of the Com. at home & the missionaries here, he will go forward in the discharge of his duties with cheerfulness, relying on the grace of God to help in every time of need.

The application for Dr. Pratt's removal to Constantinople to engage in Bible work, personally considered, is a painful one to the other members of the mission. Dr. Pratt's general missionary labors, his connection with & his anticipated instruction in the Theo. Seminary, his business habits & his valuable counsel & advice at our Annual meetings & on other occasions, altogether make it a matter of serious regret to part with him even for a time. But the importance of the Bible work is such, & is *felt* by us to be such that we cannot withhold our consent to the proposed arrangement for his temporary absence - in the confident hope however that at no distant day he will rejoin our enfeebled ranks.

The case of Dr. Schneider also occasions us much serious regret. It is felt by Dr. & Mrs. Schneider that *she* cannot longer reside in Aintab with safety through the hot summer months, & there being no suitable summer retreat immediately near, they have been greatly in doubt as to the path of duty. Various plans have been suggested for their relief, but all are attended with difficulties. The mission greatly desire to retain them in this field, nor have they any desire in itself, to leave it; but it is not easy to find suitable work for them at any place within our limits where the climate will suit Mrs. Schneider the year round. Under all these circumstances, if, after further deliberation, they should deem it advisable to remove to Consple, the climate of which place Mrs. S. has found favourable to her health, the mission will yield their reluctant consent, as a matter of necessity. Dr. Schneider might there find useful employment in assisting in the revision of the Ar. T. Bible, & in carrying through the press certain much needed school books &c &c

Now that Mr. Nutting's connection with the mission is dissolved, should these two brethren leave us — the two most efficient workers in our field — we shall be left weak indeed. Our whole number of missionaries will be reduced to four. Mr. Powers will then be the only member who has been on the ground four full years, & besides himself, Mr. Montgomery will be the only missionary who has as yet preached his fifth sermon. Mr. Powers now has charge of two stations at the extremes of our field, & may properly be called the horseback missionary. And however undesirable such a position may be at any period of one's life, it is certainly the more undesirable at his advanced age. The bearing of these facts upon the importance & necessity of reinforcing our mission will be seen at a glance. We need not enlarge on this point. The Com. at home, though they may not *feel* it as deeply, will see as clearly as we do the imperative necessity of speedily sending us help. And with all the reinforcement which we might reasonably expect - since new missionaries cannot at once be very helpful - we are not sure but we shall make a strong effort to obtain one of the Turkish speaking missionaries from Consple. If we give them two of our most experienced men, we think they may give us one. - the more so as we understand Mr. Pettibone is about to be relieved in great part of the duties of Treasurership & thus will be at liberty to engage in more direct missionary work.

Another question of difficult solution before the meeting, was the location of the Theo. school. What we need is a location where the students can study through eight months of the year, including the summer, & have four months vacation in winter in which to labor as preachers & teachers in the towns & villages round about. Such are the employments & habits of the people in the rural districts, that helpers could accomplish but very little during the summer months. The winter is the season for such labor. But at most or all of our stations the weather is too hot for successful study in summer, i.e. the hottest part of summer. Kessab has a delightful summer climate — just the thing so far as climate is concerned, but it is an out of the way place. Antioch would do, but it has its disadvantages. On the whole, the mission are not prepared to fix upon a permanent locality for the Seminary, & beg the com. to grant the appropriation named in the minutes, as a temporary measure & until we can more satisfactorily decide upon a permanent location. It should also be added that in case this plan shd. not prove successful the funds thus expended will not all be lost. The land on which these temporary houses are to be erected may be sold at a trifling loss. Or it may be that land may be hired for this purpose, & thus the necessity of purchasing be avoided altogether.

We also request the special attention of the Prud. Committee to the application of the mission for an additional appropriation of funds for the Theo. School for this year, or rather for permission to use the two unexpended balances, mentioned in the minutes, to meet an emergency growing out of the unexpected prosperity of the school. Instead of 12 or 15 pupils, for whom an appropriation was asked, we have more than 30. The appropriation therefore for this year proves entirely inadequate, & considering the indispensable importance of raising up native laborers - that this is the great work of the mission - we doubt not the Com. will readily consent to our meeting this emergency in the manner suggested in the minutes.

Yours very truly in the bonds
of the Gospel
P. O. Powers
B. Schneider

B. Schneider

Aintab Nov. 12. 1867

[illegible]

Rev. N. G. Clark D.D.
Sec'y A. B. C. F. M. Boston

Aintab Nov. 12. 1867

Dear Sir

I find here a letter from Mr. Nutting to Mr. Perry, dated Sept. 28th in which, speaking of a letter from Dr. Nutting written after the reception of the minutes of our late Annual Meeting at Marash, he represents Dr. Clark as saying to him [Dr. N.] "Every thing seems now fair for a settlement of the difficulty between G. B. Nutting & certain members of the C. T. Mission, & things have never seemed so hopeful - the feelings of the brethren seem softening down towards your brother".

Now this passage seems to countenance an idea which Mr. N. has always insisted on, viz. that there was no difficulty between him & the Board, that they were not dissatisfied with his doctrinal views, that it was the missionaries alone who were opposed to him & were determined to get him home, & that his recall was simply for the sake of maintaining peace in the mission. It may be that Mr. N. instead of giving the exact words of his Bro. has given his impression of what his Bro. wrote. Will you have the goodness to inform me, so far as you recollect, what was the purport of your conversation with Dr. Nutting, at the time referred to.

Yours very truly
P. O. Powers

Note. A pleasant fact. More than a year ago our native preacher in Aleppo became much disturbed & unsettled in his mind about Mr. Nutting's doctrinal views, & feeling that he could no longer preach the doctrines held by those who supported him, sent in his resignation, which was accepted, & went into business in this city. For some months past he has been feeling more & more that he ought to resume the work of the ministry, & has repeatedly signified his wish so to do. Accordingly, at the suggestion of our meeting last week, Mr. Schneider & myself yesterday examined this Bro. carefully & to our delight, found that he had renounced all those views peculiar to Mr. Nutting, & agrees perfectly with the rest of the mission, & we are prepared to recommend his being employed again as before. It is to be hoped that his case will not stand alone, but that all who have been led away by Mr. N. will speedily return to "the good old way."

Yours truly
P. O. Powers

Rev. P. O. Powers.
Aintab, Nov. 12. 1867.
Rec'd. Dec. 26.
Ans. Jan 1st
P. C.

252

Rev. N. G. Clark D. D.
Sect. A. B. C. F. M. Boston

Corfu Dec. 6. 1867

Dear Sir

I have now been in this city two weeks. Mr. Nutting met me 5 or 6 miles from the city. & both he & Mrs. N. gave me a very kind reception. & invited, & even urged me to stop with them this winter; and although I had previously determined - & had written him to that effect - that I should take a room elsewhere & look after myself, still, a cordial invitation to their table & to a share in their social enjoyments & the offer of a well furnished room in their house, altogether quite upset my previous determination & led me to accept their invitation. And I now feel satisfied that this arrangement on every account is best. The fact that notwithstanding the points of antagonism between me & Mr. N. we can still eat & drink together. have family prayers together. ride together and unite in all forms of social intercourse, without an unpleasant word between us, must make a pleasant impression on the minds of this congregation, & cannot fail to be a means of good.

For several days after my arrival, nothing was said by either of us with regard to our mutual relations, till at length, certain business matters, involving the expenditure of the Board's funds, came before us, when I told Mr. N. plainly that his connection with the Board was dissolved by his own act - that his salary had ceased with the first of last May, & that I had come here with the authority of the Mission & of the Board to take charge of this field, especially in respect to all matters in which the funds of the Board were concerned. He did not seem much surprised nor disturbed - said he did not wish any thing of the Board - that he had violated no understood agreement with the Board but that the Board had done so - & he was perfectly sure it would yet appear so - said all he wanted was the privilege of preaching the Gospel." I have taken his accounts of Station expenses so far as they were in a state to be rendered, & he understands perfectly that I have charge of this field. Still so long as he dwells in his own house & lives on his own means - & so long as Br. Horoution, the preacher is supported entirely by the congregation to whom he preaches, I can interfere but very little directly in the affairs of the station. (I have however informed some leading members of the ch. that we shall not ordain Br. Haroutiun, nor others who hold Mr. Nuttings views on the atonement; nor shall we for any length of time aid in the support of such, but that we shall do nothing hastily or rashly, but shall labor so far as possible to bring about certain changes without any commotion in the churches of this field. And I am already in conference with those brethren as to the best means of accomplishing these changes. Meanwhile Mr. N. keeps at work & talks of future plans & labors as if nothing had taken place - perfectly calm & self possessed - & what he intends to do I know not. I do not ask him if he is going home & he does not say.

I am planning visits to all the outstations, should have gone to one this week but for wet weather - hope to do so next week.

I must now speak of a business matter in which I have most unexpectedly become involved at the very outset of my mission here. On the very day of my arrival here, Mr. N. received a communication from the council of the Protestants in Besne, one of the outstations, to the effect that, in accordance with an arrangement which he made with them when last there, as they supposed, they had purchased a house there for ps. 9000. had obtained between 2 & 3.000 ps.

from individuals there & paid it to the owner, which sum he had already distributed among his creditors. And they now requested Mr. N. to pay this sum not only but to pay at least ps. 1000. more that the clamor of other creditors might be appeased. They had moreover turned a tenant out of the house & taken possession, had made changes & were occupying one part as chapel, one part as school room & one part as parsonage. Mr. N. represented that the brethren there had no right to make the purchase till they should hear again from him. Still they seem to have acted in good faith & the purchase by all accounts seems to have been a needful & very desirable one. Mr. N. was inclined at first to repudiate the bargain - then, to apply the unexpended balance of his salary towards payment for the house. Under all the circumstances of the case, I did not see how we could disavow the bargain without a very seriously damaging effect on us missionaries & on the Protestant cause in Besne. & therefore accepted it & paid another ps. 1000. The Kessab chapel fund has a credit balance of nearly ps. 3000 which I can devote to the payment for this Besne house. But how the rest is to be obtained I know not. I last year obtained $500. for the 2d chh. at Marash by application to friends at home. But as we are now res-trained from making such applications, I must look to the Board for assistance in the case now in hand. As to the balance of Mr. N's salary, as I told him, our mission at its late meeting in Marash, made disposion of that subject to the approbation of the Prud. Committee. I beg you will suggest how the remaining ps. 6000 & a very little more, may be paid. And I beg to say again that as I then thought so I think now, that I could not have repudiated the bargain without disastrous consequences. So those here think whom I have consulted.

The chh. here I think has received but five new members since the beginning of these troubles, now a little more than three years ago, though the attendance on all means of grace is good, & externally all is quiet, but the real differences of opinion on the atonement remain as heretofore. I know of no station where there are so many meetings for preaching & prayer as here. And just now there is an unusual readiness among the Armenians to hear the Word of God preached in private houses. Several such preaching services are now held weekly in the houses of Armenians. I do my share of preaching on the Sab. & on week days. How long the present quiet in the community will prevail I know not. Nor am I always quite certain as to the path of my duty.

but I look to Him continually for light & guidance. May the Great Head of the chh. control & overrule all events for the glory of his own name.

Yours very truly

P. O. Powers

Oorfa, Dec. 6. 1867. VII
Rec'd Jan. 31, 1868.
Ans Feb. 11,
P. O.

(Copy)

"Oorfa, Jan. 24. 1868.

Rev. N. G. Clark, D.D.
Sec'y A. B. C. F. M. Boston,

Dear Sir,

In this Oorfa field are four organized churches, but not one set of communion ware. Four cups, by some means have found their way into the field, but no plate ~~on~~ or tankard. For these churches at the very least, 4 tankards, 4 plates and 8 cups and 4 baptismal basins are needed. Two plates for each church, one for the men and one for the women, would be a convenience, but we can do with one for each church. The Eliot church, Lawrence, I doubt not would love to furnish these churches with this required ware of a cheap quality. But I am not at liberty to apply to them. Can you in some way procure these articles for us and thus subserve the good cause, rejoice these churches and greatly oblige

(Signed.) yours truly, P. O. Powers."

P. O. Powers
Corfu. Jan. 24. 1868

ackd May 5.

Rev. N. G. Clark D. D.
Secy A. B. C. F. M. Boston

Oorfa Jan. 21. 1868

Dear Sir

I returned last week from a visit to Severek & Germish, two of the outstations of this field, having spent three sabbaths at the former place & one at the latter. And now I am preparing to start next week for Besne & Adyaman, the two remaining out-stations. Meanwhile the accounts, correspondence & various buſsineſs matters connected with the Oorfa & Antioch fields preſs heavily upon me, & I might well excuse myself from writing you at this time. But you who aſsured me of your prayers & sympathies before I came here will doubtleſs be anxious to know as early as practicable the progreſs of events at this station. I therefore hasten to say a few things.

Before my arrival here & ever since, it has been my earnest prayer that I might be led by, & not undertake to lead Providence. I believe this prayer has been heard. For several weeks I kept so quiet that it was said here & written to one of the outstations, "Mr. Powers has come, but done nothing; every thing remains as heretofore". And now that I have taken the reins fully into my hands the people are wondering how or when it was done. I now have the entire charge of accounts. All monies are paid by me. I sit in the chh. Seſsion on busineſs & for the examination of candidates for admiſsion to the chh. & when people go to Mr. N. on busineſs relating to the future, he sends them to me. My relations with

Mr. & Mrs. N. personally, continue perfectly pleasant. No brother & sister could treat me more kindly. They are entitled to a great deal of credit for their truly christian demeanor under circumstances not a little trying. On one occasion Mr. N. was a little disturbed about accounts, & said a word or two for which he was sorry afterwards. On another occasion he for a moment refused to make the accounts over to me because I refused to allow every item which he had gathered together of several years standing. But I told him the thing was in my hands, & it was not for him to say he would not give me the accounts, of which fact he became fully satisfied on my reading to him (which I had not done before) a portion of your letter to me of Sept. 10. On the whole he has exhibited a good spirit & pursued a very commendable course.

(Having said this much I must now add as a to me painful fact, that // setting all theories & speculations aside, the doctrine of the atonement in any proper sense & so as to be an element of power, is not &
3 these years past, has not been preached, either here or at the outstations which I have visited. I make this statement advisedly, based on my own observation - on the acknowledgment of the two preachers, here & at Severek - on the written & verbal statements of hearers in these places - & on the want of familiarity with this subject on the part of candidates at their examination. // Mr. N. probably thinks he does preach this doctrine, because he makes much mention of Christ, his doings, teachings, example, & even his sufferings & death. But it is all for another purpose than to show that Christ made atonement for our sins. // The word atonement is studiously (avoided & in *some* minds the mere mention of it.

excites other than pleasant emotions. // Soon after I
came here I preached one of my American sermons
from the text, "It is finished". The Lord's supper was to be
observed in the evening. Not two pages were on the
atonement specifically. As the audience was dispers-
ing, one brother remarked that he was cold (it was a
rough day in Dec.) another brother, & a special friend
of Mr. N. & with an allusion to his definition of the atone-
ment viz. a covering, replied sneeringly, "then put
on the atonement & get warm."

I preached the same sermon at Leverett & under
1 similar circumstances, i.e. just before the celebration of
the Lord's supper. It excited profound attention. It was spok-
3 en of as such a sermon as never had been heard there
1 before & never would be again. Why? Because their ears
were not accustomed to the doctrine of the atonement.
It had been my intention to leave the morning af-
ter my 2d Sab. there. But Providence thwarted my
plans for leaving, four several times, keeping me
there ten days longer than I intended, & once, after
starting & going 3 miles I was obliged to turn back
& remain there 3 days longer. I had not fully deliv-
ered my message. This detention brought me into
the week of prayer, & on the first Sab. of that week
in accordance with the programme for that day, I
was obliged to preach on the "person, the work & the
kingdom of Christ." There was no choice left me.
3 I preached in the forenoon on those characteristics
of Christ's work which I suppose Mr. N. holds in
common with us all, though without the least reference to
him. The people were delighted. They said, "Why, this is just
1 our doctrine exactly." (I may here say that before going
there I had heard that the preacher & all the men in the

congregation but two were Netting men, one of whom was a member of the chh. & the other not, the former of whom died just before my visit.) In the afternoon I preached on the atonement, mediation & intercession of Christ, when I dare say the people heard many things they are not accus- 3 tomed to hear. It was like sending a bomb shell into the enemy's camp. I advanced no theories or speculations about those doctrines, but sent the naked truth just as it stands in the Word of God home to the heart & conscience. God enabled me to preach with great freedom & I trust not without some effect. All were hushed. Much of my time for two or three days afterwards was spent in conversation with the preacher & others on the subject. To my surprise & joy, the preacher not only assented to all I said, but I found he had in his possession the translation of an excellent article on the atonement by a learned Prof. in one of our Theological Seminaries, & two whole evenings were spent in reading & discussing that article in company with eight or ten others. No one could oppose the article. The preacher expounded it with great freedom & to my entire satisfaction. One brother who was present one evening said the next day, that during all his wakeful hours the following night, religious thoughts quite crowded out of his mind all secular matters - a thing very unlike his previous experiences. When I asked the preacher how it was that he had had that article so long in his possession without preaching the doctrine it expounds? 4 he said he did not know himself - he thought he had preached it, but on inquiring of some of his hearers they said they had never heard the doctrine from him. I urged him to lay all speculation aside and preach the simple doctrine as presented in the Word of God - assuring him that I owed to this & its kindred doctrines what little of power I had in preaching the Gospel.

I think he will do it.* especially as he seemed to feel the force of my last remark. & related at length how it was under the preaching of this same doctrine by the now Pastor at Adyaman that after 12 months of mental anguish that brought him almost to the grave, he himself obtained the peace & joy & blessedness of forgiveness.

Since my return to this place I have had long conversations with the preacher here on this subject and find him very much in the same state of mind with the preacher in Severek. He too has the above translated article, & assents to it in all its essential features, I think. He too acknowledges that it is this doctrine that gives power to preaching - & says that since he came back to Oorfa some months ago, the people tell him his preaching is flat. In the examination of candidates last evening, he questioned them as freely as I did as to the work of Christ. My impression is that both these young men have had about enough of a Gospel without an atonement, & if one overshadowing influence were away, they would be preaching the truth as it is in Jesus, speedily.

// In giving these facts I have had several objects in view. one is that without inquiring at all what Mr. N's theological views are - whether they are right or wrong, you may see some of their practical, tangible results. In further illustration of this point, I may remark that while there is a great deal of preaching in this field & while there is to a gratifying extent a hearing ear the inner spiritual work has not made corresponding progress. The number of additions to the three Chhs. under Mr. N's charge for several years has been very small. // There seem to be this winter more indications of a spiritual work in this place & I hope & pray that many souls may be born of God.

# subsequent events rather; strengthen this hope, [illegible]

¶ I beg here to make a remark about Mr. N. in all kindness of feeling, which I think may in part at least explain many things in the past. It is thus there is a certain infelicity in the construction of his mind wh. renders him in a measure incapable of distinguishing things that differ - or of seeing & expounding things as do others. ¶ E.g. In the S. S. lesson which he had written out & which he expounded last Sab. morning in my hearing, he proceeded thus.

Quest. What is the love which God requires of us?

Ans. Math. 22: 37-40

Quest. How many kinds of love are embraced in this requirement?

5 Ans. Two. love to God, & love to ourselves!

Then after questions & answers & expositions as to the nature of love to God & love to ourselves, he said, Perhaps it will occur to some one to inquire if a third kind of love is not required, viz. love to our neighbor?

Ans. No, for we are required to love our neighbor as ourselves. It is all the same thing. And so, having expounded at considerable length love to ourselves which according to his view, the law requires, he had no occasion to expound love to our neighbor because it is all the same thing.

In riding out with him the next day, I referred to the lesson & kindly told him I had always supposed that our Lord assumed that men love themselves - that it was a first law of nature - one that needs no requirement. But that love to our neighbor was a very different thing, i.e. a much more difficult thing & that that was the subject of requirement - not that we love ourselves. He was silent for a moment & then said, "Two are better than one. You must be compassionate towards me, remembering how long I have been here alone." And so I will. But it is easy to see that if a man makes such a mistake about one of the plainest declarations of the Bible, he might very naturally be befogged about the nature & bearings of one of the profoundest doctrines of Revelation.

¶ All this I say in the kindest possible spirit. I have a high regard for Mr. N. as a devoted, earnest, hard working, self denying & prayerful missionary. ¶ Whatever may be said of his conduct & spirit two or three years ago - which I believe he himself deeply deplores - he certainly this winter under very trying circumstances, has manifested a kind & gentle spirit, & my daily prayer is that he may fully know the truth respecting the Lamb of God which taketh away the sin of the world. & I cannot but feel ~~that~~ if in addition to the qualities I have mentioned above, he had possessed correct views of the work of Christ, he might have been immensely more useful in this field, & an immense amount of harm would have been avoided.

It is now confidently believed by the people here that Mr. N. is going home in the Spring. He has not said this to me in so many words, but things do look very much like it. Within a day or two, it has been said by some of his friends that he is going home, but will come back again with a Simon. My views about his coming back again with or without a Simon, if he goes home, you will gather from what I have written above, for which purpose I have written the more freely.

I add with pleasure that there seems to be a good deal of interest on religious subjects in the city. Many Armenians are brought under the sound of the Gospel, & quite a number of persons are being examined for admission to the Ch. Prayer meetings are numerous & the spirit of prayer seems to be on the increase. I may also say that I can bring out the doctrine of the atonement in my preaching with more freedom than at first, the ears of hearers are getting accustomed to it, & I hear of investigations & kindly discussions on the subject, & two individuals have publicly in prayer meetings acknowledged with sorrow their former bitterness of spirit towards & their hard speeches about those who differed from them on this subject. I have even heard of one or two persons assenting to this doctrine who formerly opposed it. On the whole, things look very encouraging - more so than I had dared to hope. I have reason to believe that the prayers of many of God's people in various places are offered up daily for Bro. N. & myself & the cause truth in this place. I trust those prayers are being answered.

In conclusion let me add that since my arrival here in Nov. I have had no conversation whatever with Mr. N. on doctrinal subjects. I resolved not to have when I came. Nor have I uttered a word in public that looks like controversy. I have preached my American sermons just as I preached them there.

In reply to my statement that the doctrine of the atonement is not preached here, it might perhaps be said that since the troubles of 1864, Mr. N. deems it prudent to avoid the subject. But the answer to this is that Mr. N. insists & his friends insist that he preaches just as he always has done. Yours very truly

P. O. Powers

Rev. P. O. Powers.
Orfa Jan 24. 1868.
Rec'd March 6.
Ch. Aug 5,

Rev. N. G. Clark D.D.
Sec'y A. B. C. F. M. Boston

Oorfa Jan. 23. 1868

Dear Sir

A distinguished American divine & one for whom I have the highest reverence - at whose feet I would sit with the docility of a little child - in writing to Mr. N. under date of Aug. 19. 1867. after urging his return to the U. S. for a season, uses this language "Do not think that I agree with those of your brethren who have found fault with your teaching. On the contrary, I think that some of them do not understand the subject in controversy & have unfortunately committed themselves for views which the N. Eng. theology for almost or quite a hundred years has earnestly rejected. This I may say without implying that every thing which you have said has been just the best thing to convince them, or that all your pupils in the native ministry are perfectly sound on the subject." &c &c

Now I take this to be a virtual - shall I not say, *explicit* - endorsement of Mr. N's theological views, & a condemnation of the views of those who oppose him. It explains some things which have hitherto been a wonderment to the rest of us missionaries, viz how Mr. N. could hold out so long & stoutly against this mission & the Board - how he could feel so profoundly confident that he was right & that they were wrong & would yet see it to be so - how he could so regard himself as suffering only what all men suffer who propound opinions in advance of their age. We were not aware that he had any such powerful backers in America. Now I am not going to get into any controversy with Dr. Bacon. I should quail before him. But this I may say that during the more than 33 years of my ministry at home & abroad, & to almost every sor of congregation. I have preached the doctrine of the atonem - not speculations about it - but the doctrine of the atonem with acceptance, without once suspecting that I was a hundred years behind the times - & it has been reserved f me in this 34th year of my ministry, & in Mr. N.'s missiona field to hear the doctrine sneered at, & to have such ques ions as these put to me, viz. If Christ is God as well as ma how can God mediate with himself? Was the work of Christ designed to have its effect upon God or upon man? & to be told it is an error to say that Christ by his death appe ed the wrath of God, because the S. scriptures tell us that God is love, & nowhere tell us that he is wrath. &c

I know indeed that Mr. N. has maintained that some of our number have held & taught that Christ literally suffer ed the penalty of our sins - that what he suffered was pun ishment in its literal sense. But I feel very confident that no member of our mission holds any such thing. I think it not improbable that before this controversy came up when missionaries were preaching to uneducated audiences, utterly incapable of appreciating nice metaphysical reason ing, they contented themselves with using such scriptural expressions as these "Christ - being made a curse for us." "he bore the sin of many." - "the Lord hath laid on him the iniq uity of us all". "he bore our sin in his own body." &c &c But the moment any one comes to explain he shows that these expressions are not meant to be understood literally. I hasten to make these remarks & explanations, while they are fresh in my mind, because if Mr. N. goes home he will doubtless depend on Dr. Bacon to defend him a gainst the other members of the mission.

Yours very truly

P. O. Powers

Rev. P. O. Powers.
Oorfa, Jan. 23. 1868.
Rec'd. March 6.
Ack'd May 5

Rev. N. G. Clark D.D.
Secy A. B. C. F. M. Boston

Oorfa Mar. 5. 1868

Dear Sir

After my letters of Jan. 21 & 23 were written it was evident that Mr. N. & Br. Haroutiun were exceedingly uneasy. Both had doubtless hoped that I should espouse their cause & that things would in the end come round to their liking. But as the hope of this disappeared & the oversight of this field had passed completely into my hands, they began to feel extremely uncomfortable, as appeared from what they both wrote & said to me.

On the 28th of that month - Jan. - I started for Berne & Adyaman, & was away till Sat. Feb. 22d During my absence Mr. N. had said & done some things that he would not have said & done if I had been here. Soon after my arrival here in the Fall I was told that there were two objects that lay very near his heart, & that if these were accomplished he would probably go home cheerfully. One of these was the restoration of his cook to chh. fellowship & the other was the ordination of Br. Haroutiun over this chh. as its Pastor. Some years ago his

18 cook had been charged with highly unchristian conduct, & the chh. took hasty action on his case at the time which they were obliged afterwards to rescind. But this did not alter the real merits of the case. nor by any means settle the matter; & for more than three years the man had not been in fellowship with the chh. During my absence in Jan. at Severek, Mr. N. baptised this man's child, which gave offence to numbers & several men staied away from communion that day on account of it. But as it was a dirty & complicated case & I was not acquainted with all the facts, I did not interfere. During my recent visit to Besne & Adyaman, Mr. N. had this man after a fashion restored to chh. fellowship. against the wishes of some in the chh. & four men absented themselves from the Lord's table that day in consequence. This is the way Mr. N. has managed the affairs of this chh.

But this was not all. On the Sab. before
my return, Mr. N. invited Br. H. - an unordained,
9 & unlicensed man even, who had been the
occasion of the disturbances in this chh. for between
three & four years, to assist in the administration
of the Lord's supper. which he accordingly
did. During the summer Mr. N. had authorised

10 Mr. H. to solemnise marriages & he had done it in two instances. On the following Sab. i.e. the day after my return, Mr. N. in the course of his preaching in the morning at the 2d chapel was understood clearly to announce that till he 11 had seen pastors ordained over the three chhs. in Oorfa, Severek & Besne he should not leave the field. In preaching the same sermon in the afternoon in the 1st chapel in my hearing he he virtually stated the same thing, but more guardedly. He stated clearly that every missionary had a right to ordain pastors over the chhs. gathered by his instrumentality, & was culpable & recreant to duty if he did not. & I was not alone in getting the impression that Mr. N. intended to ordain pastors over these chhs. if a council would not. It was moreover reported that he had appointed the following Wed. evening to take the vote of the chh. on the question of inviting Mr. H. to become their pastor. This question had been precipitated by the fact that during my absence the Severek chh. had invited Mr. H. to become their pastor, if the Oorfa chh. did not invite him. Under all these circumstances — Mr. N. had accomplished one of his favourite objects, & seemed near ac-

complishing the other — I felt called upon to act
with promptness in the matter, knowing as I did
that about one third of the male members of the
chh. embracing the most influential men, who
were dissatisfied with Mr. H. three years ago were
just as dissatisfied now. I therefore called a meeting
of the chh. on the evening of Tues. Feb. 25th &
defined my position, by stating among other
things that this chh. had been founded under the
auspices of the Am. Board - that it had been nurtured
by the funds of the Board, & that although
Mr. H. had heretofore acted as the Board's agent
in the field, - he was their agent no longer - that the
Board - a thing which they had a perfect right
to do - had changed their agent & committed the
oversight of these chhs. to me - that its funds expended
here & all its accounts were in my hands,
& while I wished not to exercise authority over 12
the chh. if they wished to consult with any one 1
about the election of a pastor, they would consult
with me. & the next Tues. evening was appointed
to take the vote of the chh. I need not 1
speak of the effect of this action on the minds of
my respected host & hostess nor the conversations wh.
followed. Suffice it to say that the following wh.

was one of no little excitement, but not of commotion - not one hasty word passed between me & the chh. - & my room was visited by the brethren for consultation from morning till night. On the Sab. that occurred during this week, Mr. N. in his preaching, while avoiding the word atonement, more nearly expressed the thing than I have ever heard him before, gave me a few hard knocks in reference to my claiming to be the agent of the Board, 13
made an humble acknowledgement of wrong conduct towards the other missionaries, the Am. Board, the native pastors & this chh. & that if he had had more of the spirit of Christ, things would not have come to this, & closed by turning towards me & addressing some kind words to me as his elder Bro. who, he said, was in Christ two years before he was born. During my absence & since my return Mr. N. has been preparing the minds of this people for his arbitrary & disorderly proceedings by holding forth in preaching, conversation & prayer, that we are not to look to Boards nor councils nor majorities, nor the commen- 14
taries & teachings of men, but to the Word of Christ, which seems very plausible to these unread people, & in a qualified sense is true, but the

sense which he conveys & which he designs to
convey is false. & is a violation of the apostolic di-
rection that all things be done decently & in order,

Another theme on which Mr. N. expatiates in
public & in private is that whatever may be true in
bodies politic, in the Kingdom of Christ. no regard 1
to the general good, or the good of the many, interferes
with the good of the individual. The application of
this favourite & very convenient doctrine of his is that if 14
it is for the good of Mr. N. to be the missionary of the
Board in Corfu; or if it is for the good of Br. H. to be
the pastor of this chh.; or if it is for the good of his cook
to be in the chh. rather than out of it, why, then there
is no law of Christs Kingdom to interfere with the good
of these individuals respectively. whatever may be
the result to the many. Mr. N. & Br. H. have preach-
ed regular electioneering sermons on the Sab. &
on week days. & no stump orator ever more clear-
ly made his object known than they have done. In- 14
deed on the last Sab. Br. H. was so clearly under-
stood to be begging the votes of the chh. at the 1
coming election, that he was taken to task for it
by a member as soon as he was outside the chapel.
This language may seem strong, but I repeat that
much of Mr. N.'s preaching this winter has had

more or less reference to these two objects viz. the
1 restoration of his cook to chh. fellowship & the ordination of Br. H. as the pastor over this chh.

Br. H. himself has been greatly exercised about these matters in general & his own case
in particular. Just as I was starting for Besne
& Adyaman, he gave me a long written communication, in which to justify his own theological
position, he slandered the missionaries (Messrs Schnei-
1 der & Pratt, as I afterwards learned) attributing to
them sentiments which they have never uttered,
& severely censuring the Board for its treatment
15 of Mr. N. On my return I called him to account
for this when he made a written apology & begged
forgiveness. And on the evening of Tues. last at
the chh. meeting when the vote was about to be
taken as to inviting him to be their pastor,
he read a written confession under some ten
4 or twelve heads of wrong doings & a wrong spir-
1 it at the commencement of the troubles in 1864
acknowledging himself to have been the chief oc-
casion of all the misunderstandings & commotions
of those times, & that he has been sinfully wait-
ing for others to make confession when he should
have made confession himself. This confession

in the main was well enough. It was what we have all along known he ought to confess. But why had he not done it before? Why wait three years before doing it? Why bring it forward when the chh. were met to see if he should be invited to be their pastor? The reasons are too obvious.

Well, the vote was taken, but taken with the express understanding that if those who wished him persisted in urging his becoming their pastor, those who do not wish him should be exempt from all responsibility for his support. About two thirds voted for & one third against him. This one third embraces the most intelligent & influential members of the chh. & a large part of chh. contributions comes from them.

On the evening following this vote I was waited on by a delegation from the friends of Br. H. who invited me to a gathering of theirs for that evening. After a little conversation with them I found what they wished to know was how they could at once test the question whether a council, if called, would ordain Br. H. I showed them the difficulty of testing this question without actually calling a council & advised them to wait till our Annual Meeting,

now near at home, when missionaries, native
pastors & delegates from the chhs. would all come to-
gether, & they, by a delegation from their number sld.
bring the whole matter before that body for con-
1 sultation & advice. They accepted the suggestion
with thankfulness as the wisest course to be pursu-
ed, & retired, promising to persuade their breth-
ren to adopt it, which I am happy to say they did,
as I learned the next morning. Thus the mat-
ter now stands

As to Mr. N.'s Theological opinions on the a-
tonement & kindred subjects, it is not easy to say precise-
ly what his real sentiments are. In April & May
last I had a great deal of discussion with him, the
results of which were very little satisfactory. I
know however that he taught that the word atone-
ment means covering, i.e. forgiveness, reconciliation,
& that the justice of God no more stands in the way
of a sinner's pardon than his benevolence. I know
in his prayers he addresses Christ thus, "Thou didst
suffer & die that thou mights lead men to love
16. & obey God." I know that among his hearers it is
a prevalent idea that God is never angry with sin-
ners - he loves them - only he hates their sin - that
there are no positive punishments in God's gov-

ernment - only sinners suffer & will suffer the natural consequences of their sin - & that the work of Christ was to make known the love of God to man & man's great wickedness &c &c. These were the ideas prevalent among the candidates whom we have examined for admission to this Chh. (Mr. N. virtually admits that a difference of views does exist between us & now he takes the ground that there should be no persecution for opinion's sake.) Even this very day he has requested me to read Barne's Notes on 2d Tim. 3:12 where the writer, curiously enough, speaks at some length of persecution for opinion's sake, on a text that speaks of persecution for *godly living* in Christ Jesus. But Mr. N. by directing my attention to this passage & by similar acts at various times this writer virtually admits the fact with which he has been charged, but contends that this difference of views should not affect his relations to the mission & to the Board. 17

"But I am not particularly concerned at present with his theological views, whatever they may be. If they are as correct as those of the apostle Paul, Mr. N. has so many peculiarities that it is impossible for him to work harmoniously

with the other missionaries. I beg you will recall
to mind what I have already written about his
claiming the right to ordain pastors, & his having
actually authorised Mr. H. to solemnise marriages
& administer the Lord's supper, his disregard
for all human authorities & usages of the chh. &
18 making the claims of the many yield to the
claims of the individual"//

For another illustration, take his opposition
to Theological Seminaries, holding that
1 the true Gospel plan is for each missionary
18 station to train up its own preachers & pastors.
Since Mr. N. has been here he has had under his
instruction I know not how many Theological
students - eleven however I know. Some of
them have been several years under his training
- Not one of the eleven feels himself prepared
to preach the Gospel. When I was here in
May some of his best pupils were so discouraged
19 that they went to the chh. Session & said
to them. "We are getting no intellectual or theological
training. In this way we shall never
be prepared to preach the Gospel. We beg
you will send us to the Marash Seminary,
or we must give up the hope of preaching.

& learn a trade". When I became acquainted
with these facts, I sent four from here & two from
Severek at once to Marash, much against Mr.
N's will, not one of whom would have gone but
for me. And now four others are earnestly begging 1
to be sent, some of whom have been preaching for
years. When these young men of piety & sense address-
ed Mr. N. in language such as the above to the chh.
session, his reply was, "You depend on man & man 20
teaching - you must depend more on the Holy
Spirit & have more faith." Now it is indeed in-
dispensable to depend on the Holy Spirit & to have
faith, but the time has gone by when uneducated
men may be relied upon chiefly for the propa-
gation of the Gospel in these or any other dark
lands.

Another of Mr. N's peculiarities is that the
Lord's supper must be administered in private. 1
Accordingly this ordinance is never administer- 21
ed publicly in any of the three chhs. till now
under his care. When in Berne a month ago,
the brethren begged me to administer this ordi-
nance publicly, saying that Armenians & even
Protestants out of the chh. who had never witness-
ed its observance, had a strong suspicion that 1

there must be some mischief about this thing or the chh. would not be so private about it. I was of course but too ready to comply with their request. Notice was given that the exercise would be public. The Armenians came in & filled the place - more than half the audience being non Protestant. All listened with the most fixed attention. & I heard of their saying to one another as they went out. "That is the Lord's supper. There is nothing to be said against that." & a salutary belief impression was made on the minds of all. In this connection it may be added that on some occasion when individuals have felt dissatisfied that they could not? partake of this ordinance - not being members of the chh. Mr. N. has told them from the pulpit that they might get some bread & wine & observe the ordinance for themselves at home if they liked. And more than one man has actually done it.

Another peculiarity of Mr. N. is his indomitable perseverance in maintaining his opinions & carrying out his purposes. Not now to speak of his opinions, notice his perseverance in carrying out his purpose to see his cook restored to chh. fellowship & Mr. H. ordained over this chh. Mr. N. has known perfectly that members of this chh.

& those among the most intelligent have felt for three years that his cook ought not to be restored to chh. fellowship without more evidence of repentance than he had shown. Yet all these three years Mr. N. has been trying every means to have him restored. At length after having preached a series of sermons on chh. discipline with an eye to this very case, Mr. N. takes advantage of my absence to get a forced vote for the man's restoration, against the convictions of many & drives four men from the communion table by so doing. But he has accomplished his purpose & he is satisfied. When Mr. N. was asked in chh. session how it was that he had so interested himself for his cook when there were four other men who had been either cut off from the chh. or suspended, for whose restoration he had never put forth one effort; his reply was: "Because it is my duty to care for this man & the duty of the Session to care for the others." 22

So with regard to Mr. H. Mr. N. knows that one ecclesiastical council refused to lay hands on him & another refused to license him to preach even, & that for three years the opposition to his being pastor of this chh. has been just what it is now. & yet with a perseverance that is truly marvellous, Mr. N. 23

through all these years & in defiance of councils has employed this man as preacher in his field & one year ago, against the wishes of members, procured his invitation to Corfa, with the design of seeing him ordained over this chh. and during the year past has authorised him to solemnise marriages & administer the Lord's supper. And from the pulpit proclaimed that he Mr. N. had the right to ordain a pastor over this chh. & unmistakabley gave the impression that he should ordain Br. H. if a council would not. And I have no doubt but he would have done it if I had not interfered. Thus Mr. N. true to his principles that "there is no power above conscience but God"; & that "we are not to look to Boards nor councils nor the usages of the chh. nor the commentaries & teachings of men", has shown his indomitable perseverance in carrying out his purposes. It is no answer to the above to say, that in some very peculiar circumstances a missionary might possibly be justified in assuming the powers Mr. N. claims for himself. It is sufficient to say that no such peculiar circumstances exist here.

And here I may say that I have been told more than once this winter that nothing has done so much to impair the influence of Mr. N. in this chh. as the course he has thus pertinaciously pursued, in respect to these two men. As to his preaching in general, aside from what has had reference to these cases or himself personally, there is little to censure. He is shrewd & cautious, & makes so much mention of Christ, his sufferings & death, that these unread people would see nothing out of the way in it. And it *may* be true, as he says, that if it had not been for the other missionaries, his hearers would never have discovered any thing wrong in his preaching. They of course take it for granted that a missionary is all right & preaches the truth. But *his pupils*, who after being with him for years get but little intellectual or *general* theological training,# go out from him open, bold & zealous advocates of doctrines which are understood not to be held by the other missionaries. Of the eleven pupils whom I know (not including Mr. H. whom he has *filled* with his doctrine) ten were understood to be staunch "Nutting men" when I came to this field. Only one the the most learned of them all - was so before he became a Protestant - was opposed to his views. And when the Protestants of a neighboring village made a special request that that man

In years past - not now - all is still now. Nuttingism is at a discount now.

might be sent to them - not with any reference to his theology, but because he had the reputation of being a learned man - Mr. N. replied. "I won't send him, you depend on man & man teaching" & dismissing that man from his employment, sent them a "Nothing man" of small caliber, & though this man & others of like character have labored there between two & three years, not one person among the Protestants even has given evidence of a change of heart.

// "Now with all these peculiarities, it is impossible for Mr. N. & the other missionaries of this field to work harmoniously together. His way of doing things shakes the foundations of all gospel order & makes the idiosyncrasies of the individual missionary the standard of truth, preaching, chh. organization & discipline.

I will simply add that I write these things in no unkindly feeling towards Mr. N. personally but in sorrow & grief." // He professes not to understand the difference between opposition to him personally & opposition to his doctrines & his course of action. 24 But I think the Board will understand it. During all this winter my intercourse with Mr. N. & his family has been kind

& fraternal. & I record with great pleasure and thankfulness the kindness I have received from both Mr. & Mrs. N. I wish them well from the bottom of my heart, & my morning & evening prayers daily ascend to heaven on their behalf. But there are things both in his doctrine & practice which I as a missionary of the Board & messenger of the Chhs. do & must earnestly oppose.

If on my coming here & taking charge of this field he had quietly retired & gone home, I should have had no occasion to write as I have done. But he holds on here, strenuously endeavoring to car out his purposes, & whether he intends to leave or not I cannot tell. Sometimes he shows signs of leaving & then again the signs are all the other way. Up to this present writing I see no preparation for leaving going on, though the general impression is that he will leave in the Spring.

Perhaps I owe an apology for having written so long. But if the reading of this narrative is tedious, you will know how to have compassion on me who have all these trying events pressing on me day & night. May the Lord overrule all things for his glory & the good of his cause

Yours very truly. P. O. Powers

Mar 12. Dear Sir, yours of Jan. 21, reached me two days ago, for which I thank you. I thank you for your expressions of sympathy & of confidence. I wish I was more worthy the latter. I feel in these matters that my wisdom is folly. I can only cry to God continually for help. These matters have thrown a weight of care, labor & responsibility upon me from which I sigh for relief.

You speak of having written me another letter later than Sept. 10. which was approved by the Prudential Com. & therefore was "the authorised document". This I have never received. I beg you will send me a copy of that letter — not that the letter of Sept. 10. has not answered my purpose. I have entire possession of the field, & my authority is acknowledged every where. No one has ever questioned my right here but Mr. N. & one or two extracts from your letter referred to above, satisfied even him. He & Mr. H. are the only ones that have ever expressed to me any *dissatisfaction* at my having taken charge of the field. Even Mr. N's special friends, so far as I know, have never uttered a word of remonstrance. I could not have hoped that matters would so quietly have passed out of Mr. N's hands into mine. On all business matters all come to me as if I had had charge of the field 20 years. God be praised. His hand is surely in this thing.

The same mail that brought your letter, brought one from Dr. N. to his Bro. who gives me the impression that the Dr. will not leave America till he shall arrive there. This may hasten Mr. N's return. though it is impossible to predict what course he may take. There has been some little fear that Mr. N. might hold on here and divide this chh. We shall strenuously guard against such a result. Br. H. may make such an effort, but I hope when this case comes before the united council of missionaries native pastors & delegates at Aintab, a damper will be put on his schemes. Externally, all is quiet. But Br. H. is as restive as a wild bull in a net - I know not for what reason unless it be that my interference in matters here has prevented his being ordained by Mr. N.

Yours very truly

P. O. Powers

ev. P. O. Powers
Corfa, March 5. 1868.
Rec'd May 4

Rev. N. G. Clark D. D.
Sec't A. B. C. F. M. Boston

Oorfa Mar. 16. 1868

Dear Sir

One or two events of some significance have occurred since I closed my letter of the 5th 12th. In that I spoke of the dissatisfaction occasioned by Mr. N's forced restoration of his cook to chh. fellowship. The dissatisfaction arising from this & other things has increased, insomuch that 9 or 10 men resolved not to partake of the communion which was to have been administered yesterday. I have taken no part in this matter - have given no advice about staying away, or not staying away. Last Fri. evening most of the chh. session desired to have the communion postponed on this account, but Br. N. insisted that it should not be, & the matter was referred to the whole chh. at their regular prayer meeting for the next evening. The chh. voted 16 for & 9 against it. Still Mr. N. determined to pay no regard to the minority & at the morning service, announced that the Lord's supper would be administered at 10 o'clock. I did not interfere, thinking it best to let him go the length of his tether. But he was waited on by some of the brethren who had voted for having the communion, who urged him to defer it out of regard to the considerable number who would not be present. She was obliged to succumb. the service was indefinitely postponed. The importance of this action is that whereas Mr. N. & Br. H. have hitherto paid no regard to the wishes of the minority, & treated them with almost contempt, they now find that they can do so no longer. The minority have a power which now makes itself felt.

(27) A second event is this "Mr. N. yesterday morning read to the congregation a paper on the subject of his relations, in which he maintained that in respect to both doctrine & practice he was all right with the mission & the Board - only on one point was there any disagreement viz. The Board thought it best for the solution of all difficulties for him to visit America while he did not think so." Br. H. on the Sab. before read publicly the confession which he had previously read to the ch. Thus from Sab. to Sab. we have something personal from one or the other or both, sometimes written & sometimes not. I take no notice of these deliverances whatever, nor have I once this winter from the pulpit made any allusion to existing difficulties either in preaching or praying. But if Mr. N. & Br. H. keep on in that way, it may be that the evil they are doing will work its own cure. God grant it may so be.

Yours very truly P. O. Powers

Orfa, Mar. 16. 1868.
Rec'd May 4.

Rev. N. G. Clark D.D.
Secy A. B. C. F. M. Boston

Aintab April 23. 1868

Dear Sir

In making out the estimates for both the Antioch & Oorfa fields I have asked for more than our appropriation for the present year. I cannot now go into particulars, but assure you that the exigencies of the two fields require it. As there is but one missionary in the two fields, I doubt not but the Committee will readily enable us to employ in some cases a little more, & in some cases a little more efficient native force at a dozen different points.

The congregation at Adyaman are now crowded together like sheep in a small & miserably ventilated place of worship & in summer especially are very seriously inconvenienced. We have asked for ps. 13.000 & what we want to do is to buy an adjoining house, then pull down both the house & the chapel & build anew & have windows on two opposite sides of the house. I have given the brethren to understand that whatever sum the Board grants them, they must give half as much by money or labor. If this grant could be made in time for them to begin work this Fall so as to have the building completed before the summer of 1869 it would be a great favor.

I enclose a letter from Mr. N. to me making complaints of my conduct. A few days ago I invited Mr. N. as also the brethren, Schneider, Adams & Perry, to listen to my defence, which they did. At the outset however, Mr. N. in answer to my direct inquiries, acknowledged, first, that in all my personal & social intercourse with him & his family the past winter he has not a word of complaint to make, & second, that this paper contains all the complaints he has to make of me, with the exception of an incident just before leaving Orfa, when in maintaining what I did & do believe to be fact, I expressed myself with too much warmth & have made such acknowledgment to him. You will perceive his statements are very general - often relate to impressions rather than to what I did & all relate to the discharge of my duty, acting under the direction of the mission & the Board. I uniformly aimed to do every thing with as little injury to his feelings as possible, but it was not possible for me or any one else to go there & take charge of that field - take every thing out of his hands - without hurting his feelings. If you wish my reply to the letter I shall be ready at any time to give it, & will do so on the first intimation from you. His letter contains an acknowledgment of some things I have charged him with & some errors, but on the whole is written with much candour. Yours truly

P. O. Powers

~~P. O. Powers~~
~~Aintab Ap. 14 '58~~
~~Ans. Sept.~~

Rev. N. G. Clark D.D.
Sec'y A. B. C. F. M. Boston

Oorfa May 9. 1868

Dear Sir

You were informed from Aintab of the action of the "Evangelical Union" in the case of Br. Harontiun, & of the appointment of three commissions from their body to accompany me back to Oorfa. We arrived here one week ago yesterday. With us also came Br. H. & also a letter from Dr. Nutting to his Bro. who reports that the Doct. is on his way hither. Whether owing to the contents of that letter I cannot say, but from that moment every
28 thing here assumed a more threatening aspect. We have had a week of as severe conflict, & more remarkable results to be grateful for, than have ever passed under my observation as a missionary." But thanks to almighty God who has wrought a great deliverance for us. Results have been reached which no human power could have brought about.

Mr. N. went to Aintab evidently with no other design than to further the object he has been steadily aiming at for three & a half years – that of having Br. H. ordained over this chh. and although he was not satisfied with the decision of the Union,# still he manifested no very strong opposition, & even had conversation with the man whom I was wishing to introduce to the Corfu chh. in place of Br. H. & urged his coming. And again, although on his return to Corfu (which was a week before the commission himself arrived) at the Sat. evening prayer meeting, on the Sab. & at a special meeting held on Mon. he reported the doings of the Union, giving his views of the injustice done to Br. H. still no particular excitement was produced & the general impression in the community was that there was no farther use in contending for Br. H. & they might as well yield with a good grace. But as I have already said, from the moment Dr. N's letter came all was changed. Mr. N. assumed a bolder front, Br. H. manifested a more obstinate determination to become pastor of this chh. – the community (not the chh.) wrote a reproachful letter to the commission & sent me also a note couched in respectful terms, but inquiring what is my position here i.e. whether I am "agent or pastor, or commander, or commissioner." Every thing looked dark & threatening. Nor is it very strange that such inquiries should be put to me, considering how many times

That is, that Br. H. be not ordained as pastor of the Corfu chh.

the past winter, unnoticed by me. Mr. N. has told the people that I was here by his invitation, as his guest & helper, but with no authority to interfere in the affairs of the chh. - that his connection with the Board was not ~~not~~ dissolved & for proof citing the fact that his name is put down in the Jan. No. of the Herald as the missionary at Oorfa.

On Thurs. Mr. N. sent the commissioners a paper, a translation of which I herewith forward you, in the closing paragraphs of which he claims to be the natural pastor of this chh. - that his relations to it have never been dissolved, & protesting against any one's assuming to act as pastor, not chosen by the chh. The commission now felt discouraged & & resolved to call the chh. together on Fri. morning & the community on the evening of the same day, and take their final vote as to whether they would abide by the decision of the Union or not, & then return to their homes & leave the result to God's good Providence. Early on Friday morning I hastened to Mr. N's (I am not there now - he intimated to a Bro. in Aintab that he could not receive me into his family again) & told him I understood his protest in his communication the day before to the commissioners to refer to me & that if so, I should feel called upon to state more explicitly than I have ever done before both to the chh. & to the community just what my position is. He acknowledged I had not misunderstood his protest- claimed to be the natural pastor of the chh. that the cutting off of his salary did not affect his relation to the chh.- that the pulpit was his & that I had no authority to interfere in any matters of the chh. All this was new. He had never made such assertions to me before. I went directly from his room to the meeting of the chh. & at the suitable time - Mr. N. being present - I laid before the chh. my credentials, reading a translation of certain passages in your letter of Sept. 10. '67 accompanied by statements connected with the cutting off of his salary & his protracted stay here. By the blessing of God this had the desired effect. From this moment the tide began to turn. Two thirds of the chh. sustained the action of the Union. Perhaps I should say the tide began to turn the night before after Mr. N.'s putting in a claim to be the pastor of the chh. &c & now the tide went with accelerated force. Numbers went from that chh. meeting & used all their influence in persuading others. & during that day, one of the most remarkable changes took place in the community that I have ever witnessed in any place - & all without my knowledge. I went to the meeting of the community an hour before sun set, expecting to see their vote taken on sustaining the action of the Union, when lo & behold, no vote was called for. Br. H. had sent in his resignation, or renunciation of all claim to become pastor, & the community, without knowing this fact had come together prepared to vote for sustaining the action of the union! Two such facts coming together seemed little less than a miracle. All acknowledged the hand of God was in it, & on the part of myself & those who had long been praying for such a result, most devout thanksgivings were rendered to the God of salvation who had wrought so great a deliverance for us. I know not when my heart has ever been lightened of a heavier burden, or my soul filled with so subdued & joyful thoughts of praise. The Lord has done it & blessed be his holy name forever & ever. We shall doubtless have other trials & perplexities, but I trust nothing like those of the past week are to return upon us. Br. H. is now preparing to leave & if Mr. N. should also leave in a week or two, as he has often said he should do, & if pastor Thomas, now of Hollis, should soon come here as I trust he will, I shall have cause of devout thankfulness as long as I live.

Pastor Carabet, whose relation to the Birijik chh. was dissolved last week, is now here on his way to Severek, so that in the good Providence of God, we are cheered by the hope that both the Oorfa & the Severek chhs. will soon be furnished with sound, able, experienced & ordained preachers, who may in due time be installed as pastors.

May 12th I may add also that on Friday last, the day before the preceding was written, Mr. A. sent another paper to the Commission, containing a variety of propositions for the adjustment of affairs according to his view of things, but as neither of these papers come within the province of the Commission no notice was taken of them. The Commission have done a good work. They have carried out the design of the Union & have done much towards the reconciliation of parties in the chh. But they have had a hard time of it. Not only have they received a reproachful communication from the community, but very severe language has been addressed to them personally, & a placard put on the door of the house they occupy calling the place the Inquisition, & themselves its servants, &c &c. All this resistance to the action of the union, & this abusive treatment of the commissioners is not to be wondered at when we reflect how many times the past winter this people have been exhorted from the pulpit not to look to Boards nor councils nor majorities nor the teachings of men, but to the Word of Christ: words all right in one sense, but all wrong in the impression they make. // The Sab. before myself & the commissioners arrived, as I am informed, the people were told from the pulpit that there was freedom in all the other chhs. of the mission, but not in this, & they were exhorted to be firm & steadfast & contend earnestly for their rights, & not fear what man shall do unto them. And by way of comment on this, I may say that in Mar. on the Sab. after I had defined my position here as the agent of the Board (see my letter of Mar. 5-12th) the people were told from the pulpit, I myself sitting by, that Christ had no agents in his chh. - that he was Head himself & that he managed the affairs of his chh. himself, & that it was in making such claims as this that the Primitive chh. was ruined & the way prepared for the rise of Popery, & it was not obscurely hinted that I was acting the Pope here". // These were the hard knocks I referred to in that letter.

After such teaching & so much of it from month to month, it is not to be wondered at that the commission have met with stout opposition here, But I rejoice to say that by the blessing of God, calmer & juster feelings & councils are beginning to prevail, & I cherish the hope - the confident hope that when Mr. N. & Br. H. shall be fairly away, & especially if Br. Thomas comes on here, as is expected, all will soon settle down into a state of peace & harmony.

I now will give you a translation of the paper presented by Mr. N. to the commission, as mentioned on the 3d page of this letter.

"1. Let it be proved that previous to Nov. 1864 my preaching & teaching made the impression that I do not hold the truths & duties, or any one of them, which were set forth in the confession of faith & the covenant of the Congregational chhs. convened in the city of Boston in June 1865.

2. Let it be proved from my preaching and teaching that I have ever indicated any other way of salvation than that through the grace by faith in the Lord Jesus Christ, & that the chief end & design of my teach-

ing has not been to lead my hearers directly to Christ, to study his being, his nature & his work, & to receive & love him as their only prophet, priest & King.

// 3 Let it be proved that before 1864 or since I have ever intimated that I could not fellowship in the ministry of the Gospel, with those who regard the difference among us on the subject of the atonement as *fundamental* & *important*, & who do not hold it as I do." //

4 Let it be proved that since May 1866 as the pastor of this chh. the course I have pursued & the instruction I have given have had a tendency to disturb the peace of those who were willing in all things to obey the Lord Jesus Christ, or, to produce divisions among them.

5 Let it be proved that for the last 3 years, whatever evidence in kind or amount, other missionaries, native pastors & preachers in this region have had that their preaching, instruction & labors have had the approbation of the Head of the chh., mine have not had the same in kind & amount.

6 Let it be proved that the relation which I have sustained to this chh. for more than ten years

as its natural pastor, has ever been dissolved by any act of mine or of any one else & that another has entered into that relation.

7 until these things are proved I shall regard myself as the natural pastor of this church & protest against any one else not chosen by the chh. doing an act representing himself as the pastor of this chh."

It would be a thankless task to comment
on this paper, but I beg to direct your atten-
tion to the 3d head where a difference on the
30 subject of the atonement among us is acknowl-
edged & also that what others regard as fun-
damental & important he does not. In this con-
nection I would also say that so far as I know
the only pupil of his who ever opposed his theolog-
31 ical views was dismissed from service, & that
when the Protestants of a neighboring village spec-
ially requested that he might be sent to them.
I beg also to suggest that it is in connection with
this very difference, that other points of differ-
ence are afloat in the communities here &
at Severek, as that God is love & not wrath.
he is never angry with sinners, he only hates
their sin. that God is not such an arbitrary

& unreasonable Being that he needs to be placated with importunity by some third person before he can forgive & bless. that the work of Christ was designed to have its effect on man & not on God - & that if Christ is God as well well as man, how can he mediate with himself? &c ¶ "In respect to doctrines however, my conviction is that Mr. N.'s views *have* undergone *a* change, but instead of frankly acknowledging it, he insists that the other missionaries have changed their views! It is this that troubles us. It is this in connection with many things in his conduct that do not seem straightforward & right, that trouble us even more than theological differences and make it so impossible for us to get on harmoniously.

Take this last act in the drama. Mr. N.'s persistent & pertinacious effort to make Mr. H. pastor of this chh. in opposition to the *unanimous* decision of the Evangelical Union, composed of the representatives of 16 of the chhs. of this mission. Why is this? Does not this "disturb the peace of those who are willing in all things to obey the Lord Jesus Christ?" (See 4th head of Mr. N's paper) Mr. N. will say. "Not at all. Because it is the will of the Lord Jesus Christ that Mr. H. should be pastor of this chh. and you are not willing to obey him in this. You disturb your own peace - not I." // But we cannot get along with such reasoning & such conduct. We cannot afford all this expense & trouble & vexation of a commission to go four days' journey & spend ten days just to carry out the decisions of this valuable body of native colaborers.

34 // As to the pastorship of this chh. I have never made any claim to it. in any proper sense whatever. nor have I ever heard of Mr. K. making such claims till last week. Last Fall Mr. K. represented Bro. H. as virtually the pastor, & in point of fact, he has performed all pastoral duties such as visiting from house to house, meeting with the chh. session, taking charge of prayer meetings &c &c

13th I close by saying what I am I am sure you will rejoice to know, that from day to day our prospects are brightening. Last Thurs. was the darkest day I have ever seen in Corfu. To day light shines upon us & we have every reason to hope that ere long a state of grateful peace, harmony & prosperity will bless this chh. The commission leave us to day with our hearty thanks for their anxious labors among us these 12 days, & not less hearty thanksgiving do we offer to the Father of all mercy for his blessing vouchsafed to them & to us.

Yours very truly P. O. Powers

Corfu May 9. 1868.
Rec'd June 29.
Ans'd July 7

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Rev. N. G. Clark D. D.
Sec^t A. B. C. F. M. Boston

Oorfa May 20. 1868

Dear Sir

I am preparing to start this P.M. for a passing visit to all the outstations of this field, viz. Germish, Severek, Adyaman & Reme. I take along with me to Severek, Br. Garabet late of Birijik, with his family, to labor in that place. It is now one week since the commissioners sent hither from the Ev. Union, left us. Every thing is as quiet here as could possibly be expected. Mr N. received another letter fr. his Bro. Dr. N. two or three days ago, since which time I see no active preparations for the departure of Bro. N. going on. Pastor Tomas from Killis is expected to be here in two or three weeks to labor among this people. I write now in great haste chiefly to say that the coming of three commissioners from Aintab, getting two ordained preachers & their families into this field, one for Severek & one for Oorfa, together with other unavoidable changes, altogether will occasion a good deal of expense, & in spite of every effort I can make. Oorfa will this year overrun the appropriation. The truth is, that without any design of mine, the Providence of God is bringing about changes which will 35 amount to an entire reorganization of this field. Nor is this a matter of regret - it is just what we would desire, but I confess I did not expect to see this process go on quite so fast. but it occasions an increased amount of expenditure which in the present & peculiar state of things here we cannot safely avoid. When I am more at leisure I hope to show how the exigencies of the work in this field imperatively require a larger outlay of funds. But just now I can only say that I spent an hour this morning in conference with the civil com. on various matters pertaining to our work, among which was the case of Germish 1½ hour distant. This is comparatively a new field in a village of 200 houses or more, all 35 Armenian, where we have a preacher who hitherto has taught a school during the week. During the vacation in the Marash School, which is now nearly at an end, one of the students has labored there as assistant both in preach-

& teaching. The Student is now returning to Marash & the school, which while he was there ~~has~~ increased to between 50 & 60 pupils, must now be left to the very limited care of the preacher as heretofore. The pupils are nearly all from Armenian families. Through these children our books & the preacher himself gain access to Armenian families & the number of homes is from time to time increased. I have been importuned to send a teacher there but I reply that I have not the means. I see the great desirableness of so doing. We are just getting a footing in that village & if we had the means to support a teacher I myself should hope for the happiest results. What shall I do? I wait your answer. Please reply at your earliest convenience. #

Mr. N. still claims the pulpit, but the chh. & community recognise my authority here. As he is to leave so very soon - if at all - I have thought it best not to have any rupture with him about the pulpit. I sit with the civil com. & chh. session on all business matters. Ten students - 4 of whom are new - will leave here tomorrow for Marash. Yours very truly

P. O. Powers

$50. will support a teacher there a year

1858. O 9

36

Oorfa, May 20. 1868.

Rec'd June 29.

ack^d July 7.

o incl.

Rev. N. G. Clark D.D.
Sec'y A.B.C.F.M. Boston

Orfa June 11. 1868

Dear Sir

I wrote you briefly May 20th
since when I have visited all the outstations of
this field, having been in the saddle ten days.
Pastor Carabet, & family, late of Birijik, accom-
panied me to Severek, where he at once en-
37 tered on his work among that people. It was
a delicate thing to introduce a man of his sen-
timents into that community where sympathy
with Mr. N. & Br. Haroutiun is so strong, & where the
latter had been invited to become Pastor. But
Br. Carabet was received with a good degree
of cordiality, & I hope will find himself pleas-
antly & usefully located.

The little chh. in Besne are sadly at va-
riance with their preacher & he with them, in-
38 somuch that the former had by letter requested
me to remove the latter, even if the pulpit should
remain vacant. This was the immediate oc-
casion of my visit there. After a good deal
of discussion with both parties & finding a good
deal of wrong feeling on both sides, it was

finally determined that the preacher remain until some suitable person can be found to take his place. But when this will be & who will be the man I cannot at present foresee.

X During my absence, a great Exodus has taken place here. viz. the departure of Mr. N. & family, Br. Haroutiun & family. Mr. N's cook that has figured so much in Oorfa affairs, another young man whom Mr. N. is taking to America, the two female school teachers & ten students for the Marash Seminary. All this makes such a vacuum here that I cannot leave till Br. Tomas comes & gets a little settled. I regret this detention here exceedingly but Providence seems so to have ordained & what he ordains is best. But all this journeying, the care of all these chhs. & the anxieties I have felt & do still feel – with the ther. standing at 94 in my room – altogether press heavily upon me, & I do so long to get into the cool & retirement of Kessab for a little rest. But I am 11 days journey from there & the weather is getting hotter daily. Still I comfort myself with the thought that when God has had a work for me to do, he has given me strength to do it. The state of things here is as nearly satisfactory as perhaps could be expected. All parties are exercising a good degree of forbearance & kindly feeling. I fear however that members in the community will too willingly follow a suggestion made both by Mr. A. & Br. H. before they left. viz. that the friends of the latter will not be expected to contribute, at present at least, towards the support of the coming preacher. Still I will hope. My relations to the chh. & the community are perfectly pleasant. Indeed I have never had the first unpleasant word with either.

Mon. June 15. Br. Tomas & wife arrived here last Sat. & yesterday he entered on his work among this people, to my very great relief, joy & thankfulness. God be praised for all he has done in this field for the defence of his own truth. I desire to make special & devout mention of the Providence of God in the changes that have taken place here of late — changes which no human power could have foreseen, or brought about. That you may the better appreciate my meaning & my grateful joy, let me say that when I came to this field last Nov. only one of the five native preachers to these five congregations was preaching the atonement & kindred doctrines as held by the mission & the Board. Now all but one are so preaching, & that one is preaching to the smallest of our congregations, among whom a chh. has not yet been organized. This is the Lord's doing & it is marvelous in our eyes. I speak unhesitating about the change in the character of preaching, for although the recent examination of Mr. H's case before the Union at Aintab, seems to narrow down the difference between him & Mr. N. on the one side & the mission on the other, to a single point, still I am more & more convinced that the difference between Mr. N's teaching & that of the mission, & all the other missionaries this side of the Atlantic, is fundamental & extends to more points than one. E. g. At my recent visit to Severek. I learned that the impression made there by the Sab. Sch. lessons prepared & sent by Mr. N. was that the Old Tes. saints knew little or nothing about Christ & were saved without reference to him, but simply by faith in God, as it is said of Abraham that he believed God & it was counted to him for righteousness. I say this impression was made there, & on inquiry I find it has been so made here. I hope now to leave here some day next week for Beirout. Yours very truly 30 41

P. O. Powers

Oorfa, June 11. 1868.
Recd. July 20.

Rev. N. G. Clark D.D.
Sect A. B. C. F. M. Boston

Oorfa June 12. 1868

Dear Sir,

You are aware that my daughter, now at So. Hadley, is expected to come out & join me in the autumn. I have been anticipating this event with the greatest interest. I need her exceedingly. Since I left America the last time, my life has been peculiarly an unsettled one. I have no certain dwelling place and although I every where find kind friends who are ready to do every thing they can for me, still there is no one whom I can specially regard as an associate, companion, counselor, sympathising friend, or helper in any proper sense. All these I hope to find in a good measure in my daughter. But her letters the last three months have spoken of her impaired health in a way that has given me much anxiety. Still I hope & trust that in the good Providence of God she is to come out & be a great comfort & blessing to me in my advancing years not only, but also to many of the daughters of sin & sorrow in this land.

She has written that she was thinking of coming with the Wheelers who are to leave about the first of Aug. But this will give her so little time to make her prepations & pay last visits, all jaded as she will be with the closing exercises of school, that I hope the Wheelers may not leave so soon, or that some later opportunity may be afforded. Perhaps the new missionary for Constantinople or Dr. Post for Syria may be coming later. So I hope. I would like it much if she could start about the first of Sept. & stopping a few days in London, for which I have made provision, reach Alexandretta just before the middle of Oct. If practicable I hope her voyage may be so arranged.

She will need funds for traveling expenses before leaving & for outfit, for which she will of course look to you. I have requested her to purchase a few articles for myself, & she will need to make purchases for herself as wardrobe, melodeon, sewing machine &c You will charge such funds to me, or to her outfit, or in such other way as you are accustomed to do in such cases. I have sent her all the funds I could possibly spare the past year, in the hope that part of the amount might pass to Fred's account, now in Am. College. But I do not learn that he has received any part of the same. If so, I hope it will not be found inconsistent with the principles of the Board now to furnish Hattie with such funds as she may need.

Yours in the bonds of the Gospel
P. O. Powers

P.S. I beg you will give me at Antioch the earliest notice as to when my daughter may be expected at Alexandretta - or Latakia

Oorfa, June 12. 1868.
Rec'd July 20.
Ans'd Aug [illegible]

Rev. N. G. Clark D.D.

Kessab Aug. 7. 1868

Dear Sir

I wrote you June 11th & 15th from Oorfa, which place I left on the 25th & reached here last week, having spent the last seven Sabbaths at Oorfa, Birijik, Aintab, Marash, Antioch, Bitias & Kessab, stopping at each of which places a few days for the transaction of various items of business connected with our work.

With the exception of chh. in Besne, I left all the chhs. in the Oorfa field in a more satisfactory state than I had dared to hope. The efforts which I made while in Besne for the peace of that chh. did not prove very successful, as difficulties broke out afresh soon after I left, & at Aintab I met delegates from the two parties at variance there, with whom I spent most of two days in conference which *seemed* not to be in vain. But I have heard nothing from the Besne chh. since the return of those delegates - nor indeed from any part of the Oorfa field.

The chh. in Antioch has made progress the year past & things there look more hopeful. But the Bitias chh. is in a sad state. All have forgotten their first love, and many I fear are in a painfully backslidden state. I am to spend several days there the last of this month, in looking into their matters, with the help of Pastor Horoutiun, of Antioch, whose relation to the Bitias chh. has not yet been dissolved. And unless we find more evidence of penitence & reformation than have thus far appeared we shall have occasion in several cases I fear to enforce a rigid discipline.

The large chh. at Kessab has had no preacher during the eight months previous to Mr. Adams arrival here the last of April. But with the help of the School Teacher, they have kept up religious services on the Sab. & on week days regularly, & seem in general to have maintained about the position they were in a year ago. While little has occurred that calls for discipline, it is but too evident that the chh. is in a cold & lukewarm state & exceedingly needs a visitation of the Spirit // "They are still suffering, as during the previous year, from oppression & want. # Poverty is on the increase among them, & what is to be the result I know not. Tax gatherers are here again, & not being able to find money, they are taking any thing they can lay their hands on," - household utensils of every possible description - & selling them at auction. Many families are reduced to all but starvation, & many men, during the coming winter, must go abroad for employment, or their families will be left without bread. These circumstances afford some palliation for the coldness in the chh. but do not justify it. Indeed there is wrong here. The chh. are very fastidious about their preachers & not willing to do what they can for the support of the Gospel. & so they have now neither pastor nor preacher. This state of things oppresses me sadly."//

I suppose Mr. Nutting is on his way home. When he arrives, if he has access to all my communications to you, he will doubtless criticise them severely, & while I feel no misgiving in regard to the general correctness of my statements, still it is very possible that some slight errors may have crept into my communications. Where any thing of this kind does exist, I shall with the greatest readiness make the needful corrections. And here I wish in advance to make a correction or two.

As chairman of the Com. to report the doings of the Ev. Union at the time of our An. Meeting in April, on Mr. Horoutun's case, I stated that he was 42 not received as a member of the union. I afterwards learned that he was so received. As the union had previously decided not to receive him unless he should pass a satisfactory examination on certain points - which he did not after a very protracted examination - myself & the other members of that Com. had the impression that he was not received

Another thing. In asking for four sets of communion ware for the Oorfa field I stated that there was not a full set of such ware in that field - only some cups &c. It now seems that there is one full set, but in different places. The facts as I now understand them appear to be these. Some friends of Mrs. Nutting once sent a very nice set for the Adyaman chh. which Mr. & Mrs. N. thought too nice for that chh. & withheld the set entirely fr. the chh. for a time. When the chh. became aware of this fact (i.e. that a set had come) they applied for the set, when *a part* only was given them. And in a conversation with Mr. N. on the subject of the destitution of these chhs. he gave me only *a part* of the facts in his possession. It would have been very easy for him to have explained to me that a part of the set were in Oorfa & the rest in Adyaman.

I am daily looking for a letter which shall inform me of the movements of my daughter. I am anticipating her arrival with great joy.

Yours very truly

P. O. Powers

Kessab, Aug. 7. 1868

Rec'd Sept. 29.

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Rev. N. G. Clark D. D.
Secᵗ A. B. C. F. M. Boston

Kessab Aug. 18. 1868

Dear Sir

Since writing the enclosed of the 7th inst. I have received letters from all the chhs. in the Oorfa field, which give a gratifying account of the state & progress of those chhs. In the Oorfa chh. there is a state of harmony & of spiritual prosperity which call forth my devout thankfulness to the Great Head of the chh. And the efforts wh. I speak of on the first page of the letter referred to above in behalf of the Besne chh. seem to have been blessed of God. Reconciliation has taken place between the chh. & their preacher & there too peace prevails - though it is not expected, nor all things considered is it desirable that the preacher should continue there longer than till the next meeting of the Evangelical Union.

As to the state of things here, we are taking measures for the reviving of this chh. which promise good results. & I cannot but hope that ere very long by the blessing of God, the moral aspect of things here will be greatly changed for the better. Yours very tr

P. O. Powers

Hessab, Aug. 18, 1868.

Rec'd Sept. 29.

[illegible] Ansd Nov 13.

265

Rev. N. G. Clark D.D.
Sec^y A. B. C. F. M. Boston

Kessab Sept. 1. 1868

Dear Sir

I informed you in my last of the unsatisfactory state of the Bitias chh. & of my intention to visit them near the close of Aug. I have just returned from that visit, having spent there four days including a Sabbath. & in connection with Pastor Harootiun of Antioch & the local preacher have made a thorough investigation of their spiritual state. As you have been previously informed, the village of Bitias for several years has suffered severely from the failure of crops & other causes. many have left the place in quest of employment & sustenance, & the Protestant community there is much reduced in numbers. as well as in moral & pecuniary strength. We found however 21 resident members of the chh. & by inquiry, & personal conversation with them individually at my room, we made as careful & thorough an investigation of their state as the circumstances would permit. The result is that seven members of the chh. most or all of whom had long been suspended, were cut off from the fellowship of the chh. - seven members were also suspended, & seven were permitted to come to the Lord's table which was to be spread in the afternoon of the Sab. This result, with many expressions of sorrow & earnest exhortations to repentance, was announced to the chh. at the close of the Sab. Sch. exercises in the morning. I also informed them that (D. V.) I should visit them again in about two months, when I should greatly rejoice to find the delinquent ones in a penitent state, & see them restored to chh. fellowship. But if I should find them otherwise, they would not be left suspended two or three years, as others had been, but they too would be cut off.

On being dismissed the accepted ones, one man weeping like a child, begged that the communion might be put off till my next visit, saying, "We too are more or less involved with the suspended ones in wrong: let us all sympathize converse & pray with one another & repent together, & at your next visit, let us all with penitent & joyful hearts, come together around the table of our Lord." This suggestion, which I doubt not came from the Lord, was accepted. Every thing now indicates that this visit will be followed by a blessing from on high. In reference to my ho-ing taken leave of them more than once with a heavy heart, one brother, as I was leaving this time, said to me, "I trust when you visit us again, you will leave us with rejoicing." The chief offences found in the Bitias chh. are murmuring against God, strife & contention, neglect of Gospel ordinances & public worship, Sab. breaking &c and the chief apology offered for these offences was their ~~thxix~~ terrible suffering from want. Their sufferings have indeed been very severe.

Before going to Bitias, with the aid of two or three members of the chh. session, I had already commenced a thorough investigation of the state of the chh. here, by inviting the members one by one to my room for conversation. I shall now resume this work which will require weeks for its completion, & I feel assured that good will be done. Few such glaring offences are found here as in Bitias, but a state of coldness prevails which should be speedily removed.

Your very kind letter of July 20, reached me on the 25th ult. I owe you & the Committee a thousand thanks for your expression of satisfaction with reference to my work in the Corfee field, & for your thanksgiving to God for his special blessing vouchso far to me & to his cause there. Truly God has been working most graciously in that field. I had received nothing from you written later than Feb. 11. (I think some letters must have been lost) & had begun to feel some anxiety as to the impression which my course in Corfu & my communications had made on the minds of yourself & the Committee. I am now happily relieved of that anxiety.

You & the Committee also have my hearty thanks for all you have done by way of "outfit" & "refit" for my daughter & myself. Your letter gives me all the information I as yet have about her appointment as a missionary, & the appropriations for her & for me & the time of her sailing. But what you do give is eminently satisfactory. I am hoping that she will come from Const'ple with Mr. Trowbridge & family. & I am looking for her arrival & for a "home" ~~again~~ once more with the greatest interest. The unsettled life I have led since my last return to this country, would have been very trying to me but for the abiding conviction that Providence has guided my footsteps & appointed my lot. You express much concern about my health. I am a wonder to myself. The promise that "As thy days, so shall thy strength be" is signally verified in my case. I had not dared to hope that I could endure so much horseback travel in this country with all its discomforts, in summer & winter, storm & sunshine, besides, (using the words in a more limited sense than Paul did) "that which cometh upon me daily, the care of all the chhs." Two things give me comfort & joy in my advancing years - I am now past 63. - viz. Work to do & health & strength to do it.

I have recently received a letter written in July from Pastor Corabet in Severck who commenced his labors there in May, from which I give you an extract, translating it freely, but giving as I believe the exact meaning of the original. But before you proceed farther in reading, I beg you will refresh your memory with what I have written about that chh. & my visit there, by referring to the 3d & 4th pp. of my letter to you dated the 21st of Jan. last.

Extract.

"For various reasons I deemed it desirable to give lessons from the Bible, & beginning with the Epistle to the Heb. when we came to the 3d verse of the first chap. the following questions were asked respecting the atonement viz. 1. What is the meaning of the word atonement. 2 What is the atonement of Christ according to the Gospel. 3. What was the necessity of the atonement? 4 Was this necessity all on one side? 5. On what foundation was the atonement built? To these questions answers were given literally in the language of the sacred Scriptures. Two days afterwards I received a note saying that preaching on these subjects was undesirable - that there were other truths in the Bible & I was requested to preach on them. It was said also that some of the teachers [in the S. Sch.] declared that the teaching of these questions & answers on this doctrine to their classes went against their conscience & threatened to give up teaching.

Now the fact is I had no intention of saying a thing to offend them on certain points of doctrine. I simply read to them passages which teach Christ's being a Ransom, Substitute &c

On the Sab. the teachers & some members of the Chh. came together with the intention of coming & having a talk with me on the subject. But Mokse Kaspar advised them to send me a note. I then called Mokse Kaspar & had conversation with him, when he desired that nothing be said by me according to our views of the subject, on the atonement. This occurrence & their want of regard for this doctrine, give me a great deal of pain. But on reflection I concluded if I should say, 'I shall preach the truth as I hold it & the teachers must teach the same', it would produce bad feeling, & however unpleasant it may be to retreat, I have thought it best on the whole, & so shall leave this matter till the Superintendent of this field [Mr Powers] makes another visit here. Accordingly we have now taken up the catechism."

Dear Sir, It matters not a particle to us what professions of orthodoxy Mr. Nutting may make - & he has made many - so long as his preaching & teaching in the Oorfa field lead to a repudiation of the doctrine of the atonement; so long as a man who holds this doctrine as it is held by every member of this mission (unless Dr. N. be excepted) & so far as we know, by all missionaries this side of the Atlantic, cannot go to Severek & expound the Epistle to the Heb. because, forsooth, in the very first chap. & in the 3d verse of that chap. the doctrine of the atonement is revealed! So long as this Bro. whom we all regard as sound in the faith cannot preach nor teach the doctrine of the Bible, the doctrine of this mission & of the Board, but must be silenced on one of the most precious, vital & fundamental subjects of revelation till I visit there again!// And all this solely as the result of Mr. N.'s teaching. Can you wonder at the want of harmony between Mr. N. & the mission? Can you wonder that while we feel kindly towards Mr. N. as a christian Bro. we enter our solemn protest against the character of his teaching on a point of doctrine so dear to our hearts?"//

Mr. Adams is writing you in regard to an associate. He needs one & I earnestly hope that you will be able to send him one at an early day. It is expected that Mr. & Mrs. Thayer will spend the winter with me in Oorfa.

Yours very truly
P. O. Powers

Kessab, Sep. 1. 1868.
Rec'd Oct. 20.
Nov. 12

Kessab, Sep. 1. 1868.

Rev. N. G. Clark D.D.
Sec^{t} A. B. C. F. M. Boston

Kessab Sept. 26. 1868.

Dear Sir

Some days ago I received a letter from Pastor Thomas, dated, Corfa, Aug. 22. which has interested me greatly. & feeling assured that it must interest you also, I herewith send you a translation of the most important portions, premising that Br. Thomas style is very much wanting in perspicuity. But having had the aid of one or two persons in deciphering it I will endeavour to give you his meaning as nearly as I can in a free translation. as follows.

"On the first of Aug. we began an examination of candidates for admission to the ch. Of those previously examined [last winter. See 3^{d} p. of An. Report of Corfa station] & of those not previously examined many came, & 16 persons. five of whom were females. were invited to attend the ch. prayer meetings [equivalent to being propounded] But before commencing this work I said plainly to the ch. Session that I was unwilling to enter upon this examination, or receive a single person without the most complete understanding of the whole matter. for, said I, many persons

Alexandretta Sept. 30. Hattie has arrived this morning safely.

professing to hold Mr. Nutting's doctrine, have imbibed a variety of notions. The chh. Session then decided that the examination should be conducted with the utmost freedom & we began. To come at once to the doctrine of the atonement. God by means of these passages of scripture (Acts. 20:28 – Heb. 9:14 – I Pet. 1:19 – I John 1: &c) vouchsafed a great victory. For leaving the interpretation of these passages to themselves, they became perplexed & confounded, upon which I explained their secret power & meaning & the thing was done. Then, whenever I was in doubt about any individual I proposed to him to bring me a written statement of his belief, his experience & especially, his views on the atonement. On receiving these statements I accepted those whose statements were satisfactory & rejected the rest. When I was in doubt about the spiritual state of any one, however satisfactory his statements about the atonement might be, I rejected him. These written statements I still retain.

"2. The prayer meetings, both for the chh. & for the congregation, are well attended. Many written requests for prayer come from the congregation & from the Armenians. From the Catholics even such requests come, calling forth earnest & persevering prayer.

"3. On Sab. the 9th of Aug. the Lord's Supper was administered, & Oh. with what seriousness, stillness, & spiritual impressiveness was it observed! Such crowds of Armenians came that many stood & listened in the yard outside the Chapel, & the testimony of many of them was that this ordinance was administered precisely according to the command of our Lord.

"4. On the first Sab. of every month, after the ~~S.S.~~ Sabbath school exercises are closed, the teachers come together, & are exhorted to go out & labor among their own people & among the Armenians; the names of certain individuals for whom they are to labor, being given them in writing. Thus far they have persevered in these labors.

"5. I have gathered a class of young men together & urged them to meet on every Sab. & spend a season in prayer & edifying exhortation & remarks. At first their number was small, but now as many as 41 meet in the chapel for prayer & conference, & their influence is good. Their zeal & example are affecting others. The case of one young man I must mention. He is a native of Corfu, but has spent several years in profligacy abroad; & having procured a magic lantern, returned to Corfu & began to pick up money by showing his lantern. One of these young men, seeing that many persons patronised that magic lantern, came to the young men's prayer meeting one day & prayed thus:- "O Lord, this man, for the sake of gain, draws crowds after him. Wilt not thou draw him to thy truth? Oh that thou wouldst give me to converse with him." That same day they met & conversed; & on being invited to the Young men's prayer meeting, he attends regularly. ~~[illegible]~~ On hearing the prayers there offered, he once exclaimed, - 'Oh, how like a brute have I gone about from city to city, + while humanity & Christianity were here. Young men much younger than myself are seeking after God & the salvation of their souls; but as for me, I am digging a pit for my destruction'. Having said these words, with a heavy sigh he thus began his prayer, - 'O God I thank thee that thou hast brought me to this place of prayer.' +

"6. Numbers of the school children having been appointed to teach the women to read, many have begun to learn with much interest. By these various means, love & prosperity prevail among the brethren & sisters. One thing more I must say, which is this, ~~viz~~ ~~that~~ the grace & the Spirit of God are in all these events. In the most difficult matters I see the finger of God."

Mr. Powers adds:-

(He then goes on to speak of an interesting state of things among the Armenians, & of the sufferings of himself & wife from the oppressive heat of the season. & closes by saying, "Notwithstanding we give thanks to God that he guides us in our work. Our preservation is from nothing else, save that, in answer to prayer, God is our Preserver.""

Only a few days ago I sent you an extract of a letter from Br. Garabet, Severek, showing that he had been requested not to preach his views on the atonement. The question may now arise in your mind. How is it that in Oorfa, the very seat & centre of Mr. Nutting's labors, Br. Thomas has been enabled to pursue so independent a course in regard to this very subject in the examination of candidates? In reply to this question, several things may be said, as

1. That the special influences of the Spirit & the blessing of the God of missions are to be devoutly acknowledged in this thing, & the general course of events at Oorfa these months past.

2. The leading & influential members of the Oorfa ch. are strongly opposed to Mr. N's views, & now that he & Br. N. are away, it is difficult for those holding Mr. N's sentiments to make their influence felt.

3 It may be assumed I think without any presumption on my part, that my residence & labors there last winter, the course I pursued, & the evidence

of words & of facts brought before them that I was acting by authority from head quarters, all had an influence on the minds of that chh.

4. Various Providential circumstances conspired to establish public confidence in the Mission. E.g. The Evangelical Union at their meeting in Aintab were a unit against Mr. H. & with the mission. The public administration of the Lords Supper before I left Oorfa was attended by the happiest results - showing that the benefits of a private administration & the evils of the same in public were not such as Mr. N. had represented. I need not go father into detail suffice it to say that in no part of my missionary life have I so distinctly seen the finger of Providence controling & shaping the course of events, as in the experiences of the months I spent in the Oorfa field.

I hope soon to have some good news to write you from this chh. & from that at Bitias. Some things are occurring these days of great interest to me, inspiring hope for the future.

I leave here next Mon. (28th) for Alexandretta where I hope on Wed (30th) to meet my daughter in company with Mr. Trowbridge & family.

Yours very truly
P. O. Powers

Kessab, Sep. 26. 1868.
Rec'd Nov. 9
Ans. Dec. 16

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Rev. N. G. Clark D.D.

Sec^{t} A. B. C. F. M. Boston

Kessab Oct. 7. 1868

Dear Sir

One week ago this morning I had the great pleasure of meeting my daughter in the harbor of Alexandretta. She has had a delightful voyage & journey all the way from America. Providence kindly arranged for her such excellent companionship to Constantinople, her stopping there a few days among so many beloved friends & acquaintances of former years, & her coming to Alexandretta with Mr Trowbridge & family. Her health is improved by the voyage. & I am delighted that she retains so much knowledge of the Turkish language that she readily engages in conversation with all. We spent Sab. the 4th at Bitias, & reached this place the next day.

I found the Bitias chh. in a much better state than before for the last two years. The disciplinary measures adopted at my previous visit seem to have been approved by all & blessed of God. Six of those who had been suspended were restored to chh. fellowship, & the Lord's supper was administered to the comfort & joy of that little band. Some of the excommunicated ones seemed humble & abased, & I am not without hope that in due time they will evince such penitence and reformation as to be restored also, but time must decide this. The preacher at Besne is on his way to Bitias, & the Bitias preacher leaves this week for Besne - an exchange which the exigencies of the Besne chh. requires & which meets the approbation of all the parties concerned.

As to the Kessab chh. I have spent five weeks in a careful & rigid examination of the chh. & of candidates for admission to the chh. About one hundred of the former & twenty of the latter have met me & some members of the chh. Session, at my room, with all of whom we have had searching conversation. Of the twenty candidates examined fifteen were approved & received to the fellowship of the chh. Sab. before last, on which occasion 37 children were baptised & the Lord's supper was administered. It was an occasion of great interest, & of spiritual comfort & joy - doubly so from the fact that several individuals who had by various unchristian acts, or by a course of general backsliding for two or three years past, given great grief to us missionaries & to the chh. generally. on that day made a written confession of their wrong doings, & begged forgiveness of the chh. & of God. Some of these were formerly employed for years as helpers in this field, & their backsliding has been all the more painful & disastrous on that account. I had labored with these individuals at both my visits here in the summers of 1866 & 1867. but not till now have I seen in them the desired evidence of godly sorrow & a desire to return to the right ways of the Lord. There is still one more backslider, a man of commanding influence & formerly a helper, for whom much labor has been expended & much prayer offered. He too seems to be coming round right & had he been in town I think he too would have made his confession. These instances of returning penitence & the general improvement in the chh. are an abundant compensation for all the wearisome labors & anxieties I have had here this summer, instead of the rest which I had anticipated. The Lord be praised.

This chh. is still without a Pastor. This fact and some other things leave us not without our anxieties, but we have evidence that the Lord is here, that he loves his chh. & will take care of it, so we roll our burden upon him & find comfort & hope.

Mr. & Mrs. Adams, having spent the hot season in this delightful summer retreat, with evident benefit to health, where they have made themselves useful among this people, are preparing to leave tomorrow on their return to the Adana field.

Myself & daughter will probably leave Antioch about the 27th going by way of Marash & taking the Thayers with us to Oorfa.

Let me again thank you & the committee for the outfit kindly furnished my daughter, as also for the *refit* for myself. These effects all reached Alexandretta a few days before Hattie's arrival, & we hope to find them all safe in Antioch week after next on our way to Oorfa

Yours very truly

P. O. Powers

Kessab, Oct. 7, 1868.
Rec'd Nov. 16.
ackd Dec 30

Kessab, Oct. 7, 1868.

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Rev. N. G. Clark D.D.
Sect A. B. C. F. M. Boston

Antioch Oct. 22. 1868

Dear Sir

I came down from Kessab yesterday with my daughter, on our way to Marash, & Oorfa. We shall spend four or five days here.

I have already informed you of the improved state of things in Kessab & Bitias. But I must say one or two things more that you may rejoice in my joy. For more than a year past the Kessab chh. have taken the ground that if any unordained preacher should be sent to them, they would not contribute a cent towards his support. I have tried to reason them out of this false position, till I was tired again & again, & had finally left them to the Providence of God & the workings of their own experience. Last week, finding that I was going to leave without providing them a preacher - which I have long tried in vain to do, they had many consultations among themselves, & as the result the Elders of the chh. waited on me on Friday to say that they would leave the whole thing to me - would accept any provision I should make for them & would contribute to the support of preaching whatever sum I might think reasonable & proper. This was a coming to terms as grateful as it was unexpected. And my heart goes up to God in thankfulness every time I think of it. The great obstacle to their being supplied with preaching seems now to be removed. And I trust it will not be very long before a preacher may be sent to them.

//"Since coming here I have seen a member of the Bitias chh. who says that a marvelous change has taken place there, both in the chh. & congregation; that the recent disciplinary measures have wrought wonders; that all seem deeply humbled in view of their past delinquencies; & that the interest now felt on spiritual things is great. Blessed be God for what he is doing for the glory of his own name in that feeble community.

"Two days ago I received a letter from Br. Thomas, at Oorfa, giving the most gratifying view of the state of things there. The chh. had observed a day of fasting & prayer, when the Spirit seemed manifestly present in all hearts. Let those who pray for these chhs. thank God & take courage."//

Yours very truly

P. O. Powers

Antioch, Oct. 22. 1868.
Rec'd. Nov. 30.
Ans'd Nov 30

Rev. N. G. Clark D.D.
Sec^y A. B. C. F. M. Boston

Aintab Dec. 7. 1868

Dear Sir.

I wrote you from Antioch Oct. 22. just before starting for Marash, & if I mistake not, informed you that in consideration of the inconvenience, difficulty & expense of making ourselves & the Thayers comfortable in Oorfa just for the winter, my plans had undergone a change. On reaching Marash other changes were suggested, so that instead of leaving Mrs. Thayer & my daughter in Marash & visiting the Oorfa field with Mr. Thayer, as I had contemplated, we all came on to this place together. Mr. & Mrs. Thayer are now keeping house in the house vacated by Mr. Schneider, & devoting themselves to the study of the language, which is more important just now to Mr. Thayer than touring with me.

Mr. & Mrs. Perry started ten days ago for the coast, whence Mrs. Perry will proceed to Adana that she may be with Mrs. Adams at a time when the presence of a missionary sister is particularly desirable - & Mr. Perry will return to Aintab, & about the 15th I hope to start for Oorfa, taking Mr. Perry with me in my visit to all the chhs. of the Oorfa field. Meantime my daughter, so far as is practicable, takes Mrs. Perry's place in the domestic department of the school family. It is matter of thankfulness that she retains so much knowledge of the Turkish language as to be at once in communication with pupils, domestics & others.

Mr. Perry's going with me is the more desirable since it is proposed to commit the Oorfa field to his care at our next An. Meeting. It has never been supposed by any that both the Antioch & Oorfa fields should long remain in my charge. The reasons for this, & also for committing both to me even temporarily are obvious. Mr. Perry is not particularly needed for direct missionary work here, & it is thought that the Oorfa field may with great propriety be committed to his care, leaving the question of his residence here, or within the Oorfa field itself to be settled hereafter.

I hear the most gratifying accounts of the peace & prosperity of the Oorfa chh. & of some surprising developments there, but of all these matters I will write you from my own observation after reaching there. This almost unlooked for prosperity of that chh. has made me less reluctant to be detained here nearly a month. I should have said however that when I first arrived here, & before the movements of Mr. & Mrs. Perry were decided on, I consented to stop a week or ten days in the hope that I might have the pleasure of taking the Ponds with me as far as Severek on their way to Mardin. But as they have been otherwise provided for I am now waiting for Mr. Perry.

The necessity for Mrs. Perry's going to Adana at this inclement season to be gone several months, the neglect of the Antioch field in consequence of my time & attention being given so much to Oorfa, & the impossibility of properly manning other parts of our mission limits, suggest very forcibly the importance of our being reinforced. Two years ago we had the promise of two new men, only one of whom has come. Meanwhile, we have lost Mr. Schneider. Oorfa is thrown upon us, & the Theological Seminary has grown up to maturity - not however to look after itself, but to be carefully looked after. Dr. Nutting has indeed returned, but he is not a preacher. We have said but little about our wants the last year, or year & a half, supposing that as soon as men could be found they would be sent to us. But we see that men are being sent en force to other fields about us, & we not unnaturally inquire if our wants are forgotten. & perhaps some of us have asked, half in playfulness & half in earnest, if the Board are waiting for some of our number to go home & get out a book before we can have the desired help.

I am waiting with much interest to hear from you in regard to Mr. Nutting's movements. & the intercourse of the Committee with him

Yours very truly

P. O. Powers

Dec. 8. Mr. Perry returned last evening & we are preparing to go to Oorfa this week

Yours

P. O. Powers

Dec. 10. Yours of May 5. with a supplement under date of Nov. 2d was received yesterday, for which you have my sincere thanks. I thank you & the committee for all your prayers offered for me the past year. I cannot doubt but those prayers have brought light into my mind, patience into my heart, guidance to my footsteps & rich spiritual blessings to the Oorfa chh. the remembrance of which I trust will do me good evermore.

Yours

P. O. Powers

Aintab, Dec. 7. 1868.
Rec'd. Jan. 21. 1869.
Ans 29

Rev. N. G. Clark D.D.
Sec'y A. B. C. F. M. Boston

Oorfa Jan. 11. 1869.

Dear Sir

Mr. Perry & myself have been here nearly four weeks. We find every thing, with one exception which I shall mention, in a prosperous condition. // Br. Thomas has been abundant in labors & has secured the love & confidence, I believe, of every man in the community. His wife, too, has proved a valuable helper to her husband in his pastoral work, mingling freely with the families of Protestants & Armenians, & being cordially received wherever she goes. Old party feelings seem to be in great measure forgotten, & all vie with each other in the exchange of kindly feelings & offices. On Sab. the 3d inst.—the first Sab. of the year—after a preaching service in the morning, 13 of the 16 persons propounded in the summer were received to the fellowship of the Ch. At noon the Mon. Con. of prayer was observed, & several children were baptized. In the afternoon the Lord's Supper was administered. The house was crowded almost to suffocation, some women being obliged to sit on the knees of others. This public administration of the ordinance here is producing the happiest effect. Several Armenian women, who were present on this occasion, have since said to Br. Thomas' wife, "We formerly despised you Protestants; We said you had no Lord's Supper; but we have now seen with our eyes & we have changed our minds. We believe the truth is with you." Protestantism is making a very strong & favourable impression on the minds of the Armenians in this city. This is not a new thing; It was so a year ago; But the impression is becoming more deep & extensive. Only last week an Armenian said to one of the Protestants, in Oriental hyperbole, "There are 2,000 persons among the Armenians who are ready to go over to the Protestants, if they only had a chh. large enough to accommodate them." //

But I must speak of pecuniary matters, & I shall do it somewhat freely, but shall endeavour to present facts as truly & as fairly as I can do it. I would have no controversy with any one, nor willingly implicate the doings or the motives of any one. But I must state things as they are. You will bear in mind that I have had a very difficult position to fill here the last year & a half, & it is only the blessing of God in answer to your prayers, the prayers of the Prud. Committee, & of many friends in the mission & at home that has kept me from being dashed on the "breakers ahead" that have threatened me. But I find myself now in trying circumstances in respect to money matters. At the time of our last An. Meeting Mr. Nutting & Br. Harootiun were in the field nor could I know that they would not be for years to come. I have made no change of any preacher or sch. teacher in this whole field except that I gave the preacher in Severek (one of Mr. N's uneducated pupils) permission to join the Marash Seminary. an act which Mr. N. for 12 mo. had refused to do. I had increased the salary of no one. In case of the Adyaman chh. & school, I made special grants about which I wrote fully in my Report presented at our An. Meeting in April last. At that Meeting in making out my estimates for this field I could do it only on the ground of previous appropriations. I could not take into account changes which might occur, & which have actually occurred since. Immediately after that Meeting, Bn. Thomas was removed from Killis to Oorfa. Bn. Carabet was removed from Birijik to Severek. & later Bn. Krikor was removed from Bitias to Besne. Thus these three chhs. are supplied with educated, sound & devoted men, in place of Bn. H. & two of Mr. N's uneducated pupils. & the moral & religious change which has come over these three chhs. & congregations is like to that which the face of nature puts on when the frosts of winter yield to the genial rains & sunshine of Spring. I make this statement on the ground of my own observations here, a letter received last week from Besne, & one from Severek received to day. But these three men, two from the Aintab field & one from the Antioch, were receiving in the aggregate in the places where they were laboring, ps. 325 per mo. more than the men whose places they have taken in this field - Judge then of my surprise to find on receiving our appropriations a few days ago - not that we have not received what we did not ask for, but - that several items which we did ask for have been cut down. And from this fact & from what you wrote Mr. Perry, I infer that the eye of the committee had fallen on a paragraph in the N.Y. Evangelist about the last of Sept. in which it was stated that "three of the four chhs. in the Oorfa district have been for several years self supporting: & it is thought by Mr. N. no longer need the residence of an American missionary among them." &c &c Now it is exceedingly difficult to conceive how Mr. N. could have sanctioned such a statement. Or if the statement be true to fact, it is equally difficult to conceive what motive he should have had for coming back here, which he three several times declared to be his settled purpose, in his farewell address to this people on the morning of the day he left.

Dear Sir, the changes which have taken place here in connection with the larger salaries of the present preachers & the cutting down of our appropriations, altogether place me in a very embarrassing position. And I beg you will bear with me while I endeavour somewhat in detail to bring before you the actual state of things among the chhs. of this field, in the matter of self support. I do this not in any disposition to question the wisdom of the com. but in the conviction that they have some wrong impressions in regard to the actual facts in the case. Let me say then distinctly that none of the chhs. in this field was self supporting in any proper sense, when I took charge of it. None had chh. buildings for coming years: none had school houses at all. all the schools being taught in the chapels or in rooms provided by the mission; & in no case were the entire expenses of preaching & schooling borne by the people. To begin with Oorfa. When I came here the people were paying Br. H's salary i.e. reckoning his salary ps. 300. & deducting his tithes, they paid him ps. 270. But even this sum was obtained with considerable difficulty. As to schools, the girls' sch. was taught & is still in a house the rent of which is paid by Mr. N. as I understand. The wages of the teachers were paid in part by the people, & in part, i.e. ps. 130 per mo. by Mr. N. & I continued to pay the same to the time of his leaving. no more, no less.

At Severek the people were paying their preacher, a man with a family, ps. 125. per mo. & a female teacher, a married woman, ps. 30. per mo. – & these sums were doubtless all that the services rendered were worth – & Mr. N. was paying the teacher of the boys' sch. ps. 60. per mo. I did the very same.

At Adyaman, Mr. N. was furnishing the Pastor's house rent & paying ps. 50. per mo. to a female teacher of the girls' sch. I have done the same, only in place of a woman who could barely read, I have put into the sch. one of Miss

Proctor's pupils. as to the Pastor's salary, ps. 300. the people had been told they must pay it. In 1866. they did it by selling some property, a house or shop, but they did not do it by their contributions. In 1867 they had no such property to sell, & they came out at the end of the year ps. 2000 in debt for preaching & schooling. And when I arrived there in Jan. 1868. the chh. & community were in such a state of excitement & contention about it that the Lord's supper had been put off several sabbaths on that account. I paid a part of the ps. 2000 & the people agreed to pay the rest. & thus peace & harmony were restored & the Lord's supper was observed with rejoicing. The difficulty had been increased by the fact that Mr. N. the summer before had told some of the people that their Pastor's salary was too much - a man with wife & four children - & he had told the Pastor himself who was asking him for relief. to "sell his carpet & sit on a mat" [made of rushes] Was that chh. self supporting?

At Besne Mr. N. was paying the preacher ps. 200 per mo. & the people paid the school teacher. I. besides doing the same made a grant of ps. 500. to the preacher to pay off a debt. He had been in Mr. N's employ half a doz. years - had wife & several children - his salary of ps. 200 had never supported him - he had used the rent of his house in Adyamon, rented to Mr. Nutting, had sold two vineyards & used the proceeds & now was ps. 500. in debt & had nothing to pay.

In Germish Mr. N. was paying ps. 150. per mo. I have done the same. The preacher is one of his uneducated pupils. The work has not opened up there. I know not that one man is giving evidence of a change of heart. The Protestants are few & poor & have never given any thing for preaching or schooling. I have not dared to remove the preacher, or put another in his place, lest the cry of "persecution for opinions sake" might be raised.

Now are these of these chhs. are any of them self-supporting? Have I committed a wrong in helping them to the same amount Mr. N. did? Have I committed a wrong in introducing three valuable preachers, sound in the faith, into this field? When I found the Adyaman chh. in the mire, did I commit a wrong in helping them out, instead of saying to them, Get out as you can? Should I have said to a true hearted Pastor, Sell your carpet & sit on a mat? When the Borne preacher with wife & several children have been trying to live on ps. 200 a mo. & could not, but had eked out his salary by using the rent of a house, the proceeds of two vineyards & some of his household effects, should I have said to him, Sell the rest, sell every thing you have before coming to me for help, instead of lending him a helping hand?

Well, the expenses for Nat. Agency in this field are increased & our appropriations are cut down, & now what not pay for the support of Mr. Thomas. But the state of things is changed. The people without regard to old party lines are coming up to their duty. Since coming here I have conversed, exhorted & preached on the subject, & the Spirit of God is awaking many consciences. Last week, the week of prayer, some fifteen persons had their names enrolled as tithe payers. Women brought finger rings & various ornamental gold & silver trinkets. The current is now setting in strong in the right direction. & I believe this thing will be all right here very shortly. Here I wish to say that the ps. 200. per mo. (2400 the year) which I asked for schools in this place & is granted included the ps. 130. which I was paying & also ps 70 per mo. for an educated female teacher for the larger girls. Failing to find such a teacher abroad, a graduate of Miss Proctor's sch. now living here as the wife of a physician, & with a babe in the cradle by her side, is teaching those girls gratuitously, in token of gratitude for the benefits conferred on her & on the family of her husband.

As to Adyaman I have hope that the people there will take upon themselves the entire support of their Pastor.

It may be thought that any deficiency of funds in this field may be met by the T.M.A. Soc. But we have had less funds from that source of late. Depending very considerably on that Soc. I employed several of the Marash students last vacation in this field, & aid from that source not coming as I expected, a debt for service & traveling expenses, a little exceeding ps. 4000, has been contracted. This long vacation of 4 months was given them for this very purpose that they might be useful to others & reap an advantage to themselves. I employed them just as other missionaries who had students from their fields did. I believe Mr. Montgomery is laboring under precisely the same embarrassment in this matter that I am. Another vacation is just at hand & I am expected to employ half a doz. students as preachers & teachers in this field. All the funds we can possibly get from that Soc. will be needed for these students - an item of expenditure that has but recently sprung into being & for which no provision has been made.

The conclusion of the whole matter is this. If the people of Severek, Besne & Germish should continue to give just what they have given hitherto, & I should continue to pay their preachers just what I am now paying, then at the end of the year there will be a balance against the Station of (ps. 420 per mo.) ps. 5040. Now if I can bring these communities to give in the aggregate, ps. 2000 of this, more or less, may I charge the balance to the Board. This is the question which I beg you will answer at your earliest convenience.

Another chapel, or chh. is greatly needed here, & these people will need help in building it. But I shall write you about this another time. Mr. N. perhaps would say. "They have two chapels already. What need of another?" I cannot now go into an explanation but will simply say that the need of another chapel, & in another location, was so seriously felt a year & a half ago that Mr. N. himself then in Adyaman wrote the brethren here directing them to buy a certain house in the very quarter where we are now seeking for a site, & authorized them to offer as high as ps. 40.000. for it. The necessity for such a chapel is much more deeply felt now. One of our chapels is most uncomfortably full. The other, located in the Syrian quarter in the hope of drawing in the Syrians & a long way from the Armenians, really accommodates at present a doz. men – not more.

We asked ps. 13.000 for a chapel in Adyaman. The Com. have given us ps. 5000. I will write you about that when Mr. Perry as well as myself has visited the place. We hope to start tomorrow or next day for Severek, thence to Adyaman & Behesne, completing the visitation of this field in five or six weeks more. Yours very truly

P. O. Powers.

16th We are here yet – cannot leave till next week. Your very kind letter of Nov. 30. reached me last eve. I am sorry Mr. N's case gives you trouble. But you now have opportunity to become acquainted with the man – to say nothing of his doctrine – whose course has been one continued source of perplexing anxiety to this mission for four years. Yours

P. O. Powers

Oorfa, Jan. 11, 1867. P.W.
Rec'd. March 6.
Ans. [illegible] March 23

Rev. N. G. Clark D. D.
Sect A. B. C. F. M. Boston

Oorfa Feb. 13. 1869

Dear Sir

Mr. Perry & myself have just returned from a visit to Severek where we spent ten days including two Sabbaths. We found some things there to gratify us. One was that the congregation during the last few months had considerably increased - by one third perhaps. Several men of character & influence with their families had joined the Protestants & Protestantism is rapidly gaining favour with the Armenians. The little chapel had just been enlarged. These lately become Protestants however have not yet been enrolled as such, but are waiting to have their six months probation expire, when this will be done & their contributions transferred from the Ar. chh. to that of the Protestants.

Another thing was that the Severek community consisting of only 114 souls have fully sustained their character the past year for giving for the support of their own Institutions & for benevolent purposes generally. In 1867 the 118 Protestants for all purposes gave ps. 2016, or ps. 17.08 for every man, woman & child. During the last year, 1868, the 114 Protestants have given in all, including ps. 646. for the enlargement of their chapel, ps. 2657. or ps. 23.31 for every man woman & child. This in currency.

Another thing was that a few individuals were examined for admission to the chh. three or four of whom will doubtless be received. These are indications of progress in a chh. that has remained almost stationary for several years.

It may also be added that Br. Corabet seems to have been active, judicious & faithful in the work of the Lord, & his labors have been blessed of God, notwithstanding the chh. do not sympathize with him in respect to doctrine. On this last point I must speak more particularly. (I informed you last Autumn from Kessab that the chh. in Severek had made a written Protest against Br. Corabet's preaching or teaching his views on the doctrine of the atonement. See my letter of Sept. 1. 1868. Two or three months ago I received a note from Br. C. from which I inferred that that Protest had been either formally or informally recalled, so that he was preaching this doctrine without restraint, which, on my arrival there, I found to be not the fact. I immediately called the chh. together & had a free conference with them. They acknowledged their error, took back the Protest & gave Br. C.

full permission to preach without let or hindrance on this & all other doctrinal subjects. In this interview I pressed them to say what there was in the preaching or teaching of Br. C. that they could not receive. & in this way drew out their views on the atonement, which I afterwards committed to writing & presented to them for their approval, which was given. They however objected to my making use of this or any statement of mine which had not their signatures attached, & accordingly copied my statement, making some verbal alterations, & nine of them put their names to it. One man only refused to do so. Two other male members of the chh. – the whole number is 12 – members of the Marash Seminary, we have reason to believe sympathise with the chh. in this matter. The statement thus made over their own signatures, literally translated is as follows.

"Feb. 10. 1869. The members of the chh. in Severek, by the word atonement, understand, reconciliation, pardon, salvation. . . .

"2 We believe that the design of Jesus Christ in coming into the world, & in his whole life, sufferings & death, was to make an exhibition of the holiness & grace of God, & also of man's unbelief in the fullest manner possible, so that concluding men in unbelief they may be led to repentance & find mercy.

"3. We believe that the influence of the atonement which Jesus Christ made by his sufferings & death was only man-ward, & not God-ward. but we regard it *as it were a motive* for obtaining mercy, by believing in God in the name of Christ."

This last sentence was added to my statement which they had previously accepted, & I cannot render it into smoother English without destroying its literalness. The idea seems to be that as the atonement has a persuasive influence on man leading him to repentance, so it has a persuasive influence on God leading him to the exercise of compassion. It will be seen at a glance that the *expiatory* element in the work of Christ is entirely eliminated. not a particle remains, but only the *moral* element. From the above & also from long discussions with them it is evident that in their view God is all love - infinitely ready to forgive, if men will but repent - that God is not angry with sinners, he only hates their sin - that Christs work consisted in making such an exhibition of God's goodness & man's sinfulness, as to soften the sinner & lead him to repentance. Christ did nothing to satisfy the demands of justice, in the common acceptation of that phrase—for justice is only a modification of benevolence, & benevolence is satisfied with the sinner's repentance. If therefore sinners would but repent, atonement, or no atonement, all would be forgiven. Their scheme is built on defective views of the sinfulness of man & of the character of God; especially his justice & the requirements of his law, and in it you will at once recognise certain views of Socinus & Arminius.

The Severek brethren moreover have erroneous views of the Trinity, & although I did not press them on this point, much of my time being taken up with discussions on, & growing out of, the above statement, still one man & he a member of their Ch. Session stated to me expressly that "The Father was crucified, the Son was crucified & the Holy Spirit was crucified". That is, as I understand them, there is one God though sometimes called by different names as Father, Son & Holy Spirit. Their whole scheme differs little from the better type of our Unitarianism. Their piety has a stunted growth. The Protestant community in Severek, till within a few months past, i.e. till since Br. Garabet went there, has remained nearly or quite stationary for several years.

the congregation it is believed are mostly with us in this matter. But the chh. is standing in the way of God's truth & the salvation of souls. We cannot afford to support such chhs. & we must take some decided action in the matter at our forth coming Annual Meeting. Our visit to Severek has given us much painful anxiety. But after all that God has done & is doing in Oorfa, we will hope for the best for Severek, & for this will we labor & pray continually.

It is hardly necessary to add that the state of things in Severek described above grows entirely out of the teaching of Mr. Nutting, whose return they are expecting at an early day, & hence obstinately hold on to his opinions. It will be seen that though he is gone, his doctrine is not gone, & the painful task of plucking up the plants of his planting, by God's help, now devolves on us.

I wrote you Jan. 11. Many thanks for your kind letter of Nov. 30. 1868 received here Jan. 16. '69. How glad we would be to see the long letter you were writing Mr. N. at that time in reply to his demand for a commission of twelve.

Yours very truly

P. O. Powers

Oorfa, Feb. 13. 1869.
Rec'd. March 23.
Ans'd " 25

Rev. N. G. Clark D.D.

Aintab Mar. 18. 1869

Dear Sir.

Two days ago I returned to this place from a three months' tour among the chhs. of the Oorfa field. My respite here for a few weeks from horseback travel is to be employed in making out my Reports of the two fields under my care, preparing a sermon for the forthcoming Annual Meeting &c. As those Reports will soon be on their way to you I need not here go into particulars. Suffice it to say that at the time of my leaving the state of things in Oorfa was very gratifying. So in Besne. In the Adyaman chh. a difficulty was found where least expected, the final result of which I do not know, of which you will be informed in due time by my Report.

On my arrival here I found your kind letter of Jan. 29. As to the "Oorfa heresy" which had been reported to you from "another Mission" I will say nothing now, as the whole thing will be thoroughly discussed at our Annual Meeting.

I regret to say that I find my daughter has been suffering for several weeks from fever

& ague is recovering however, as she is now released from all care in the school by the return of Mrs. Perry & as the Spring is opening. I trust she will soon be well again.

To recur again to the "Oorfa heresy." I may say that my letter to you of Feb. 13. about my visit to Severek. will not allay your fears on this subject. Still I have hope that things will come round right at last. But if Mr. N. should return to the Oorfa field under the auspices of any other Society, or on his own hook, I should dread the result. The doctrines of the Severek chh. as set forth in my letter of Feb. 13 show the character of Mr. N's new School ism. By their fruits ye shall know them. And if he wishes to make out that this mission do not hold such new school doctrines, the task will be easy. Poor man! He is working his own ruin.

Yours very truly

P. O. Powers

Aintab, March 18. 1867.
Rec'd Apr. 30.
[illegible]

Mr. Nutting

I Cor. 14: 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

The apostle had been speaking of the use of foreign tongues in the chh. & had shown that although one might by such a medium of communication utter the most important truths, still the chh. would not be edified. For he that speaketh in an unknown tongue, says he, speaketh not unto men, but unto God; for no man understandeth him. And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? On the contrary, says he, he that prophesieth edifieth the chh. That is, he that speaketh in a clear & instructive manner, is understood & those who hear are benefited.

The apostle further illustrates this thought by the use of the trumpet in war. The trumpet was used "to summon the soldiers; to animate them in their march; to call them forth to battle; & to sound a retreat." In short, to signify to them just what they were to do in battle. The trumpet therefore had a language which was intelligible to an army. But if it should utter something they were not accustomed to hear, an unusual sound, an uncertain sound, no one would know what he was required to do.

Aintab, March 18, 1869.

For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

But the Gospel trumpet should give a clear & intelligible sound not only as regards the language employed, but also as regards the subject matter of its message. It should declare the whole counsel of God. It should utter the exact truth which God has given for the enlightenment & salvation of men. The language of the King to all his heralds is, Speak unto them all that I command thee. If God is to be loved & obeyed, his character should be known: if he has given laws to mankind, then mankind should be made acquainted with those laws; if pardon & salvation are promised on certain conditions, then it is of the highest importance that those conditions be very distinctly proclaimed. In the proclamation of the Gospel any admixture of error on fundamental points, any coming short of the exact truth on matters essential to be believed, or to be done, is a matter of the gravest moment. The trumpet thus gives an uncertain sound, & who shall prepare himself to the battle? Who in such a case shall know precisely what he is required to do that he may please his Maker & Redeemer, secure reconciliation with God, the pardon of sin, & a title to the home of the blessed? If in the whole compass of thought & intelligence, there be any one subject above all others, about which the Gospel trumpet should give no uncertain sound, surely it must be that pertaining to our relations with God & eternity. Here, preeminently, we want to feel that the utterances we give & listen to, are eternal truth - that the ground we stand upon is firm as the everlasting hills.

And in the economy of redemption, there is perhaps no truth or doctrine which is better entitled to be called *fundamental* than the doctrine of atonement; no doctrine, the right understanding of which is more intimately connected with our souls welfare here & hereafter; no doctrine which is destined to bring more exalted glory to the Triune God through the countless ages of eternity.

In addressing my brethren of this mission on the present occasion, I approach this subject with profound awe. The more I have examined it, the more deeply is my mind impressed with a sense of its profound depths, the extent of its relations & the importance of its bearings on the whole system of truth contained in the Word of God. And with these convictions resting on my mind, I should utterly shrink from taking up my pen in the discussion of it, were it not that it is no part of my object to present an exhaustive Essay on the subject. Mine is a much humbler task. I am but a gleaner. When so many men of the largest capacity & the most extensive acquirements have written so elaborately on this great theme. all I propose to myself is to glean after them a handful of the precious grain where they have reaped golden harvests. I would fain excite my brethren to make this subject more & more familiar to their minds, in all its depth & comprehensiveness, so that whenever the put the Gospel trumpet to their lips in preaching or teaching, it may give no uncertain sound.

The example of Paul in determining not to know any thing among the Corinthians, save Jesus Christ & him crucified, may well be followed by us who lay but a trembling claim to be his successors. Beyond all doubt Christ is *the* great theme of Revelation. & if, as has been said, "That preaching is most effective which has most of Christ in it." then we cannot be too assiduous in holding up the cross of Christ & the atonement made thereon before the eyes of all to whom we minister the Word of life. On this theme above all others let the trumpet give a clear & intelligible sound; so that those who hear may not be left in uncertainty as to the duty required of them. Speak unto them all that I command thee.

And here let me say before proceeding farther that there are many things in relation to the atonement about which I suppose great & good men may honestly differ, & yet all may hold to the essential things. On such points, I shall pronounce no judgment. E.g. On the question which has divided Chhs. & Theological Seminaries, & on wh. as it seems to me, learned Doctors have wasted a great deal of ink, viz. whether the atonement is general or limited? The whole question however seems to turn on the use of two little particles *for* & *of*. If the atonement was simply a provision, a cover *for* sin, which might be used or not, or, as a writer says, "which men might wrap around them & carry home with them": then the atonement was general. But if the atonement was not simply a provision, but the *application* of that provision as well; if it was a cover *of* sin, then was the atonement limited. And I cannot but remark that it seems a great pity that while writers do substantially agree as to the thing itself, they should not agree as to the use of terms to express that agreement.

Nor shall I undertake to say whether Dr. Griffin is right in maintaining that "the merit of Christ's obedience obtained for him the gift of faith to the elect, & the sure & complete salvation of all who once believe, including all the positive blessings of the life that now is & of that which is to come." Or whether Dr. Emmons is right in asserting that "Christ did not merit any thing at the hand of God, for himself or for mankind – that there was no merit in Christ's obedience & sufferings

& that there is no propriety in using the phrase 'merits of Christ.'" Now if Christ has secured certain blessings for believers, it may not be *absolutely* essential that they be agreed as to the *quo modo* in which those blessings come. While the learned are discussing this question, we humble workers in the vineyard may still go on preaching Christ & him crucified, & poor unlearned sinners may look to the Lamb of which taketh away the sin of the world, & be saved.

Nor shall I discuss the question whether the active obedience of Christ entered at all into the matter of the atonement or not. In a practical point of view, this does not seem to me a very important question. Suppose we agree with Griffin, Burge & others in maintaining the negative, i.e. that nothing but the sufferings of Christ entered into the subject matter of the atonement. Still, practically, what have we gained? Is it not nevertheless a truth that the sufferings of Christ without obedience would not have atoned for sin? nor his obedience without sufferings? Besides, to speak of Christs active & passive obedience, comes very near, to say the least, like speaking of a distinction without a difference. In all Christs sufferings was he not obedient? Was he not obedient unto death? Was Christs active obedience in any one case ever more illustriously displayed than when he voluntarily consented to bleed & die on the cross? When for the joy set before him he endured the cross, despising the shame was there not such an example of active obedience as will be the admiration of the redeemed forever? Nay, was it not that very active obedience that gave to those sufferings their highest value? How then shall we draw a line of distinction between his active & his passive obedience, & say that such & such blessings were secured to us by the one kind of obedience, & such & such by the other kind of obedience? But if any one disposed to make this distinction, so be it. It is enough for me to know that by Christs obedience unto death, even the death of the cross, an atonement has been made for sin.

Nor again, shall I spend any time in nicely defining the distinction between distributive justice & general justice. The common sense of mankind makes a distinction between justice & mercy, justice & holiness, justice & love. And for all practical purposes in preaching the Gospel, it may be assumed that this common sense of mankind with sufficient accuracy will define the term justice so as to appreciate its claims & the argument derived therefrom. Nor do I find this distinction in Griffin, Woods or Barnes.

I make these remarks about general & limited atonement, the merits of Christ, his active & passive obedience & the distinction between distributive & general justice, to show that on these & similar points, the learned & the unlearned may entertain a difference of opinion, & yet all may be substantially agreed as to the *essential* things in the atonement. All may have fellowship one with another, & say, Truly our fellowship is with the Father & with his Son Jesus Christ.

But there are other differences of opinion respecting this doctrine which cannot be regarded in the same light. Among these is the opinion which accepts the *moral* element in the atonement & rejects the *expiatory* element. It is held by some that the atonement of Christ was designed simply to produce a moral impression on mankind - to promote in men those dispositions of mind which are necessary to eternal life. According to this scheme the atonement was necessary for no other purpose than to furnish sinners with those personal qualifications without which they cannot receive pardon, assuming that the sanctification & cleansing of sinners was all that was necessary to render it consistent for God to grant pardon & salvation. In this scheme the death of Christ is *named* as making atonement, yet it represents the atonement as consisting rather in a mere circumstance attending the death of Christ, namely its tendency to promote sanctification. And because the work of Christ, including his sufferings & death, is a powerful means of promoting those holy dispositions that necessary sanctification - it is concluded that this was the only end accomplished by the work of Christ. This scheme supposes God to be all love - all mercy - infinitely ready to forgive if men will repent - that nothing in the character of God, or the nature of divine justice stands in the way of a sinner's pardon & salvation, & that the work of Christ consisted essentially in making such an exhibition of God's holiness & love, & of man's sinfulness as to lead to repentance & newness of life. That is, the influence of the atonement was wholly man-ward, & not God-ward - the whole difficulty in the way of the salvation of men being on their part & not on God's part.

Here let it be observed that throughout this discourse I use the terms *moral* element, *expiatory* element, & *expiation*, advisedly. In some quarters where the doctrine of atonement is professedly held & is embodied in Chh. creeds, it is an atonement without substitution, without expiation & without any thing vicarious. It is against *such* an atonement, from which the *expiatory* element is entirely eliminated that I contend. And in the further discussion of this subject, what I propose to show is that

this man-ward scheme

is opposed to the Word of God & consequently is untrue. There are many things advanced by the advocates of this scheme which we cordially admit — none more cordially than ourselves. E.g. It is said that Christ came into the world to bear witness to the truth; to set us an example of holy living; to make an exhibition of the character of God; & to bring out into bolder relief & exposedness to view the dark & awful wickedness of man. Now that all these several ends were accomplished by the work of Christ, we all most gratefully admit: & if they were accomplished by him, then he came into the world to accomplish them. We acknowledge Christ as a Teacher come from God; we acknowledge that he has left us an example that we should walk in his steps; we acknowledge that in Christ we see the brightness of the Father's glory & the express image of his person; that in him dwelt all the fulness of the Godhead bodily; & that in this was manifested the love of God towards us, because God sent his only begotten Son into the world that we might live through him. And moreover, we acknowledge that if Christ had not come & spoken unto men, & done among them the works which none other man did, they had not had sin, comparatively speaking; but now have they both seen & hated both him & his Father. They have therefore no cloak for their sin. The deep wickedness & depravity of their hearts has been brought out & exposed to view in a way that could not otherwise have been done. And as for the moral influence of the work of Christ, including his sufferings & death, we yield to none in our appreciation of this influence. It is a sublime influence. It is a mighty moral power. It is the cross of Christ that by the aid of the Holy Spirit melts & renews the heart. And in the whole process of sanctification, the cross of Christ as a moral power, plays a conspicuous part. That all these ends were accomplished by the work of Christ is as much a part of our creed as is the doctrine of the Trinity. But then it is *not* a part of our creed that these were the only or the principal ends thus accomplished. We gather up all these & other & still more important ends & concentrate them in one burning focus on the atonement. All crystalise about the cross of Christ. What were all the ends accomplished, & what were all the bearings of the advent, life, sufferings & death of the Son of God upon the destinies of our race, & the interests of God's universal moral empire, we dare not presume to say. But one thing which we *do* presume to say because it is revealed to us & belongs to us & to our children forever, is that in addition to the things already mentioned, Christ now once in the end of the world hath appeared to put away sin by the sacrifice of himself. We do know that he was wounded for our transgressions & bruised for our iniquities - that the chastisement of our peace was upon him & with his stripes we are healed. We do know that he is the propitiation for our sins - that he hath once suffered for sins, the just for the unjust - & that he hath redeemed us from the curse of the law, being made a curse for us. And we do know that God hath set forth his Son Jesus to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that he might be just & the justifier of him that believeth in Jesus.

From these & a multitude of similar passages with which the Word of God is filled, we get our idea of the atonement, viz. that it is a provision, & not the application of a provision; that it is a cover *for* sin, & not a cover *of* sin. It is that in the work of Christ which makes reparation for the injury sin had done, or which makes amends for the offence we had committed against God. It is that which removes all obstacles, every penal bar in the way of salvation, which opens a door for the exercise of God's mercy, & makes it consistent for him to pardon & save penitent believers. Christ by his sufferings & death on the croſs made such expiation for our sins that it was right & proper & consistent for God to bestow pardoning mercy, when he could not have done it without such expiation, for without shedding of blood is no remiſsion. And in saying this we do not make God a changeable God. When a good & kind father smiles upon an obedient child & frowns upon one that is disobedient, he is the same good & kind father still. And when God treats a penitent man in a very different way from what he treats an impenitent man - or when he grants a pardon on the ground of an atonement which he did not grant without such atonement, his nature remains unchangeably the same. The two courses of action grow out of the very unchangeableneſs of his being, as a God who eternally & unchangeably loves righteousneſs & hates iniquity.

But the atonement of the Gospel is not reconciliation, nor pardon, nor salvation, but the ground on which reconciliation may be effected, pardon obtained & salvation secured. It is not that Christ in any literal sense is a ransom for us, or has literally paid our debt, or has literally suffered the penalty of our sins, or was literally made a curse for us. When it is said that God "hath made him who knew no sin to be sin for us that we might be made the righteousneſs of God in him."

it is not meant that Christ in any proper sense was made a sinner, or that we in any proper sense were made righteous. Our sins were not passed to his account personally, nor was his righteousness passed to our account personally. But certain *consequences* of our sins were passed to his account, & certain *benefits* of his righteousness were passed to ours. And God dealt with him *as though* a sinner that he might deal with us *as though* righteous. Christ suffered & died for us. He tasted death for every man. But what he suffered for us & in our stead, was not penalty - was not punishment. It was in the place of the penalty or punishment which we should have suffered, & it answered the same purpose in the moral government of God as would have been answered by our personally suffering the penalty of our sins. What that purpose was Paul tells us in the 3d chap. of Rom. It was to make such an expiation for sin that in justifying believers, God himself might be just - plainly signifying that if God had justified believers without such expiation, he would not have been just. He would not have been just to himself - he would not have been just to his law - he would not have been just to his moral government.

I know indeed that Socinus held that "there is no such justice in God as requires absolutely & inexoribly that sin be punished, or such as God himself cannot repudiate." According to him there is no inherent, immutable attribute of justice in God. Justice is the product of the divine will & may be made at will & repudiated at will. God may punish sin or he may let it go unpunished. Forgiveness may be granted on the ground of repentance & obedience. There are no legal obstacles in the way of pardon, because the will of God is sovereign & supreme over law & penalty; consequently, nothing is necessary but sorrow for sin & an earnest purpose to obey the commandments of God. Nay, Socinians hold that God is bound to forgive sin on the ground of repentance alone. Hence, consistently with themselves, deny that Christ died as a vicarious sacrifice to make an atonement for sin.

And Priestly has said that "justice in the Deity can be no more than a modification of that goodness or benevolence which is his sole governing principle; & that under the administration of God there can be no occasion to exercise any severity on penitent offenders." But although these sentiments may be the pleadings of the carnal mind, they are not the verdict of the S. Scriptures. They are not the verdict of sound philosophy - they are not the verdict of common sense & the universal conscience of mankind. The universal conscience of mankind recognises the attribute of justice in God & is not slow to admit its claims on a race of violators of divine law. The Word of God assures us, & reason assures us that the remission of sins may *not* be granted on the simple ground of repentance — that something more than this is required to satisfy law & the law Maker, & that kingdom over which his law extends. If, as Socinus held, justice is a moveable quantity, made at will & repudiated at will, then indeed, pardon might be thus granted. But if justice is an inherent attribute of Deity, of which he can no more divest himself than he can divest himself of his holiness or love, then remission of sins may *not* be granted on the ground of repentance alone.

God is the moral Governor of a universe of moral beings, governed by moral laws. And all laws must be sustained by certain sanctions or penalties. A law without penalties attached is no law, but advice simply: & when the sanctions of law are not executed, disrespect is shown to the law, & the law Maker, the claims of justice are trampled on, & the stability of government is brought into imminent peril. Now Christ by offering himself as a sacrifice for sin, by shedding his blood on the cross for us has so far satisfied the claims of justice, law & the law Maker, & has so maintained the rightful government of God, that pardon & salvation may be bestowed on penitent believers, consistently with the rights of all parties concerned. I say, Christ has *so far* satisfied the claims of justice, law &c for if we admit with Dr. Griffin that "the sufferings of Christ were not a literal satisfaction of law & justice, inasmuch as the law never demanded the death of the innocent for the guilty, but the death of the identical persons who had sinned; & justice did not take its course, for the innocent suffered & the guilty escaped:" still, with that same writer we maintain that "the authority of law was supported, even in the pardon of believers, & this was enough to satisfy the Protector of the law; & this was the satisfaction really made. The Protector of law was satisfied, & in expressing this truth in figurative language we say the law was satisfied."

Still more to our mind is the language of Dr. Woods on this subject. He says, "The original & exact sense of the word *satisfaction* is, doing enough - doing what is sufficient. Satisfaction in any given case, is doing what is required - doing enough - doing what is necessary.

and to ask whether the justice of God is satisfied in this case, is to ask whether a _just_ God is satisfied? Or whether God is satisfied in respect to his _justice_? And by way of reply he says, "Who but God is competent to judge whether enough was done -- whether all was done that the case required. And what is the judgment of God? By appointing the death of Christ as a propitiation, that is, as a means of procuring forgiveness for sinners he clearly expressed his mind & showed that he judged it to be sufficient - to be all that the case required. He showed that he was satisfied with it. And if Christ's sufferings manifest the righteousness of God, & honor his character as much as the punishment of sinners could have done; if they do as much to discountenance sin & to give influence to law, & to promote order & happiness among intelligent beings; what more can justice ask? Justice seeing the good it aimed at fully accomplished, says, "It is enough". So with regard to the demands of the law. Christ virtually met those demands.

In the plan of salvation therefore, by appointing his son to be a substitute in the place of sinners, God has secured the proper honor due to his character as a lover of law, a hater of sin & a just God. And in the language of Barnes, "no principle of justice has been abandoned; no threatening has been modified; no claim of his law has been let down; no disposition has been evinced to do *injustice* to the universe by letting the guilty escape. In all this great transaction, he is a just moral Governor, as just to himself, to his Son, to his law & to the universe, when he pardons, as when he sends the incorrigible sinner down to hell."

This work of Christ is strictly vicarious. His was a true expiatory sacrifice for the sins of mankind, & not a mere *sacrificial* offering or oblation according to the Arminian theory, which indeed in some sense makes the death of Christ a sacrifice, but not a complete satisfaction of justice for sin, & merely the divinely appointed *condition* which precedes the forgiveness of sins. According to this theory, the sacrifices of the Old Tes. were "oblations only by which the transgressor endeavoured to turn the mind of God to compassion & to obtain the remission of sins." And our blessed "Lord satisfied" — what? — "not the rigor & exactitude of divine justice, but the just & compassionate will of God." — a use of language, says Shedd, as solecistical as that which should speak of smelling a sound.

From all such low & defective views of the glorious work of Christ — from all such vain devices to par-ry the force of the divinely inspired testimony on this great theme, it is refreshing to turn to the representations of the S. Scriptures. Behold our Jesus, a High Priest of good things to come by a greater & more perfect tabernacle not made with hands, that is, not of this building, neither by the blood of goats & of calves, but by his own blood entered in once into the holy place, have obtained eternal redemption for us. It is refreshing to be divinely assured that the blood of Jesus Christ his Son cleanseth us from all sin. Here is eternal truth. Here is firm ground to stand upon. Here is the foundation of that hope which we have as an anchor to the soul both sure & steadfast, & which entereth into that within the veil.

And in providing this atonement, in consenting to give his only & well beloved Son into the hands of sinners that he might be put to death & thus redeem them from eternal death, God has shown the amazing depth of his love to the race of man. This is the highest expression of his love which he could give. For God so loved the world that he gave his only begotten Son.

It was not the sufferings & death of Christ that drew forth God's compassionate regard towards sinners. We love him because he first loved us, & sent his Son to be the Saviour of the world. God was no more compassionate & loving & disposed to forgive after the atonement was made than he was before. But the difference is this. Before, God could not exercise the forgiving compassions of his heart. Now the gushing sympathies of that loving heart can go forth & do go forth in a living tide of salvation towards our lost race. In the language of Dr. Bellamy. "It was not because the goodness of the divine nature needed any motive to draw it forth into exercise, that Jesus obeyed & died in our room, but it was to answer the ends of moral government, & to secure the honor of the moral Governor. & *so* open the way for the honorable exercise of the divine goodness, which in its own nature is *infinite*, *free* & *selfmoving*, & wants no motive from without to draw it forth into action."

We are not to conceive of God as an arbitrary & vengeful being whose heated anger can only be cooled & appeased by seeing suffering. I repeat it. Herein is love, not that we loved God, but that he loved us & sent his Son to be the propitiation for our sins. Love sought out & provided the atonement. Love opened a door of hope & of mercy for the lost & the perishing. so that with glory untarnished law & government unimpaired, God might have mercy on sinners. Of this scheme of redemption, through our adorable Redeemer the Poet has beautifully sung.

"Here the whole Deity is known
Nor dares a creature guess.
Which of the glories brightest shone - The justice or the grace"

or in the language of the inspired Psalmist, here,

"Mercy & truth are met together,
Righteousness & peace have kissed each other."

If the views now presented are correct & scriptural then the atonement was God-ward, & not simply man-ward. All the great difficulties in the way of pardon & salvation were on the side of moral Government, & justice & law & the law Maker. Whatever difficulties existed on the side of man might have been removed by agencies already in operation. Truth, grace, divine Providence & the Holy Spirit might have been made more efficacious in the work of conversion & sanctification. The influences of the Spirit might have been intensified a thousand fold, so that the stoutest hearts should be moved as the trees of the wood are moved with the wind, & bow in joyful submission to the Prince of peace. But the great difficulties were not in that, but directly in the opposite direction. So thought the New. Eng. divines of the Edwardean school of the last century, whose theory was that "the atonement is useful on men's account, & in order to furnish new motives to holiness, but is necessary on God's account, & in order to enable him as a consistent Ruler to pardon any, even the smallest sin, & therefore to bestow on sinners any, even the smallest favours."

So thought Dr. Emmons who devotes a whole ser-man to showing that the atonement of Christ was necessary *entirely* on God's account. His reasoning is this." When Adam sinned, involving himself his posterity in guilt & ruin, God might have destroyed him & them as he destroyed the fallen angels, according to the rules of strict justice. By treating them in such a manner he would have done honor to his character, to his law & to his government in the eyes of all his intelligent creatures, without doing the least injury to them. On the other hand, he might have saved them in a sovereign manner, without doing injustice to them or to any other of his creatures. If God had chosen to save all mankind without an atonement, he would have treated them better than they deserve, which could have been no injury to them; nor could it have been any injury to the fallen angels to have treated men better than he treated them. As he treated them as well as they deserved, they could have no ground to complain, if he treated mankind better than they deserved. There was therefore no necessity for the atonement of Christ on the account of sinners. If no atonement had been made, God might have determined to destroy all the human race, or to save all the human race, without doing any injury to them or to any other created beings, & hence there was no necessity for the atonement on account of sinners themselves."

Such is his reasoning, & in farther showing *why* the atonement was necessary on God's account, he remarks that God's goodness is a disposition to do good to the innocent: his justice is a disposition to punish the guilty: & his mercy is a disposition to pardon & save the guilty. The great difficulty therefore in the way of man's salvation was to reconcile his disposition to punish with his disposition to forgive. Or, in other words, to reconcile his justice with his mercy. This difficulty God alone was able to solve. He knew that he could be just to himself if his justice were displayed by the sufferings of a proper substitute in the room of sinners. He knew that the sufferings of a substitute in room of sinners would both display his justice & support the honor of his law & government. And as he knew that such a substitute was necessary, he appointed Christ the Son of his love & the second Person in the sacred Trinity, to suffer & die, the just for the unjust. Him therefore the Father set forth to be a propitiation to declare his righteousness for the remission of sins."

These expressions are very strong - too strong they may seem to some. But what saith the Scripture? When it is said that Christ hath redeemed us from the curse of the law, was it not the *curse of the law*, that stood in the way of our salvation? And was it not to remove that God-ward obstacle that Christ became a curse for us? And when it is said that God hath set forth Christ to be a propitiation through faith in his blood to declare his righteousness so that he might *be just*. while justifying him that believeth in Jesus. was it not the *justice of God* that stood in the way of our salvation. the demands of which must in some way be met before God could consistently pardon sin? And when it is said that Christ gave his life a ransom for many. was it not to meet a demand on the part of him who *received* the ransom. & not on the part of those for whom the ransom was given? Is there any thing in any of these passages about about any man-ward difficulties in the way of our salvation? And when Christ gave himself for us. an offering & a *sacrifice* to God for a sweet smelling savour, are we to be told that although this sacrifice was offered *to God*, yet after all, the influence of it was man-ward - & that it was a sweet savour to man, rather than to God. And that long list of passages, such as, Christ hath died for us according to the Scriptures - that is, in our stead, & not simply for our benefit - In due time Christ died for the ungodly - Christ hath suffered the just for the unjust - Forasmuch as ye know that ye were not redeemed with with corruptible things as silver & gold ...... but with the precious blood of Christ as of a lamb without blemish & without spot - I say how are these & a multitude of similar passages to be understood, if not as representing Christ suffering & dying as a substitute for us, & to remove difficulties which existed God-ward not man-ward: The man-ward difficulties might have been removed by the Spirit & the grace of God. The God-ward difficulties could only be removed by the Son of God. If then we grant that the above language is strong, so is the language of the Bible. And if we admit, which we do most explicitly, that the moral influence of Christ's life, teachings, example, sufferings & death was great, still the S. Scriptures confirm the doctrine that the atonement, strictly considered, was to remove difficulties which existed God-ward; & hence we conclude that the man-ward scheme is unscriptural & untrue.

The subject thus briefly discussed suggests several important reflections, three of which it may not be out of place to mention.

1. These two schemes, the God-ward & the man-ward cannot be made to harmonize with each other. This attempt is often made. By making great account of the headship of Christ over the Chh. of his doings & sayings & the moral influence of his life, sufferings & death, as they exhibit the strongest motives to repentance, the attempt is made to show that there cannot be any very great difference between the two systems. It is said, We all believe in Christ - all look to him as a Saviour - all accept the atonement &c &c. One of the man-ward scheme said to the speaker not long since "What is the use of all

this ado about this matter? Where is the mighty difference between us? You believe in Christ & we believe in Christ. You accept the atonement, & we accept the atonement. *Ishte, oldon, bitdi, gitdi* [you see it is done, finished & gone] These are plausible words, but they contain a big untruth. *Bitdi, gitdi* is not true. The differences between these two schemes are not thus easily disposed of. The points of difference are not one or two, but many. and these points of difference are on the essential, the fundamental & vital articles of our faith. One of these schemes says the atonement was necessary on man's account. The other says it was necessary on God's account.

The man-ward scheme holds that the atonement means reconciliation, pardon, salvation. The God-ward scheme holds that "the atonement is Christ's obedience unto death, even the death of the cross, in the place of sinners, for the purpose of vindicating the violated law, manifesting the righteousness of God, making expiation for sin & thus *procuring* forgiveness, sanctification & eternal life for believers."

The man-ward scheme regards the death of Christ as a sacrificial offering or oblation. The God-ward scheme regards the death of Christ as the offering of a sacrifice.

The man-ward scheme declares that remission of sin may be granted simply on the ground of repentance. The

God-ward scheme declares that without shedding of blood is no remission.

The man-ward scheme maintains that justice in God is a mere modification of benevolence, or such an uncertain quantity as may be made & unmade at will. The God-ward scheme maintains that justice & judgment are the habitation of God's throne forever.

The man-ward scheme claims that God is never angry with sinners, only he hates their sin. The God-ward scheme accepts ~~accepts~~ the declaration of God's own Word when it declares that God is angry with the wicked every day.

The man-ward scheme ascribes a powerful moral influence to the work of Christ. The God-ward scheme ascribes to that work immensely more.

In short, the man-ward scheme has low & defective views of the character of God, the work of Christ, the ill-desert of man as a sinner & the conditions of reconciliation & justification before God: & these low & defective views give a tinge & coloring to the whole system of truth - to the whole style & type of preaching & to the whole manner of dealing with sinners. These low & defective views have a reflex influence on personal character. No man can imbibe error on any moral subject, without suffering more or less of moral harm. This especially true of all error pertaining to the fundamental articles of our faith.

Mohammedans believe in God. But their low & defective views of the justice, holiness & purity of his character, leave a terrible impress on *their* character. So these low & defective views of the glorious work of our all-glorious Redeemer. This man-wove scheme differs on so many points & differs so radically too, that it cannot be reconciled with the God-wove scheme. The two are not agreed & cannot walk together. They differ in their whole beginning, middle & end, & any attempt to reconcile & make them harmonise with each other must prove abortive.

2 My second reflection is that this man-wove scheme impairs the force & efficiency of the Gospel. It is truth that the Holy Spirit makes use of in the conversion of souls & in building up the kingdom of grace & holiness among men. And although it cannot be assumed that the blessing of God never attends the preached word when it contains any mixture of error — for whose preaching is absolutely free from error? — still it may be assumed that other things being equal, that preaching will be most successful which comes nearest to the *oracles of God*, & those hearers will be most benefited who are taught *as the truth is in Jesus*. We are accustomed to feel that the preaching which tends most to awaken the conscience & lead to

repentance & newness of life is that which presents in boldest relief & most striking contrast, the terrors of the Lord on the one hand, & the abounding grace & mercy of God on the other - the claims of law & justice, & the cross of Christ - which fearlessly declares that the Lord thy God is a consuming fire & at the same time lovingly proclaims that the Lord thy God is a merciful God - out of Christ, a consuming fire, but in Christ is reconciling the world unto himself. We are accustomed to feel that in preaching, the nearer we keep to the exact text of the divine oracles on all the great things pertaining to God's requirements, & the relations & duties of man, the more confidently may we hope for the divine blessing to rest upon our labors. Now if what has been advanced be correct, then this man-word scheme, being unscriptural & untrue, is consequently an element of weakness. It impairs the efficiency of preaching. It throws a thin shadowy veil over the sterner attributes of God, of law & of justice. It represents the character of God as exceedingly amiable & lovely - which is indeed true, but it forgets that God is just as well as good. It tells us in the language of Inspiration that God is love, & affirms that Inspiration nowhere tells us that God is anger or wrath. It administers comfort to sinners in open rebellion against the rightful authority of heaven, by telling them that God is never angry with sinners. It is their sins only that he hates. And he is so very good and merciful that he will be delighted to forgive simply on the ground of repentance. The way of a sinner's return to God & of acceptance with him is thus made a very easy thing. God is so infinitely good & ready to forgive he does not need to be propitiated by suffering, by sacrifice, by blood, by mediation! Oh, no, he is too good for that! All this is very comforting to poor sinners who are all the time running upon the thick bosses of Jehovah's bucklers. The carnal heart receives this doctrine with the greatest satisfaction. It looks with much complacency on the teachings of Christ, & on the example of Christ & on the truly self denying labors & sufferings of Christ & easily persuades itself it does believe in a Saviour who has done so much for us & in a God who is so ready to forgive.

But these are not the representations of truth which tend most to abase the sinner & exalt the Saviour, which tend most to the conversion of souls, & to the enlargement & sanctification of the chh. It is the preaching of a crucified Christ — crucified for us — bleeding & dying in our stead that brings the most precious & saving benefits to mankind, & the greatest revenue of praise to the Divine God. When the apostle Paul would urge the strongest possible reason for being reconciled to God, he presents the fact, that Christ has been made sin for us. Other arguments may be used. Other arguments may be highly useful. "But after all", says Barnes, "the strongest argument that which is most adapted to melt the soul, is the fact that the Son became incarnate for our sins, & suffered & died in our stead. When all other appeals fail, this is effectual: & this is in fact the strong argument by which the mass of those who become christians are induced to abandon their opposition & become reconciled to God."

But this man-ward scheme makes no use of this argument. It rejects the facts on which this argument is built. Says Burge. "Mankind having a strong attachment to their own works, are unwilling to consider their own righteousness as filthy rags & come to an Almighty Saviour for pardon. Hence they are under a strong temptation to believe that the Son of God, instead of coming into the world to make an atonement for sin, & open a way for the salvation of sinners, came merely to bear witness to the truth, obey the divine law, show that it is good & capable of being obeyed by man, set a good example, & encourage creatures to do & live." And Dr. Woods remarks that "as a matter of fact, those who deny the necessity of an atonement, entertain low conceptions of the attributes of God, particularly of his holiness & justice, & of his benevolence too as related to the welfare of his moral empire. they make much of Christ's compassion & kindness to sinners. & think he need not & cannot be so very severe as to doom them to hopeless misery. But they are chargeable with a palpable disregard of the most glorious perfections of God. with undervaluing the evil of sin. & with a manifest indifference to the honor of God's holy law. & the welfare of his kingdom." How then can the influence of these low conceptions of truth - the influence of this man-made scheme which leaves out the _expiatory_ element of the atonement be otherwise than mischievous? How can it do otherwise than greatly impair the efficiency of the word preached? How can these Socinian notions about justice & pardon & no expiation be otherwise than _ruinous_ when taught & received as a part of one's religious faith?

3. My third reflection is that this man-made scheme is derogatory to the character of God & robs Christ of the glory of our redemption. The S. Scriptures give us to understand that in the counsels of eternity an arrangement was entered into between the first & second Persons of the Trinity. by which the latter was to come down to our world, be made in the likeness of men. & by offering himself as a sacrifice to God, make expiation for the sins of mankind. And as his reward, and an assurance that he should not do

& suffer all this in vain. It was stipulated that he shd. see of the travail of his soul & be satisfied - that he shd. have the heathen for his inheritance & the uttermost parts of the earth for his possession. Accordingly, at the very outset of the apostacy, the hope of a Saviour was obscurely shadowed forth. Our first parents, smitten with a consciousness of guilt were saved from despair & cheered by the gracious promise that the seed of the woman should bruise the serpents head. Abraham rejoiced to see Christs day & was glad. Moses spake of him. Poets sung of him. Prophets predicted his coming. He was looked forward to as the desire of all nations. Rites, types & sacrifices foreshadowed him. In the fulness of time he came. A choir of angels announced the glad tidings of great joy. The wise men of the East in their search for him. were guided by a star to the abode of this infant Redeemer. At his baptism & at his transfiguration, his Messiahship was attested by a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. Hear ye him. In fulfilling the work of his mission he dwelt among men, spoke as never man spoke. mighty wonders were wrought by his hands, & at last he suffered a most painful & ignominious death on the cross, amid the most terrific convulsions of nature. and all this in accordance with the determinate coun set & foreknowledge of God. But death had no power over him. He rose again the third day according to the scriptures. And by that resurrection from the dead he was declared to be the Son of God with power. That was his coronation day. With his resurrection from the dead dates the commencement of that Mediatorial Kingdom which shall come to an end & be delivered up to the Father at the general resurrection of of all men from the dead. And now before taking leave of the scene of his earthly labors & sufferings makes the formal announcement to his disciples that all power in heaven & in earth is given unto him. And wherefore given unto him? That he might mediate between God & man- that he might do all that could be done to restore man to the lost favour of God without tarnishing the divine glory. Accordingly, he commands his disciples to go into all the world & preach the Gospel to every creature. And the proclamation now goes forth every where that justification is by grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood. The great burden of the apostles preaching was that we are redeemed by the precious blood of Christ as of a lamb without blemish & without spot. This proclamation is hailed with joy.

& a few days after the Saviour's ascension to heaven, thousands are led to repentance & faith in that same Jesus whom with wicked hands they have crucified & slain. And now we are assured that the risen, ascended Saviour, seated at God's right hand, is able to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them. Nor is this all. The redeemed even now by way of anticipation are represented as singing, Unto him that loved us & hath washed us from our sins in *his own blood*, & hath made us kings & priests unto God & his Father: to him be glory & dominion forever & ever. Amen.

And now after all these divine announcements & sublime attestations – after all this array of rites & shadows, & types & symbols & sacrifices, & all these fondly cherished hopes – after all this long series of prophecies & this 4000 years of preparation for the world's Redeemer – after all the stupendous events connected with the life, sufferings, death, resurrection & ascension to heaven of the Son of God, & after catching an echo of that new song of the redeemed, For thou wast slain & hast redeemed us to God *by thy blood*, out of every kindred & tongue & people & nation, & hast made us unto our God kings & priests. I say, after all this, are we to be told that Christ came into the world simply to be a teacher of truth, to set us a good example, & by the moral influence of his heroic life & death, lead us to repentance? Are we to put the life-work & the death-work of Christ, which angels so much desire to look into, in the same category of moral influences with prayer, almsgiving, sufferings for Christ's sake, & other such like agencies with which God is carrying forward the great interests of his moral kingdom in the world? Was it for this alone that God's holy & beloved Son endured such agony in the garden & on the cross that his sweat was as it were great drops of blood falling down to the ground? & he was led in the anguish of his spirit to cry out, My God, my God, why hast thou forsaken me? Were there no less expensive means at God's command by which to make the desired moral impression on mankind without inflicting on the innocent Son of his love this untold amount of abasement & agony? On what principle of wisdom or of justice can we vindicate the character of God in entering into an arrangement involving such humiliation & woe on the part of the adored of all the heavenly hosts, if it was all merely to produce a moral impression on the race of man?

No, my brethren, this man-ward scheme is derogatory to the character of God & robs Christ of the glory of our redemption. It was for higher & nobler purposes than this scheme supposes - purposes which could not otherwise have been reached — that God said, awake, O sword, against my Shepherd & against the man that is my fellow, saith the Lord of hosts; smite the Shepherd & the sheep shall be scattered. And it was for something more than this that that Holy & Just One consented to lay down his life for the sheep — to pour out his soul unto death. It was for something more than this that he endured the cross, despising the shame. It was for the joy set before him of seeing a multitude which no man can number of all nations & kindreds & people & tongues standing before the throne & before the Lamb clothed with white robes & palms in their hands & saying with a loud voice Salvation to our God which sitteth on the throne & unto the Lamb. And whence those white robes? The inspired John tells they have washed their robes & made them white in the blood of the Lamb. And it was because Christ humbled himself & became obedient unto death, even the death of the cross, that God hath highly exalted him & given him a name which is above every name — that at the name of Jesus every knee should bow of things in heaven & things in earth & things under the earth. And that every tongue should ~~shoute~~ confess that Jesus Christ is Lord to the glory of God the Father.

Beloved brethren, shall not we bow the

knee? Shall not our tongue confess that Jesus Christ is Lord to the glory of God the Father? Then put the Gospel trumpet to your lips & let it give no uncertain sound.

Blow ye the trumpet, blow,
The gladly solemn sound;
Let all the nations know
To earth's remotest bound:–

Jesus our great High Priest
Hath full atonement made;
Ye weary spirits, rest;
Ye mourning souls be glad.

Exalt the Lamb of God,
The sin atoning Lamb;
Redemption in his blood
To all the world proclaim.

Delivered at the annual meeting of the Central Turkey Mission April 1869

This sermon owes its origin & all that is peculiar in its construction to the fact that the Severek Chh. in Feb. last made a written declaration over their own signatures to the effect that the design of Christs coming into the world & of his whole life sufferings & death was to bear witness to the truth respecting the character of God & the character of man & also that the influence of the atonement was wholly man-ward & not God-ward — & also to the fact that similar views have prevailed & do prevail in the Oorfa field elsewhere than in Severek, as the result of the teachings of Mr. Nutting & of Bro. Haroutiun. The declaration is as follows viz.

"Feb. 10. 1869. We, members of the Severek Chh. by the word atonement, understand, reconciliation, pardon, salvation.

"2.) We believe that the design of Jesus Christ in coming into the world & in his whole life, sufferings & death, was to make an exhibition of the holiness & grace of God, & also of man's unbelief, so that concluding men in unbelief they may be led to repentance & find mercy.

"3. We believe that the influence of the atonement which Jesus Christ made by his sufferings & death was only man-ward & not God-ward; but by believing in God in the name of Christ, we regard it as it were a motive for obtaining mercy from him."

Apr. 1869.
Rec'd. June 1.
Ackd. 7.
Nutting

W

Unofficial

Rev. N. G. Clark D. D.
Secy A. B. C. F. M.

Marash May 1. 1869

Dear Sir

In accordance with the request of this mission, as you will see by a reference to our minutes, I transmit to you a copy of the sermon I preached on the last Sab. before this mission. You will easily satisfy yourself whether it is New school, or Old school. But however this may be you will see that the controversy between this mission & Mr. Nutting is not about schools, but about doctrine. It is nothing more nor less than the question of expiation or non expiation in the atonement. This is the question. Our mission, for four years & more has maintained that Mr. N's atonement has no expiation in it. The Severek declaration about the _man-word scheme_ is proof positive that the mission is right. At least it is proof positive that whatever Mr. N. believes or does not believe the man-word scheme is the _legitimate_ result of his teaching. Whether he holds error & teaches error, or whether he holds truth but cannot make himself understood we pretend not to say. But that this man-word scheme is the fruit of his sowing we solemnly aver & we are not to be driven from this position by all the endorsements of all the N. Eng. ministers he can string together. This Tarsus declaration is a perfect God-send to us. I have no doubt but there was a special Providence in it & the way the Nutting men squirm under it shows that we have got them by the hip. You will see from our minutes what good service that declaration is doing for us. I hope in God it will enable us to crush the viper that was stinging the Tarsus Ch. to death & doing mischief elsewhere. My sermon has been translated into Turkish & read before the Evangelical Union where it has done good service & is being copied by numbers to be used among the chhs. And if there was a Providence in the Tarsus declaration that there was a Providence in my sermon. i.e. that I was led to write it & helped to write it. To God be all the glory // Dr. N. has tried most unseasonably to impair the force of the Tarsus declaration, saying it was the work of a few unlearned men - was got up by Mr. Powers &c &c but the truth is no declaration was ever the result of more deliberation & the man who penned it is here as delegate to the Union where from day to day he ~~has~~ stoutly sustains the declaration // Many, many thanks for your letters of Mar 2. & 23d & the grant of the ps. 5000. Dr. N. is chairman of the com: on Estimates, so that every thing we ask for for 1870 has his sanction.

Yours very truly P. O. Powers

Marash, May 1. 1869.
Rec'd June 1.
Dr. Nutting

Rev. N. G. Clark D.D.
Sec'y A. B. C. F. M. Boston

Kessab May 22. 1869

Dear Sir

Mr. Adams left us yesterday morning for the U. S. & he will give you all needed information of our whereabouts. It will suffice therefore if I simply say that Mr & Mrs. Thayer Mrs. Adams, myself & daughter are here & settled for the summer. In the good Providence of God, my daughter at length is permitted to be with me - to keep house for me, & I trust is to be a great comfort & blessing to me. And now for the first time since my family was broken up in So. Windsor in Oct. 1865, I begin to have a feeling of home life again. "May God bless our home". is the beautiful motto, given by two of the teachers at So. Hadley to my daughter, that adorns one side of our sitting room, & already is the almost hourly aspiration of our hearts.

You will have learned from the minutes of our Meeting at Marash, that the oversight of the Oorfa field has mainly passed into other hands - an event that gives me immense satisfaction & relief. I am not however relieved of all interest in the affairs of that field. And one thing I wish now to say in reference to the Severek declaration on the atonement. As I have already informed you, Dr. Nutting at our An. Meeting, most unfairly tried every way to impair the force of that declaration, saying among other things, it was language put into their mouths by Mr. Powers &c &c and Mr. N. in America doubtless will deny having taught or held such views & maintain that I have been fighting a man of straw. Now what I wish to say is that // the phrases God-word & man-word in reference to the atonement, I learned at Severek. They are phrases that I have never used, & so far as I recollect, have never heard used since I became a missionary, till I heard them in Severek during my first visit there in the winter of 1867-68 One of the brethren then & there - not for the sake of information, but to present his own views - asked me this question, "Was the atonement God-word or was it man-word?" The phrases were so new to me that at first I was startled & hardly knew what answer to give, till the brother had explained what he meant by the words. Now in all the years of my long missionary life, & in the many places where I have preached, I had never heard these phrases before. // And what we maintain is that the Seve-ch people must have learned them directly or indirectly from Mr. N. We cannot have a doubt on this point. The question between him & this mission is one of "Expiation or no expiation in the atonement?" And we maintain fearlessly that whatever he holds or does not hold, the fruits of his teaching have been this non-word scheme. The Severek declaration is one of a "brood of errors which Mr. N. has hatched." And as regards results, it makes no difference whether he holds error, or whether he holds truth but cannot make himself understood. The result is this non-expiation scheme; & in Severek, & to some extent in other places, it is not a man of straw, but a real entity that we have to contend with. And Mr. N's return to the Oorfa field would be one of the greatest calamities that could befall the missionary work there." //

As to the work in this Antioch field, it is too soon after our arrival here to speak of it. When I shall have been here long enough to judge of the state of things at the several stations I will write you. I will only add that the past six months have been six months of very hard work for me & I now hope for a little rest.

Yours in the bonds of the Gospel

P. O. Powers

Many thanks for your letters of Mar. 2. & 23. They came in good time - one just before our meeting & the other during the meeting. The grant of Ps. 5000 for the Oorfa field is a great relief, for which we are all very thankful to the committee. Dr. A. was chairman of the committee on estimates. Of course all we asked for the Oorfa field for 1870 had his sanction.

Yours

P. O. Powers

Kessab, May 22. 1869.
Rec'd June 23.

Rev. G. B. Nutting

Rev. N. G. Clark D.D.
Sec't A. B. C. F. M. Boston

Kessab May 31. 1869

Dear Sir

Yours of April 19. together with Mr. Nutting's extract from Isa's letter, reached me last Sat. – two days ago – & I hasten to reply. In respect to the extract itself, & before I proceed directly to reply, I have two general remarks to make. One is that the extract represents me as the prime mover & doer of all that was done in Isa's case. How far this is from fact you shall see from the narration which I am about to give. My second remark is that there is a certain ex cathedra, bombastic style in the extract ("Know well" – "if you wait a hundred years") which is not mine. Whether it is Isa's Oriental hyperboles or Mr. N's free translation, I know not, nor does it particularly concern me.

Let me now give you the facts in the case as they have come under my observation. You must know however that much that has been done in regard to this man occurred while I was in America. He was cut off from the chh. I suppose, in July 1865, as Mr. N. says, & for unchristian sayings & doings which had occurred previously, while I was not in the country. When I first went to Corfa & for nearly a year afterwards Isa, as I understood, occupied the place of an excommunicated member. Notwithstanding this, in Dec. 1867 or Jan. 1868, Mr. N. in my absence baptised a child of Isa, and about a month later, Mr. N. took advantage of my absence again to get Isa restored to chh. fellowship, refusing to wait for my return as requested by some of the brethren. Now Isa was a member in regular standing in the chh. or he was not. If he was not, then why did Mr. N. baptise his child?. If he was, then why did he force his restoration to the chh.? Let Mr. N. choose between these alternatives. This action was against the convictions of numbers in the chh. though they may have yielded a reluctant assent, & 4 men refused to commune with the chh. the day Isa was restored. Thus matters stood when Mr. Perry & myself visited Corfa in Dec. last. I had no intention of taking up his case, though I had felt that the matter was not settled. I knew that some of the most influential men in the chh. were dissatisfied, but the case had disturbed the chh. for years.

Isa was now formally restored. & I was not disposed then to meddle with the case, but "leave it to the Providence of God" as some of the brethren said. But two or three of the brethren could not rest. They knew more about the thing than I did. their consciences were uneasy. they could not commune with Isa, & they felt that the honor ~~of honor~~ of Christ & the welfare of his chh. required a new investigation. I was slow to move in the matter. I knew that a majority of the male members of the chh. - Mr. N's party - would side with Isa, & some of the other party were tired of the case, their remonstrance had availed nothing. & as I said, they were disposed to leave Isa in God's hands. I was again urged to do something. But I saw that we could not go ahead of the public sentiment in the chh. & if any thing was done public sentiment in the chh. must be righted. Accordingly, we began by appointing two members of the chh. Session together with Br. Thomas, a committee to labor with Isa, they did so, & the result was as I expected. Those two men became more deeply convinced than ever that Isa showed no marks of penitence. The same conviction soon rested on the minds of all the members of the Session. A meeting of the Session was then called, at which Isa was present by request, & a long conference followed. Isa with his usual adroitness & cunning, endeavowned to silence the Session, but neither they nor we missionaries had the least evidence of his penitence. He professed that he had several times so also confessed. I know nothing about any of these confessions, except the last - the one on the ground of which he was restored. That covered only one or two charges, & when the brethren told Mr. N. that there were various other charges not mentioned in the confession, Mr. N. insisted that the chh. should say that this confession was satisfactory on those one or two points & receive him accordingly, & that afterwards if they had any thing else to bring against Isa. they had full liberty to do so. & it was on the ground of this permission that the dissatisfied party insisted on his case being reexamined. As to this last confession, it was written by Bro. Harouthun, & was cunningly worded so as to implicate the chh. in their action in 1865 quite as much as it did Isa. And when it was shown to one of the aggrieved party before being formally presented to the chh. this feature of it was pointed out to Bro. H. who, smiling, said, "You keep still - the other brethren will not see it." It was however slightly modified, but yet so as to contain as little of confession on Isa's part as possible. It was at this stage of the affair, I suppose, that Mr. Perry & myself started for Severek, & I requested the Session not to take any action in the case till we should return.

And it was about this time, but whether a little before or a little after I cannot say, that the aggrieved party put into the hands of Mr. Perry & myself, a bundle of papers purporting to contain a statement of the charges against Isa, with the testimony, names of witnesses &c &c. But on this becoming known, some members of the Session objected to our reading the papers on the ground that they contained facts & statements too vulgar & scandalous for any missionary to read, & we did not read them.

Soon after our return from Severek, a meeting of the male members of the chh. was called - Isa not being present - when the Session reported to that body what action had been taken in the premises thus far. It was then said that many persons in the chh. were but slightly acquainted with the charges brought against Isa. & it was proposed that the most important statements contained in that bundle of papers be read, which was done. No one so far as I know, either then or at any other time, has ever questioned the correctness of those statements. I then put the question individually to every man's conscience, thus. "Do you feel satisfied that Isa has ever repented of the things laid to his charge?" All but three or at most four of those present - & nearly all the male members were present - answered decidedly in the negative, none more decidedly so than a particular friend of Mr. N. (Suriáni Corabet) who knew all the particulars about the writing of that last confession, & how reluctant Isa was to make any confession that did not implicate the chh. as much as himself. It was said at that meeting by some one that Mr. N. & Mr. H. gave Isa no chance to repent - did not even try to bring him to repentance, but simply to make such an apology for a confession as to get him back into the chh. No man dared dispute this statement. I then said to the chh. in substance as follows. "Brethren, you are cherishing in the bosom of this chh. a member whose conduct some three or four years ago was so scandalous that some of you have been very reluctant that Mr. Perry & I should read or hear the simple statement of it; And yet as a body you have no confidence in his having ever repented of his conduct. Do you suppose the blessing of God will rest upon you while you thus keep silence & allow this thing to go unrebuked, to the reproach of this chh. & the detriment of the truth in this place?" All were silent. It was finally proposed that an abstract of the charges contained in those papers should be made out by the scribe of the chh. & sent to Isa with the request that he reply to it, if he had any thing to say, which was done.

The question of his suspension now came up, & it was said by some one that a bye-law of the chh. forbid an act of suspension, & allowed only reproof or excision. And although no such bye law in express terms was produced, still I knew that Mr. N. had introduced a string of bye laws into that chh. & wishing to proceed with caution & give him no occasion of complaint, it was finally decided that in presenting the above paper to Isa he should *be requested* not to come to the Lord's table till he should have satisfied the members of chh. of his penitence. Even then he was not *forbidden* to come to the Lord's table, but simply *requested* not to do so, for the sake of the peace & welfare of the chh. And as to any previous action he had not even been requested by me or any one else to stay away. At the communion of which he speaks, some of the aggrieved party felt that I ought to have forbidden his approach. But I said that until formal action should be taken in the case no man could forbid his communing with the chh. & I would not allow any injunction to be laid upon him. The result was that he communed & several members stayed away. Such are the facts of this painful case. Such was the position of things when I left Oorfa. What has been done since I know not.

You will perceive that although I entered on this business with great reluctance, still having once taken it in hand, & especially having found the original facts to be much worse than I had supposed, & that the almost unanimous conviction of the chh. was against Isa's having given any evidence of penitence, I stood firmly by the aggrieved party, feeling myself a clearer conviction that fealty to Christ & the honor of his truth & his chh. required action in the matter. For the sake of brevity I have spoken of but one labor with Isa, one meeting of the Session & one meeting of the chh. but in truth there were several of all these. I know not how many.

As Mr. Perry was with me in Oorfa when Isa's case was under consideration I would gladly send this paper to him for his confirmation or correction. But as he is now traveling in the Oorfa field & I might not get an answer from him in less than a month or six weeks, I will forward this immediately to you & send a copy of it to him, that as soon as practicable you may receive his testimony on the subject.

Yours very truly

P. O. Powers

Rev. P. O. Powers.
Kessab, May 31. 1869.
Rec'd July 7.

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Extract from letter of Rev. P. O. Powers to Dea. G. A. Fuller dated "Kessab. June 2. 1869."

"As to our work generally in this mission, there has been a good degree of progress, in most parts of the field, the past year. I cannot go into detail, but may say of Oorfa, that probably not far from 200 souls from among the Armenians have been added to the Protestants within the ~~past~~ year, and the church has been considerably enlarged, by what I trust has been a genuine work of the Spirit. At Besne, in the Oorfa field, and at Bitias, in the Antioch field, most gratifying changes have taken place. The large churches - two in each place - in Aintab and Marash are in a very flourishing condition.

The Protestants in all this region, in common I suppose with all the ~~several~~ communities of the land, are suffering fearfully from oppression, taxation, and want. What the end is to be God only knows. The Turks fleece the people all they can today, utterly regardless of the future. Thanks to God for my American citizenship. It is worth more to me than Roman citizenship was to Paul. How little the people of New England generally know how much they have to be grateful for! My late five years residence in the United States has enabled me, more than ever before, to appreciate the immense difference between that country and this. There is indeed much there to deplore, but the blessings which Christianity has bestowed upon the United States are infinite. When will similar blessings, yea, greater blessings, rest upon this country? This doubtless will be some day, but I fear that day is not very near at hand."

Rev. P. O. Powers,
to Dr. G. A. Fuller.
Kessab. June 2, 1869.

Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M.

Kessab July 5. 1869

Dear Sir

At our late An. Meeting in Marash, we asked an appropriation of ps. 4500 "for several new villages." I beg to say a few things about those villages by way of urging their claims & thus securing the asked for appropriation.

In the Antioch field & all within 27 miles of that city, & most of them but 2 or 3 miles apart & in the immediate vicinity of Bitias, are four villages containing in the aggregate some 800 Armenian houses, occupied by not less than 5000 souls - probably more - I have recently visited or passed thro' all those villages - have had intercourse with individuals in all of them - & in all of them are some individuals who are enlightened & hopefully converted. And more, in all of them there is a state of things that encourages the hope of success, if faithful & persevering efforts are made in their behalf. These villages will make a pleasant addition to the at present occupied portions of our field, will be easily superintended from Antioch & will make this a compact, yet sufficiently extensive, & I trust, not unproductive field of labor. Providential circumstances have led us already to place helpers in two of those villages, & similar circumstances urge us to send men to the other villages without delay. For the present we can pay these men mostly from funds of the P. M. A. Soc. But for the coming year, we earnestly beg the Committee to grant us the asked for appropriation. We have asked for less than we need, but all we dared to ask for at first.

Yours very truly

P. O. Powers

Rev. P. O. Powers
Kessab, July 5, 1869. VI
Rec'd Aug. 9.
Ans'd Aug 11,
R. G.
New villages
Antioch —

Rev. S. B. Treat D.D.

(Unofficial) Kessab Oct. 6. 1869

Dear Bro.

In view of the delay which would be occasioned by ~~by~~ my waiting for a reply from you, before writing to Mr. Porrey, I have addressed him the enclosed & beg you to use your discretion about presenting it to him. Even if my apprehensions as to the Eliot Ch. are well founded it may not be best to inquire too particularly about the matter. But whatever may be the facts in the case, present the enclosed or not as you think best. If you do, please enclose it in an envelope.

Yours very truly

P. O. Powers

Rev. S. B. Treat D.D.

Rev. S. B. Treat D. D.
Sec'y A. B. C. F. M. Boston

Kessab Oct. 5. 1869

Dear Sir

Your favour of Aug. 28th reached me this morning. In a note from Dr. Clark, received last week, he says, "The Lawrence chh. have ceased to support you in your work." without one word of explanation as to the cause. And I was going to write Dr. Clark this very day to inquire the reason for their so doing. whether it was any thing I had done or left undone. I may have been too sensitive on this point, but Dr. Clark's brief announcement without explanation & without having had one intimation of such an event as about to take place, not unnaturally excited such an inquiry in my mind. Nor does it seem quite probable that the "pecuniary misfortunes" of one member of that chh. (of which I am entirely ignorant) should have led to such a result. There are other very wealthy men in that chh. & I cannot avoid a lurking suspicion that something on my part, though I cannot guess what, may have had its influence in leading to this result. As to the new arrangement with Mr. Torrey, I have not the least objection to it, & shall be happy to come into the proposed relations with him, & to write him occasionally as requested, *provided* my suspicion mentioned above shd. prove to be unfounded. But if I have failed to give satisfaction to the Eliot Chh. in Lawrence, I can hardly hope to satisfy Mr. Torrey. It is true that Chh. is under no obligation to me personally. So far as I am concerned they are as free to cease to support me, as they were to engage to support me at the outset. All I want is their reason for so doing. I must therefore earnestly request you to inform me if any thing in my doings or in my short comings has given them dissatisfaction, & so has occasioned their ceasing to support me? If my mind can be freed fr. an apprehension of this kind I shall most cheerfully & thankfully enter into the above arrangement. I shall therefore wait a reply from you with no little interest.

Yours very truly

P. O. Powers

Rev. P. O. Powers.
Kessab, Oct. 5 & 6, 1869.
Rec'd Nov. 6.

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Rev. N. G. Clark D.D.
Sec'y A. B. C. F. M. Boston

Antioch Nov. 19. 1869

Dear Sir,

Your very, very kind note of Sept. 20th was duly received. Your tender regard for my health is peculiarly grateful to my heart. I do thank you most sincerely for your words of sympathy & of cheer. My task the last two or three years has indeed been a hard one. It has worn upon body & mind. And at the close of our An. Meeting in April I felt completely used up. For two or three months after, I was prostrate. But so far as circumstances would allow I gave myself up to rest, & you will be happy to know that by the blessing of God I am very much better. Indeed for two or three months past I have enjoyed about my usual health & strength, so that I have not found it necessary to avail myself of your kind permission to make an excursion to Beirut, or elsewhere.

Nutting

I rejoice in the action of the committee in the case of Mr. Nutting, of which you speak. If we must err at all it is well to err on the side of leniency. But it is painful to think how much suffering & harm have come from this long delay. Nor will the harm which Mr. N. has done in this mission & especially in the Oorfa field, soon cease to bear its pernicious fruit. The Lord give him to see himself & his works as they are seen.

In your letter to this mission reporting the same action of the Com. you intimate that we may expect a visit from you in the Spring. I need not assure you that this intimation has been received by us with the greatest satisfaction. We do hope that nothing may occur to prevent your visit. And I now refer to the subject thus early that you may so arrange your movements as to be with this Mission at their next An. Meeting in April which is to be held here. We shall regard ourselves as peculiarly favored & happy if we may have you as our guest at that time. Perhaps you may be at the Meeting of the Syrian Mission in Mar. & at ours in April. I beg you will give me timely notice of your plans, & if I can be of service to you by meeting you at Alexandretta - or perhaps Latakia & taking you through Kessab to Antioch, it would afford me a peculiar pleasure. Write me fully of your plans. It will be a rare favor & privilege if I may do any thing to facilitate your reaching Antioch.

We came down from Kessab about two weeks ago - hope in another week to be pretty well settled. The Troyers myself & daughter constitute one family.

Yours in the bonds of the Gospel

P. O. Powers

Rev. P. O. Powers.
Antioch, Nov. 19. 1869.
Rec'd Dec. 22.
Ans'd Feb.

Rev. N. G. Clark D.D.
Secy A. B. C. F. M. Boston.

Antioch Dec. 24. 1869

Dear Sir

I wrote you Nov. 19 in reference to your anticipated visit to these parts, & suggesting that if I could know ~~ke know~~ the time & place of your arrival at the coast I would most gladly meet & accompany you to Antioch. But I am likely to be prevented from doing so. Mr. Perry has been urging me all summer to visit the Oorfa field in the autumn or early winter, & I have persistently declined. But now he informs me that the Oorfa chh. are intending to make a determined effort to have Bn. Horoutiun settled over them as their Pastor, & my brethren press me hard to attend the meeting of the Ev. Union in Oorfa the last of March when this matter will come up, & the circumstances are such that I cannot very well refuse. I must therefore leave home about the middle of March, & can be back only just in time to attend *our* An. Meeting in Antioch which commences I think April 20. Of course I could not be here to meet you at the coast, which I much regret. Indeed, soon after writing you I learned that a missionary Conference was to be held in Beirut about the first of April. & I began to indulge the pleasing anticipation of meeting you there & accompanying you to this place. But now duty seems to call me in the opposite direction & I obey. I hope however you will not fail to visit us, & that you will take Kessab on your way to us, even if I cannot be with you then.

Mr. Thayer returned last evening from a visit to the four villages of Bitias, Hadji Habebli, Yoghoun Oluk & Kepsee, where we have native helpers. He will perhaps make his own report. And next week (D.V.) I am to visit Kessab for a week or ten days & do what I can to put things right there where the present state of things is not very satisfactory.

Please say to Mr. Treat that his note of Nov. 11. with that of Mr. Snow, Lawrence, was received yesterday. all very satisfactory. Many thanks. with christian salutations.

Yours very truly

T. O. Powers

Treat

Rev. T. O. Powers,
Antioch, Dec. 24. 1869
Rec'd Feb. 3. 1870.
Ans. Feb. 10.

Rev. N. G. Clark D. D.
Sect A. B. C. F. M. Boston

Antioch Jan. 27. 1870

Dear Sir

I have just returned from a visit to Kessab where I spent nearly three weeks, including half the week of prayer. Br. Haroutium, the native pastor at Antioch was with me & rendered valuable service. For many months past various matters in the chh. there have required attention, & would have received attention in the Autumn before we came down to the city, had it been practicable. Owing to a combination of circumstances which I need not enumerate, the chh. there has been without a pastor for many years. Indeed, the Kessab chh. from its first organization, more than 16 years ago, has enjoyed the labors of a settled pastor for only about one year & a half. This is a remarkable fact & stands alone in the history of our Mission. Among the causes which have led to this result, one at least may be mentioned viz. a backwardness in the chh. & community there to support their own Institutions. During my recent visit, three things chiefly occupied my attention. First, the discipline of the chh. Second, putting the financial affairs of the community on a sound basis. And, third, making arrangements for the building of a parsonage. In all my efforts for the attainment of these objects I had the cheerful cooperation of the chh. Session & the leading men in the community who gave their time & earnest endeavours day after day. It would seem that the great proportion of chh. members are walking in a circumspect & christianly manner. & the general attendance on the stated services of the sanctuary, the Sab. School & the weekly prayer meetings is constant & orderly. And considering how long the chh. has been without a pastor, & has been dependent for preaching on the Sch. teacher, or other native preachers & missionaries for a few weeks at a time only, it may perhaps well excite our wonder that the chh. has held on its way so well as it has. Still the conduct of a few individuals had been such as to require admonition & reproof; three others made public confession of their wrong doings; two were suspended & one was excommunicated. In the examination of all these cases & in the final action taken thereupon, the utmost harmony prevailed. & I cannot but hope that much & lasting good will result.

As to pecuniary matters, I stated publicly how much money would be needed to meet the current expenses of the year for the support of their own institutions, & gave them a plan by which the sum might be so apportioned among the whole number of tax payers - dividing them into eight classes - that the whole amount might be easily raised without being burdensome to any. This plan was cheerfully accepted, & individuals who had been remiss in this regard paid up their arrears. And the understanding now is that if they promptly & faithfully fulfill their obligations in this matter, they may in all probability have a pastor in the course of a few months.

The building of a parsonage was thoroughly discussed & measures were taken for its accomplishment.

These matters having been in a good degree satisfactorily disposed of, the way was prepared for the solemn & yet joyful celebration of the Lord's supper on the last Sab. of our visit, as also the baptism of nine children. Three couples had previously been united in the bonds of matrimony. I have rarely spent a season of more exhaustive labor than were the two or three weeks I was in Kessab. If the result shall prove what may be reasonably hoped for, I shall feel a thousand fold rewarded for the wearisome days & sleepless hours of my visit. May He who sends the rain & the sunshine & blesses the labors of the husbandman, so bless the Kessab chh. that fruits of righteousness may there abound to the glory of redeeming grace.

I am anxiously waiting to hear again from you & learn your plans in regard to visiting these posts in general & Antioch in particular.

I shall probably start for Oorfa in about six or seven weeks.

Kind salutations to all associated with you at the Missionary House

Yours very truly

P. O. Powers

Rev. P. O. Powers,
Antioch, Jan. 27, 1872.
Rec'd March 1.

Rev. N. G. Clark D. D.
Sec^t A. B. C. F. M. Boston

Antioch Mar. 2. 1870

Dear Sir

I have recently made a visit to Bitias, where we have had a chh. for some years; & to three neighboring villages where we have native helpers stationed & a new work is commenced.

In Bitias I did not find the state of things in some respects what I had hoped; but I am not exactly prepared to report on the same till I hear from there again.

In Hadgi Habebli are three persons who have for some years been members of the Bitias chh. Our helper, who has been there between two & three months, has a school of about a dozen pupils, has considerable intercourse with the people, some four or five men have recently espoused the cause of Protestantism & seem to be honestly seeking after truth & the way of salvation. The helper spends most of his evenings in reading the scriptures with those who come to his room, & in discussions which naturally arise from such reading; & on the Sab. conducts religious services with them. On the whole the state of things there is rather hopeful.

In Yoghoon Olook a helper has been laboring since about the middle of Sept. He has also a small school, & has had a great deal of intercourse with the people.

Many however who thronged his room from curiosity, have ceased to do so; but some 15 or 18 men have declared themselves Protestants, & spend most of their evenings with the helper, reading & studying the Word of God. I spent one evening with them till a late hour most agreeably in a similar exercise. In the early part of the evening a small boy came to the door of our room & screaming at the top of his voice, called upon his father who was present to come away, using the foulest language & bitterest invectives. I afterwards learned that the boy was sent by his mother who gives her husband no peace on account of his Protestantism, often seizing him by the hair of his head & abusing him shamefully. This man was formerly a school teacher among the Armenians & seems now to be himself taught of God. My visit there was a very pleasant one & I trust good was done.

My next visit was to Kepsee, a small village on the site of the ancient Seleucia. Alas, for the Seleucia of Paul's day! Scarcely any thing of it now remains except crumbling walls, the ruins of chhs, the deserted cells of hermits & hundreds of emptied sepulchres, all cut in the solid rock & sometimes 25 feet from the ground, & an outline of the artificial harbour whence Paul & Barnabas sailed to Cyprus, now become a morass of reeds & rushes. In this village of perhaps 80 houses, half an hour's walk from the old harbour & on the height above it, we have had a helper for about a year - barring one or two short intervals when he was driven away. The work there has encountered a good deal of opposition. The people are noted for their intemperance & lasciviousness, & to secure an entrance for the Gospel among them has been no easy thing. Such were the drinking habits of the priests, that somewhat more than a year ago they were put under a written obligation not to use intoxicating drinks. But they were so restive under this restraint that their superior released them from their obligation, & now priests & people vie with each other in the wretched accomplishment of tippling. But even here some 15 men have abandoned the use of the intoxicating cup & are enrolled as Protestants. One of the first intimations the people have that an individual has become a Protestant is his becoming a sober man. Latterly several Protestants have been seized, thrown upon the ground & *raki* (native rum) has been poured - not into their mouths which could not be opened, but - into their eyes. In several instances Protestants have had *raki* poured upon their heads, & thus have received what their persecutors call baptism. One man has undergone this mock baptism repeatedly. I not long ago procured a written prohibition of this thing which was read in the Armenian chh. & produced a good effect. The evening

I spent in Kepsee was the evening of their regular prayer meeting. At the appointed hour an iron was struck with two little hammers - a substitute for a bell - & soon my room was filled with an attentive audience to whom I preached for about an hour, presenting briefly the most important doctrines connected with the way of salvation through Jesus Christ. Working in these villages is breaking up new soil. I have been so occupied of late years in our regularly organized Protestant communities that I have almost forgotten the ignorance & prejudice & other obstacles we had to encounter every where years ago, & this visit to these new villages has forcibly reminded me - what I had almost failed to realize - how much has been accomplished in the older communities & the truly gratifying progress that has been made among them in scriptural knowledge & christian culture, is now seen by contrast. To God be all the praise. | I may add in closing that the four villages which I have mentioned contain in all about 650 houses - all Armenians - & all within from 5 to 7 hours' ride from Antioch. I should also add that in some of these new villages, helpers were employed for a longer or shorter time, years ago: little apparent fruit however came of those labors. We now find that in no case was the seed then sown wholly lost.

I am to start (D. V.) in about three weeks for Oorfa to attend the meeting of the Evangelical Union there.

Yours very truly P. O. Powers

Antioch, March 2. 1870.
Rec'd April 9.

Rev. N. G. Clark D. D.
Secy A. B. C. F. M. Boston

Broosa June 20. 1870

Dear Sir

Here we are — myself & daughter — in this city of Broosa where I began my missionary life more than 35 yrs. ago. I am also the guest of Dr. Schneider, my class mate in college & Seminary, & in whose family I found a pleasant home during the first months of my residence here. During these 35 years, how many & great changes have come over me personally, & the missionary force in these parts generally. What changes too in the missionary work & in the state of social life & civilization in these parts. Here in this city, fires have swept over all that quarter where I formerly resided & now not one of the three houses I once occupied is to be found. Moreover, old streets have been widened, new streets have been laid out & new houses erected so that the spot even where my daughter was born, is identified with difficulty. Still a hundred landmarks in & out of the city remain to call up the most tender reminiscences of the past. and the scenes of joy & of affliction experienced here can never be effaced from the tablet of the mind. But not on the past will I dwell. I preached yesterday to a congregation, composed mostly of young people, in this city, where *formal* preaching to the Armenians was commenced by our mission & that privately to some eight or ten hearers, which service was put a stop to so soon as it became publicly known. That was a day of small things. Thanks be to God for the blessed work that has since been accomplished here & in so many other places in this land.

You have very kindly admonished me more than once to take care of my health, and have even suggested an excursion to Beirut or Constantinople. And having been appointed a delegate from from the C. T. Mission to that of W. Turkey, I determined to avail myself of the opportunity to take a vacation of two or three mo. visiting Cons'ple not only, but also Broosa, Trebizond & Marsovan where I formerly laboured. I have hoped I might thus be refreshed in body, mind & spirit, & return to my work in the Antioch field with fresh vigor & courage.

At Cons'ple I learned that my relative, Miss Norcross at Eski Zagra had passed through severe trials & I resolved to visit her that I might express my sympathy for her & if possible by words of counsel & of encouragement, help her bear her burdens. Of her case I will not speak particularly & only say that it becomes the Bulgarian Mission & the Board to see to it her experience be not often repeated, as in case it should become the rule among unmarried ladies in the missionary work instead of the exception as it now is, it would not long be an easy thing to find such young ladies ready to engage in this good work. At the request of the Consple station I went via of Adrianople where I preached & in connection with Mr. Haskell, administered the Lord's supper. You will recollect that in 1864 I was on the point of leaving the U. S. to take the place of Rev. O. Crane who had left that place.

The state of things in Consple is painful indeed — so different from what it was 20 yrs. ago. What is to be the result God only knows. It is said to be darkest just before day break. I hope a brighter day may dawn there speedily. It is certainly dark enough there now. But of course you have full accounts of matters there from other quarters. It is much regretted that you could not have been at the Annual Meeting there, as you might have done something to correct wrong views, confirm the right & allay excitement & hardness of feeling on the part of the native brethren &c &c.

A circular vote of the C. T. M. after our Annual Meeting in Antioch, asking an appropriation for a chapel there, I hope will reach Boston in good time & will be favourably acted upon by the Com. I hope also that our application for a new missionary for Antioch to use the Arabic language & labor among the Ansairs & also for a young lady to be associated with my daughter, may meet a favourable response.

I hear that Mr. Hosautian has actually entered our Seminary in Marash. Good for him. I hope he may yet be saved. What a marvellous turn Providence gave to this affair at the meeting of the Union in Oorfa. Nothing has ever occurred to stamp such odium upon Mr. N's doctrine in the Oorfa field as this action of the Union. Blessed be God.

Yours very truly

P. O. Powers

Rev. P. O. Powers.
Broosa, June 20. 1870.
Rec'd July 21.

Rev. N. G. Clark D. D.
Sec^t A. B. C. F. M. Boston

Kessab Nov. 14. 1870

Dear Sir

It is nearly two months since myself & daughter returned from our summer vacation. During this time I have been very busily occupied in attending to various business matters that had accumulated in my absence, making two visits to Antioch & the villages on the North side of the Orontes, & one visit to Suedieh, preaching regularly on the Sabbath &c &c.

Our summer excursion was to us an exceedingly pleasant & I trust profitable one. A kind Providence very tenderly watched over & cared for us in all our journeying by sea & by land. After our visit to Broosa, from which place I wrote you June 20th we visited Trebizond, Erzroom & Marsovan. We enjoyed much in our visits with friends, with several of whom my acquaintance & friendship date back to Amherst College & Andover Seminary, more than forty years ago; with others I had been variously associated in the trials & joys of missionary work for a series of years; & with others still one of us had crossed the ocean. These circumstances gave occasion to much tender & endearing intercourse — not to be enjoyed again in most cases probably this side heaven.

We also had opportunity of seeing many of our Protestant congregations, & of preaching to them the words of eternal life. We learned much moreover about the state of the missionary work in the various places & regions visited & have returned refreshed & invigorated. My daughter especially has been much benefited in health & strength by the journeying & delightful intercourse with so many beloved friends, & has derived many useful hints from the devoted young ladies at Broosa, Marsovan & Erzroom who have charge of schools.

In some of the places we visited, as Smyrna, Constantinople & Trebizond, where our missionary work among the Armenians had such a prosperous beginning, the state of things is far from being satisfactory; but as you are kept informed in regard to those places from other sources I need not enlarge.

As to the Antioch field we have little that is new to communicate. There is less of spirituality & of onward progress in the several chhs. of this field than we could desire, & a few cases of painful defection from the right way of the Lord have occurred. In some instances it is to be feared, men have become Protestants from mercenary motives— the hope of some temporal advantage, getting relief from the oppressions of the government &c. The number of such however we hope is few. In a recent visit to one of the villages on the North side of the Frontier, where a native helper has been stationed about a year, conversation on one occasion turned on this class of motives for becoming Protestants, when one of the brethren very promptly replied, "Sir, we ask for no temporal advantage from you missionaries; we ask not that you should trouble yourselves about our relations with the government; we can manage our affairs with the government without your help; But we are ignorant of the Scriptures & the way of life & salvation, & we want you should teach us; we want you should preach the Gospel to us: that is what we want of you." I was exceedingly gratified with this apparently honest declaration, made in the presence of 30 persons or more, with whom I spent an evening most agreeably in reading & expounding the Scriptures, conversation & prayer. All sorts of questions were put & answered, & some erroneous notions were exposed & corrected. E.g. One man thought it impossible literally for a rich man to be a christian & be saved.

"While I was thus delightfully employed in instructing their newly awakened minds, my daughter (who accompanied me in this excursion among the villages & found many opportunities for profitable intercourse with the women & children) had an equally interesting season with a dozen females in another room, whose fixed attention to the truths they heard & the difficulties they find in obeying those truths & leading a Christian life, indicate that a work of grace has begun among them. Altogether, our visit to that village gave us much gratification & encouragement, & we feel more than ever satisfied that our helper there is "the right man in the right place."

In the three other villages of that neighborhood there are some things that give us joy & thankfulness and some things that occasion regret. This however is not at variance with the whole history of the chh. from the time when the first christian chh. from among the Gentiles was organized in Antioch by the Apostles.

You are aware that two schools for the Arabic speaking Greeks, one in Antioch & the other in Suediah (ancient Seleucia) have been sustained for several years, chiefly by the private benefactions of Dr. Yates of London, who in 1846 built a house in Suediah & occupied it 3 years. After an absence of 21 years, Dr. & Mrs. Yates have returned to Suediah to spend the winter, make repairs on the house & reorganize the sch. there which had been closed for a year or two. They have brought with them from England a gentleman & lady, & an educated native girl from Beirut, to occupy the premises & conduct the school. We hope the enterprise will be a successful one. We still have charge of the Antioch school as heretofore. Dr. Yates school will not interfere with our

Antioch work even among the Greeks. His remark to me the other day was, "We want your cooperation. You can help us, but we cannot help you." His operations will be confined to Suedieh, & that in the way of schools; & if we had an Arabic speaking missionary in Antioch, Dr. Yates would be glad to have him preach in Suedieh at once. This movement furnishes no argument against, but rather for our having an Arabic speaking missionary in Antioch, in accordance with the application of our late An. Meeting.

// "My daughter is actively engaged among the women & children of Kessab, conducting prayer meetings, assisting in Sabbath Schools & day schools, as also an evening school for the larger girls who are occupied with home cares during the day. A wide & promising field of usefulness is thus open before her, & she is rejoicing in the prospect of being soon joined by Miss Wood, who may share with her the trials, comforts & rewards of this hopeful department of missionary labor. These chhs will never stand alone till there is more of home education & culture among them. This is the work which in the Providence of God is giving delightful employment to the single ladies connected with our mission. May the blessing of heaven rest on their labors." //

Owing to a combination of circumstances which I need not detail, we & the Thayers are all spending the winter here in Kessab. Yours very truly

P. O. Powers

Hessab, Nov. 14. 1870. W

Rec'd Jan. 4. 1871.

W. W. Ackd. June 7. '71

Rev. N. G. Clark D.D.
Sec^{t} A. B. C. F. M. Boston

Kessab Jan. 14. 1871

Dear Sir

"The "week of prayer" has been observed with rather more than usual interest this year in the Antioch field. On the first day of that week - the first day of the year - I preached here twice, as usual, to a large & attentive audience, the Protestants of the surrounding villages having come up to worship with us, as is their custom on the first Sab. of every month. On Monday I rode to Antioch - 12 hours - & attended the prayer meeting with the congregation there in the evening. On the evenings of Tues. Wed. Thurs. & Friday, I attended similar prayer meetings at Bitias, Hadji Habebli, Yoghoon Olook, & Kepsee - four villages on the North side of the Orontes. The Sab. I spent at Dr. Yates', in Suedia, & preached to his household in Eng. & administered the Lord's supper. In the evening I also preached in Turkish to a few young men who understand that language. I thus had opportunity to address all the Protestants of the Antioch field during that week of prayer, & of uniting with them, & in spirit at least, with the whole Israel of God, in supplicating the Father of mercies to pour his Spirit upon us & upon the whole world. At most of our preaching places there are hopeful indications. At Yoghoon Olook, e.g. a woman apparently under very deep conviction of sin, said to our helper's wife, "I have committed such & such sins," naming a list of transgressions, & inquired with deep emotion, "Is it possible for me to obtain forgiveness? Oh, what must I do to obtain salvation?" And when told there was hope for her, & that she must believe on the Lord Jesus Christ, she inquired with the utmost earnestness, "And what is it to believe?" These inquiries, & the intense interest with which she put them, lead us to hope that the Spirit of God is at work in her heart & conscience; & it may be in the heart & conscience of others too.

"At Kepsee, a small village on the site of the ancient Seleucia, whence Paul & Barnabas sailed for Cyprus, an interesting incident occurred. While I was taking my tea the iron was struck (the substitute for a bell) & the Protestants began to assemble for prayer, when the head man of the village, — an Armenian, not a Protestant, — came over & invited us to hold our meeting in his house, which invitation we accepted, & on going to his house, we found him in a large room which was soon filled, largely from the Armenians, all of whom listened to the various exercises of the evening with the most fixed attention. The same man showed us other marks of friendship which were peculiarly gratifying in a village where the Armenians have hitherto manifested no friendly spirit towards the Protestants. The brethren there also manifested more interest in spiritual things than at our previous visits." //

My visit with Dr. Yates household was exceedingly pleasant. He & all concerned in the school he is opening in his house, expressed the most earnest desire that the enterprise should be under the supervision & pastoral care of the missionaries of our Board. He still declines taking the oversight of the Arabic speaking school in Antioch out of our hands. That school has hitherto been supported from the same funds as the Suedieh School, i.e. from funds furnished by the T. M. Aid Soc. though chiefly the private donations of Dr. Yates. These schools would at once form the nucleus of good audiences at each place, & we cannot but regard it as very important that an Arabic speaking missionary connected with our Board be speedily located in the Antioch field. If Mr. Calhoun, whose denominational sympathies are with us & whose perfect command of the language would enable him at once to enter on his work here, could be induced to remove to Antioch, we think he would have a promising field of usefulness. Dr. Yates would rejoice in having his establishment occupied as a preaching place by one of our missionaries & certain complications might thus be avoided which may eventually arise if our Board does not furnish the desired man for the Arabic speaking portion of our field. Mr. Calhoun has expressed a desire to attend the coming Annual Meeting of our Mission in April. We learn also with the greatest satisfaction that you are expected to be with us on that occasion. We hope you will call at Beirut, take Mr. Calhoun along with you, & landing at Latakia, hasten to our Kessab home, where you will meet a most cordial reception from us all. If we could know the time of your reaching Latakia, Mr. Thayer or myself would endeavor to meet you there. You will want some days in our Antioch field that you & our several congregations may see each other. Your visit will do our native brethren good as well as ourselves.

On returning from the excursion of last week I find that the daily prayer meetings in the Kessab chh. conducted by Mr. Thayer, were largely attended & apparently with good results.

Miss Wood will have informed you of her safe arrival here about the first of Dec. We are glad to welcome her to a share in the labors, trials & rewards of the missionary work, for which she is industriously preparing herself in the study of the Turkish language. We are all in our usual health.

Yours very truly

P. O. Powers

Kessab, Jan. 14. 1871.
Rec'd Feb. 28, '71
Ackd. Jun

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Rev. N. G. Clark D.D.
Sec^t A. B. C. F. M. Boston

Kessab Feb. 6. 1871

Dear Sir

// "The following letter, just received from the Protestant community in Antioch, expressing grateful confidence in, & kindly feelings towards the missionaries who have charge of the Antioch field, may not be without interest to the readers of the Herald. The occasion of the letter was this. Another chh. had written us, to enquire if we were willing Baron Br. Harontiun should leave Antioch, to become their Pastor. I ~~accordingly~~ wrote to the Antioch chh. suggesting that their number was small, and that they were not doing a great deal for the support of the Gospel, & inquiring if they would consent to the removal of Baron Br. Harontiun, & a cheaper man taking his place. Their answer, omitting the introduction, is as follows viz.

"You have written us concerning our pastor, that in consequence of high prices the half Lira which we give monthly towards his support is insufficient, &c. We highly esteem our Pastor & we cannot consent to part with him. We would be glad to pay his whole salary, but from the smallness of our number & our limited means we cannot do it; but we will do what we can. We are dependent, in the first place on the goodness of God, & in the second place on your generosity. It is true we do not deserve your generosity, but we give thanks to God that he sent you from the ends of the world to be as a father to us orphan children. And now you know our circumstances without our saying a word. As a father regards his children, so we beseech you to regard us; And if in the relation of children we have been found wanting, we beseech you to pardon our misdoings, as a loving father pardons the misdoings of his children. We are ashamed to present this our subscription list, But we have carefully examined our circumstances; All we have belongs to God; our property is his; And what we are able to do is this."

"[~~Then~~ Here follows the subscriptions of twelve brethren for the current year, amounting to ~~pr.~~ piasters 1040 or ten Turkish Liras, instead of six which they gave last year.]

"And now though seperated from us in person, we are persuaded you do not forget us, and we ask your prayers for the help of God, & the out pouring of his Spirit, & the spiritual improvement of this chh. We acknowledge that you have labored for us with unexceptionable zeal. It is entirely our own fault that we have made no more progress. We can find ~~nothing~~ nothing to complain of on your part; the whole fault & blame is on our part; and we again beg you to pray for us that God may bestow upon us his grace, that we may all think on our ways, & being taught of God what we ought to do, ~~we~~ may all strive together in love, & so your labors be not in vain. May God bless your work in the Spirit. It may be that by your means God will vouchsafe his blessing to this chh., & God being your helper, your desires may yet be realized. In all our prayers we ask the blessing of God on your labors. May the Spirit of God ever more be with you. Amen." //

Feb. 28th //"I have recently made another visit to Antioch & the villages North of the Orontes. In one of those villages the brethren have encountered a good deal of opposition & persecution. Night after night stones were thrown upon the roof of the house occupied by the preacher, breaking the tiles & endangering the safety of the inmates. The storm which had been gathering for some time finally burst upon the brethren on Sab. the 12th, when a mob, under great excitement, rushed into the place occupied as a chapel by our brethren while they were engaged in prayer, beat & drove them from the place. The preacher was so severely beaten that he has been nearly confined to his bed ever since.

"I was in Antioch at the time, & on learning of the outrage I at once made complaint to the Governor, who promised to have the affair looked into. After some days delay the culprits were taken to Antioch; but fearing that they might escape unpunished, on my return to Kessab Mr. Thayer went down, at my request, & attended the trial. ~~which~~ It went on for several days in a farcical manner, & the culprits bribing the court with oranges & rum, & denying all knowledge of the affair whatever. So, for aught that appears, the thing might have gone on for as many days more, or till oranges & rum were all exhausted, had not the Governor come into court, taken the thing into his own hands, condemned & fined the culprits & taken a guarantee for the future peace of the village. Thanks to the Governor but none to the court. This is the way things are done here. Well, if every thing were right, ~~here~~ we should never have come here". I suppose you are on your way to us. We anticipate much from your visit.

Yours very truly. P. O. Powers

P. S. As the misunderstanding at Constple between the missionaries on the one hand & the native Pastors & others on the other is widely known, I thought the Antioch letter might be useful as showing a different state of things here.

Yours. P. O. Powers

Kessab, Feb. 6, 1871.
Rec'd April 18.
Ackd. June 17

Rev. N. G. Clark D.D.
Sec'y &c &c &c

Antioch June 24. 1871

Dear Bro.

Letters from yourself & Mrs Clark & Miss Worcester, some written before reaching Constple & some after, addressed to our station were received this morning. The report you give of your voyage up & improved health, gives us great pleasure & calls forth our devout thankfulness. I say us. i.e. Miss Wood & myself - Our previous notes will have informed you of the dispersion of our station & that for the present she & I only are left here. Your welcome letters will be forwarded to Bitias & Kessab first opportunity. Since writing you last nothing new has occurred here. The question however of my visiting Aintab immediately is now before me & perplexes me much. The Aintab Station & one influential native Bro. have written me a very pressing invitation to do so. Mr Perry & all my brethren here urge it upon me if my health will permit. An unsatisfactory state of things in the Aintab chhs. is the occasion, My health is not firm, my horse is not well & my servant is ill as Hes. sab. I know not what to do. But I am settling my six months' accounts & at the end of another week I may feel it my duty to go. The Lord direct. Miss Wood joins me - & so would all our station if here - in much love to yourself, Mrs. C. & Miss W. & many thanks for your kind notes - Yours truly P. O. Pease

Rev. N. G. Clark D.D.

Rev. P. O. Powers,

Antioch, June 24, 1871.

Recd. at Constantinople

Rev. N. G. Clark D.D.
Sect A. B. C. F. M. Boston

Antioch Nov. 28. 1871

Dear Sir

Amid all the changes & uncertainties of past months I have refrained from writing you lest what I should write might be all changed again before the ink of my writing should be dry. But some things seem now to be settled for a few coming weeks at least, & I venture to give you a brief report in a familiar & unofficial style, & if any thing of public interest occurs in this field, you will be informed of it hereafter.

Soon after you left us the Adamses with Hattie for house keeper proceeded to Kessab, & the Thayers to Bitias. The Nuttings also arrived from Aleppo & after stopping with us for a few days, proceeded to Bitias. Myself & Miss Wood for the better prosecution of her studies, stopped in Antioch. Every thing seemed settled for the summer at least. But appearances are often deceptive. The Aintab Station soon began to agitate the question of an "amendment" to the action of our late Annual Meeting by proposing & strenuously urging that Aintab be the "centre" instead of Antioch, & that our four families should at once remove thither!! This led to a great deal of correspondence & was chiefly the occasion of my visiting Kessab four times besides several visits to Bitias. All however without any satisfactory results. When a special Meeting of the Mission was called for. At length to obviate the necessity of such a meeting, & as a sort of compromise with the Aintab Station, it was proposed that Mr. & Mrs. Thayer, with their consent, should remove to Aintab, & that there should be three Stations in the Mission instead of two - it having been understood that Miss Proctor & Miss Hollister had resolved to remain in Aintab, even if no other mission family should reside there. This proposition was accepted, the proposed Meeting was superseded, and Mr. & Mrs. Thayer have taken up their residence in Aintab. The Adamses have gone to Tarsus for the winter, & what their plans are for the future, you will best learn from them. The Nuttings left us yesterday for Aleppo, with the expectation of returning to this field in the Spring. Thus myself & my little family - four persons in all including my son, who arrived here safely on the 18th are left alone. This is our centralization! We are not however lonely. Hattie has a school of 8 boarders & 4 day scholars which seems to be going on prosperously. Miſs Wood, who has been absent 2 months or more in Keſsab & Bitias, has returned & is busy with her Turkish, & in rendering aſsistance generally. & the oversight of the Antioch field devolves once more on me - in pursuance of which I have recently visited Beilan, where we now have a preacher, & am to visit Keſsab the last of this week & the villages on the North side of the Orontes as soon as practicable.

You perceive from this brief outline that the summer with us has been any thing but a settled quiet, & the autumn finds us very differently situated from what we anticipated. What the results will be, how far the future shall justify the wisdom of these recent changes & movements, & this undoing the action of the late An. Meeting, & how far I as the occupant of this Station shall be a loser thereby, remains to be seen.

My health has not been quite as good as usual through the summer, but the weather is now cooler, & I am feeling better & stronger, & hope to do a fair winter's work, if the Lord will. In the absence of other aſsociates, I have much to cheer me in the society of the youthful members of my household.

We have greatly rejoiced in the safe return home of yourself & Mrs. Clark - we shall always remember your visit among us with the greatest satisfaction & pleasure. The Lord spare you both for many long years of work in the service of the Master. Of Miss Worcester's whereabouts we are ignorant, but would be glad to send her our kindly remembrance & love, wherever a message might find her. in which, as also in love to yourself & Mrs Clark my family join.

Yours very truly

P. O. Powers

Treas

P. S. The $200. which at your suggestion, the Prud. Committee kindly granted me, as I was informed by Mr. Worcester, has not been put to my credit - or at any rate, the credit has not reached me. Will you have the goodness to direct Mr. Ward's attention to this matter - and also express my sense of obligation to him for all he did for my son in furnishing him funds, making arrangements for the voyage &c

Yours

P. O. Powers

Antioch, Nov. 28, 1871.
Rec'd Jan. 24, 1872
Ack. ab.
Treasurer ✓

Monson Feb. 3d 1867

Dr. Anderson:

Sir:

I take the liberty of ad-
ressing you for some advice because
know that you are able and willing to
give good advice to all and especialy
the children of missionaries.

Had I better enter college next
all or had I better enter some busi-
ess for two or three years before go-
ng to college?

If I enter College next fall I shall
nter at the age of eighteen while if I
tay out three years I shall of course
e twenty one on entering.

If I stay out of college the experience I shall get will be valuble to me in af life and in two or three years I sha be able to lay up something which wil assist me in my education. If enter college now I think that I should have to borrow money bef getting out.

Though I am seldom sick I am not strong & healthy as I c wish. I am obliged to study pretty and shall be in order to fit for coll this year. I sometimes feel tha would be better for me to be some where I should have more time recreation & exercise. Still it m be best for me to continue my stu now.

Another thing. Would it be bett me to go to college in this country to some German University — H berg, for instance?

It would be less expensive in Germany
han here, and I should have fine
pportunities to learn the modern languages and to take part in the
estrian tours ~~a~~ over Europe of the ma
e students at a very small expense.

Hoping that I have not
espassed too much on your time

I remain

Yours very Respectfully
Fred. P. Powers.

Mr. Fredk. P. Powers.

Monson, Feb. 3, 1867.

Recd. Feb. 5, 1867.

advice asked.

Chicago June 13th 1871

. R. Worcester Esq.

Dear Sir:

Your letter of June 7
s received Friday night.

If I understand you, the
Prudential Committee have made
y father a special grant of
o hundred dollars on acct
extraordinary expenses last
ear, but have taken no action
regard to my visiting my
ather, on the ground ~~that~~
ey have nothing to do with
y such arrangement.

If I have misunderstood
u, please be so kind as

correct me.

Yours Very Respectfully
Fred. P. Powers
Univ. of Chicago
Cottage Grove Av.
Chicago
Ill.

Mr. Fred P. Powers.

Chicago, June 13. 1871.

Rec'd June 17.

Ansd. June 17.

Mr. Fred P. Powers,
Chicago, June 13. 1871.
Rec'd June 17.
Ans'd June 17.

Miss Proctor's letters from 300 to 307 are misplaced & should be before 291.

Townsend Harbor, Mass. Oct. 20th 1868

Mr. C. N. Chapin,

Dear Sir.

I return with this the design corrected, with notes on the same which I hope will prove intelligible. I like the design *very much*, and think the artist has succeeded admirably. I have kept the picture of the city and of the seminary as I suppose they are not needed longer by the artist.

Please see that the photographs I enclose are returned.

If you need to consult with me about anything while I am away for two weeks, send to Townsend Harbor and mother will forward to me.

Yours Sincerely

Myra A. Proctor.

Mr. Fred P. Powers.

Miss M. A. Proctor

Townsend Harbor Oct. 20, 1881

Rec'd Oct. 21.

ans'd. Nov. 6. + sent

Done then corrected design

Mrs M. A. Hoold 292

Dec 5 Ans'd

Lancaster, Mass. Dec. 4th 1868.

Rev. N. G. Clarke D.D.

My Dear Sir,

Are you expecting
be at home next Wednesday?
would like to see you a few moments some day next week and
ill go down Wednes. or any day
ter, that may be convenient for
ou. I would like much to meet
so some one or two of the responsi-
le ladies connected with the
omans Board.

My "hand is in" rather deeply
into their work, and I would
ke a better understanding of
matters before I proceed much

farther. Our ladies generally respond well to the appeal.

Yours Truly.

Myra A. Procto

Townsend Harbor. Dec. 12th 1868.

Rev. Dr. Clark,

Dear Sir.

After leaving you on ednesday, I had a long conversation th Mrs Bowker and obtained her swers to some of the questions I had already nt to you. I was gratified to find uch a living interest in the work, combined with such intelligent ews of its difficulties and of the best ethods of extending it. I fancy ur lessons have been well taught nd well learned.

Mrs. Bowker wished to know ow much time I could give them whether I could aid them two or

three days in the week for s
eral months. As my head is
the weakest part of me, and
to be somewhat pested for sch
and Turkish translations whe
I return. I did not feel "that
ought to undertake so much
mental labor in addition to w
I have already on hand. But
Mrs. Barker I would do all I
for them in writing or in other
through the month of Jan. She
to confer with the executive com
mittee about it and let me k
their decision -

I did not quite finish my
conversation with you; as my th
were rather turned by the new
plans you proposed. I can ma
however until I see you again

If I should come down in
Jan. to aid the ladies in their

work. I am willing to do as they
think best in regard to a boarding
place. Mrs. B. spoke of my being
entertained by friends, and I spoke
of my former boarding place think-
ing I should feel more at liberty
there to go on with my music lessons.

I would like very much to have
the Supplement to the Advance sent
to the churches in our Conference. I
can attend to it the next time I
go to Boston if you think best.

Yours truly

Myra A. Proctor

Miss M. A. Proctor.

Townsend Harbor,
Dec. 12, 1868.

Rec'd Dec. 14.

Miss M. A. Proctor.

Townsend Harbor, Feb. 15. 1869.

Rec'd Feb. 17.

Townsend Harbor. Feb. 15th 1869

Rev. N. G. Clark D.D.

Dear Sir,

Will you be so kind s to send me a copy of the letters of r. Montgomery and Mr. Trowbridge in egard to a third lady for Aintab emale Seminary? Also, if it will not e too much trouble, I should like o have two or three paragraphs from our letter to Mr. Nutting stating the round of his disconnection with the Board. I am meeting friends of is occasionally, and find it nec-essary to be posted.

I should like, too, a copy of the History of each of the mis-

sions in Turkey. those sma
pamphlets prepared by Dr. L

I am sorry I could not re
ber to ask for these things wh
I was in Boston.

Yours aff-ly,

M. A. Procto

Rev. Dr. Clark.

295

Townsend Harbor Mar 8th 1869.

Dr Clark

Dear Sir

I am much oblig-
d to you for the use of this
tter which I now return.
Please inform me as soon
s you have any news in
gard to my western trip. I am
ticularly anxious to go, although
should enjoy it.

Yours affly

Myra A. Proctor.

Miss Myra A. Proctor.

Townsend Harbor, March 8, 1869.

Rec'd March 10.

Ans ~ 10

296

Townsend Harbor Mar. 23d.

Dr. Clark.

Dear Sir,

I sent a little slip
you yesterday in a letter to Mrs.
ord and afterwards received
our letter containing Miss Hol-
sters - At the same time I
eceived a note from Mrs. Bow-
ker saying they hoped to have
Mrs. Snow with them at their
next Quarterly and she noticed
I might be there too - I conclude
she does not understand our
plan for leaving Mar. 29th.
If Mrs. Snow is to remain for
hat meeting I should like to
now it soon, as my plans will

considerably affected by it

I hope however no chan
will be made, as I do n
feel quite ready to spea
to speak to the Boston ladie
just now, and fear I could
avoid it if I am here.

I am glad we are to g
by way of Detroit, as I wis
to return by the Lake Shore R
and visit a friend in Ash
bula, Ohio.

May we stop at the S

I am sorry to hear you
sickness in your family. I s
enjoy spending the Sabbath th
in Boston however for I w
much to see more of th
work there.

If there is no change, do
trouble yourself to reply.

yours affly
M. A.

Miss M. A. Proctor.

Townsend Harbor,
March 23. 1869.

Rec'd March 24.

✓

Kalamazoo Mich Apr. 10. 1869.

My Dear Mr. Chapin,

My diplomas prove
y acceptable gifts, and "go like hot
kes". Will you please have one hun-
d copies more struck off for me on
e same kind of paper used for
e others I had, not Bristol Board.
If they can be done soon I will
e much obliged.

Mrs. Snow and I are having
a most pleasant journey, meeting
friends, old and new everywhere.

I hope we may be able to
do good as well as to get good.

With kindest regards to friends
at the Univs'y House -

Yours Sincerely

Myra A. Proctor.

Miss M. A. Proctor.

Kalamazoo, Apr. 10. 1869.

Rec'd Apr. 17.

ans'd " 19

Townsend Harbor Mass.
July 5th 1869.

Dr. N. G. Clark.
Dear Sir,

I write to say that I have received a letter from Ellen Richardson in regard to her accompanying me to Constantinople as we talked of. She would prefer to go in the fall, and also to go through France as she suffers severely from sea-sickness. Still she would go with me in August (the 14th of Aug. was the date I designated) rather than lose the opportunity of going at all. I presume there is no doubt but that she can find company later in the season. I cannot calculate at all up her going with me.

I must spend a few da in Boston to complete my p chases, and have thought of go down next week provided you are to be at home Tuesday or Wednesday; also provided pac are to be sent to Alexandretta by the steamer of the 15th. no packages are to go at that time, perhaps I had better defer packing my boxes for a

Will you please inform me in regard to these two points?

I feel very desirous to see th minutes of the C.T. Annual Me ing, and to learn the final decision of the Committee in regard to the location of the two schools. I hope I have any of the spirit of Nebuchadnezzar, "Is not this great Babylon that I have built?" but the 10,000 piastres offered by the Marash brethren seems a very paltry sum to set beside the 5000 piastres we obtained with so much difficulty in England and America (some of which was the fruit of great self denial on the part of the donors) for the building of the good house we now occupy.

I do not see the force of the arguments in favor of removing to Marash. It seems to me every one of them can be easily answered.

But my pen is running away with me. Please excuse.

Ever Yours Respectfully
Myra A. Proctor.

Miss M. A. Proctor.

Townsend Harbor, July 5. '69

Rec'd July 6

Ans'd 8

Miss Myra A. Proctor 299
Rec'd June 28.

Marash, May 11th, 1861.

Rev. and Dear Father Ack'd Feb. 14.

I have not forgotten your kind invi-
tion to write you freely, and I think I could do so if I
uld forget your official character, and write you simply
s the fatherly friend who was so considerate of my
mfort during those last days in Boston.

The acknowledgment of my brief note from Kes-
b among weighty missionary documents in the next
nnual letter quite startled me.

I need not give you any special account of
y little school as the Mission Reports and Records
ll inform you in regard to it.

The thirty-two weeks of school have been weeks
great enjoyment to me. The girls have manifested
he most perfect docility and an earnest desire to im-
rove. They are not free from faults, and need occasion-
l reproof, but every one seems to try to profit by reproof.

In some cases the change from a wrong habit has
een very marked. Their mental abilities compare
avorably with those of American girls, and their am-
ition is very great.

I wish I could tell you of the Spirit's presence
nd work among us, but there has been nothing of
pecial interest.

All the eight pupils belong to Protestant families, th
of them are the children of pious and somewhat educa
parents. They are serious, always expressing an earne
desire to be true christians and to labor for Christ a
teachers to others. Two or three times during the last
striking providences brought eternal things very near
and for a few days I hoped for good to some of these
precious souls. Once of their own accord they comme
a prayer meeting at the noon intermission. But
little cloud passed over leaving no special blessing be

I have considable hope that two, perhaps three, of
girls are renewed, and yet not a clear hope for any

You will learn from the annual letter that
mission voted to hire a house and open the boa
department by admitting a class of eight from abr
in addition to the present class who continu
scholars. Also that they request the Committee
send out a young lady to be associated with me.

I had thought I would have nothing to sa
regard to this matter, but leave it entirely in
hands of God. But as I consider how very im
will be the relation existing between us, an
I can now appreciate better than I once could
great trial which uncongenial associates must
itably be to each other on missionary ground,
cannot regard it as any distrust of Providenc

k for one whom I can hope to make happy and in
hom I can be happy.

When in America it was my privilege to be in a
le of young ladies who were personally interested in
missionary work. Some of them from their dif-
ent denominational views or for other reasons would
t be available for this post. But, with your permis-
ion, I would like to suggest the names of three or four
ith whom if you choose you can correspond. I am
illing however to leave it entirely to your judgment

I give you these names without the knowledge
the persons referred to, nor shall I ever urge any one
them to join me. Whoever comes, it is better she
ould be moved by her own heart's desire and the
irit's prompting than by any entreaty of mine.

The names are as follows.—

Miss Elizabeth J. Merrill, Stratham, N. H.
Miss Lucy Pond, Westboro, Mass.
Miss Arabella L. Babcock, Framingham, Mass.
my sister Lucy A. Proctor, Townsend Harbor, Mass.

Of the latter I need say but little as you have
t her several times. Her school education has not
n all I could wish, but she has certain natural
lifications and that practical ability which makes
in many respects, the complement of myself.

Miss Babcock was a classmate of mine at

Normal School, of excellent judgment, and a very superior mind which had been well disciplined, united with a warm heart and fervent piety. unassuming way she was always doing good to so

How practical and efficient she would be in th details of a boarding school I do not know.

With Miss Pond I have not enjoyed much personal acquaintance, having known her mostly th my sister. I know she has a sunny face that seem scatter joy on all around her, that she has been a su ful teacher, and that she went to Mt. Holyoke wit express intention of fitting herself for the missionary wo

Miss Merrill was a pupil of mine some si seven years ago. She was even then a girl of rare worth great maturity of character, and her letters since hav evinced a growth mentally and spiritually.

She has had an excellent education both as and teacher in a female boarding school in Concord, and I think she has a great deal of the missionary sp

I feel especially anxious that my associate sho be able to play the melodeon with some facility, and teach the girls vocal music - It would be better tha should delay her coming a few months and fit herself

May I not request one special petition for myself my dear girls &c With warm love to yourself and family,

Very Respectfully Yours -

Myra A. P

Miss Myra A. Proctor
Aintab, Oct. 20. 1864.
Rec'd Nov. 26.
Ans^d ~~Aintab Oct. 20. 1864.~~ June 8.

Rev. Dr. Anderson,

Dear Sir,

Mrs. Schneider tells me you spoke of my never writing you. I have hardly felt it was my place to do so, when your correspondence is so extended, and must be such a heavy tax upon your strength.

Just now however there are several matters pertaining to my school which I would like to tell you about.

The first of Sept. we had an examination principally of the senior class which included recitations from the Bible, particularly in Leviticus and the Prophets, also reviews in Armenian, Mental and Moral Philosophy and Page's Theory and Practice of Teaching, in all of which the friends present showed a lively interest. The next morning early the graduating exercises, consisting of songs, hymns and original compositions, were held in our large yard, about one hundred and fifty

invited guests being present. The step-
daughter of Pastor Krikor who stood first
her class, ~~gave~~ read the valedictory. Subject "
stones in Life". It was very well written, an
her parting words touched all hearts.

Mr. Montgomery came down the w
before to teach the girls some new songs
be present at the examination, but the
sudden death of Mr. Goss called him h
and threw a deep sadness over what wou
otherwise have been a most bright and
pleasant occasion. I trust the girls left
for their new work in the Lord's vineyar
with more solemn, chastened, earnest hea
for having this warning lesson of Provid

Two of the girls from Marash are tea
there, the third is wanted in Kessab.
of those from Birijik will go to Killis a
the other I hope will teach at home.
three Aintab girls, one is assisting me, a
the others ought to teach the girls' schoo
here, but we cannot yet bring it about.

Female education, and especially
female teaching has to battle with ~~sa~~ wi
and tide in Turkey. Sometimes I get

much discouraged; particularly when I see the fruits of the bad conduct of one of my first pupils which gave cause for great reproach, and almost broke my heart. Usually however, I can trust Christ's cause and Satan's devices with the Lord; and I do love and enjoy my work.

God's hand is laid heavily upon us again in these days. The winter term commenced Mond. 17th inst. and on that very day my faithful fellow laborer, Nerses, Baron Alexander's brother, was called from earth to a higher service after an illness of ten days.

He can hardly be called a remarkable man, and yet he had an uncommon blending of those traits of character which made him well fitted for his place. His mind worked slowly, but he thought deeply and clearly, and I felt I could always rely upon his good judgment. His character natural and religious was eminently truthful, sincere, and free from ostentation. He showed an~~ff~~ honest desire to know all his duty, searching it out where it was doubtful, and then promptly doing it. He was social and even lively without being familiar, and thus commanded the love and respect of his pupi

He took a great interest in the school and was as faithful and laborious a though the whole responsibility rested up him, while always very deferential to me

He never said much about his own religious feelings, and his mind was too wandering throughout his whole sickness allow of any last conversations. One day his delirium he remarked to me that had appeared to him and told him if he would repent he would receive him to the company of the holy in Heaven "I grea rejoiced!" he exclaimed with animation

His life for many years past gives evidence his abundant preparation for death. I do long this affliction may be blessed to the salvation many of his pupils. Will you not add one pr to ours in this behalf?

I long to hear of the perfect recovery of my dear friend Miss Babcock. I have grieved so for

My aff. regards to your wife and daughter I have enjoyed much all I have read of your v to the Sandwich Islands.

Very Respectfully Yours,

Myra A. Pr

Miss Myra A. Proctor.
Aintab, Apr 6. 1865.
Rec'd May 30.
Ack'd Aug 3/65
R. And

Aintab, Syria Apr. 6th, 1865.

Rev. Dr. Anderson

My Dear Sir.

Your annual letter to the mission contains some allusions to my work which I would like to talk with you about a little, especially as I feel obliged to urge the mission to request an associate for me notwithstanding your advice to the contrary.

The mission recommended last year that the boarding department be placed under the care of a missionary family, and that plan I like, but in the present state of our mission it is quite impracticable. There is no family at liberty to assume such a care unless the mission and Mr. & Mrs. Schneider would consent to their doing it, which would involve their remaining in Aintab and the building of rooms for the school, (both of which are very desirable in any case)

A missionary sister with several chil-

dren of her own could not take this ad
tional care, and a young woman new
arrived from America with no knowle
of Oriental customs would not be qualifie
attempt it.

I suppose it seems to you a very little
thing for me to take the entire charge of
dozen girls in my family and another do
as day-scholars. And sometimes when I th
how small the number is, I do feel ashe
ed to speak of an associate. But the am
of care they require is not small. First, there
the house work, all of which they perform, an
as they are very young they need a good de
of superintendence. Then there is their se
which is regarded as very important as the
are absolutely no good seamstresses in this
region. School lessons require very much th
and study on account of the poverty of sc
books. Almost every lesson I give I am oblig
to prepare and write out for them. Still
all are well the wheels move with comp
ative ease. But sickness in the famil
taxes my strength very heavily, and we
more or less of it every time. Fever and a
prevails in this part of the city, and every

one of our girls have suffered from it. At on
time last summer eight were sick at once
requiring considerable attention both night
and day. My servant and her children
have also suffered very much from the same
disease. God has mercifully preserved us
from the fearful fever that has made such
ravages in this and other places.

Another thing that makes an associate
particularly needful is that the circumstances
of our mission require that Mr. & Mrs.
Schneider be absent from Aintab for weeks
together when I am left entirely alone.
While Mrs. S. was in America Mr. S. spent
some weeks in touring, and this winter
they have both spent five weeks in Marash
to aid the feeble there. During this time
there was no American or English person
within fifty miles of me. Being so much
alone has a very depressing effect upon me
notwithstanding my natural buoyancy
of spirits and love of quiet.

I am not aware of any instance in
which a boarding school has been successfully carried on for a series of years by one
person alone. When I left America it

was spoken of as a matter of course that an associate would join me after a time and Mrs. Schneider tells me that both your self and Mr. Treat expressed a readiness accede to such a request from the missio The request was made four years ago a alluded to in the succeeding Annual Letter to the mission in terms which l us to feel there was no hope of its being gra and which implied a change of policy the part of the Board. Since then I have not repeated the request. But my exper last summer led me to the decision that ought not to attempt to get along alone any longer. I assure you if our school to furnish full employment for two, there a plenty of work all about us. I try to do I can in the Sabbath School and among the women, but I long to do a great deal more both of this kind of work, and that of a more literary character.

The pruning knife has been very sharply applied to my school in respect economy. Not including my salary the expense in 1860 was — — P. 5878.2
in 1861 — — 5205.89

(2)

	P.
in 1862	13,124.80
" 1863	9,828.40
" 1864	10.119.15
In all for five years	43,731.49

Of this quite a sum was paid for my assistants who while receiving their wages from my school fund were spending more than half their time in Alexan's school.

The fruits of this small expenditure have been such it seems to me as to warrant a larger outlay. Five of the first class have been and most of them still are directly engaged as our fellow laborers; and all of those who graduated last year are now engaged in teaching, seven of them in regular schools and one has a few pupils in her own home. I assure you I have great joy in meeting with ~~the~~ these young teachers here in Aintab, and in receiving letters from those in other places. And the girls' schools here have never appeared so orderly before. The teachers usually join us in our Benevolent Society and have many pleasant subjects for inquiry and discussion in regard to their new work.

I wrote you that three of them gave in-dence of piety. Two others have since come clearly out for Christ. I think they were perhaps true christians before leaving schoo

We have had no general work of grac this winter in our school, although ou meetings for prayer have been pleasant and profitable seasons. Mrs. S. & good Varteni and her daughter have often been with us. I hope two of our older girls h found Christ and are following in His footsteps.

A few months ago the request was m for an increase of salary for me. I sha not urge that as I can get along very comfortably if I do not keep a horse. Miss S charged me always to keep one, but I wa obliged to sell mine a year and a half and must wait until "hard times" are ov before purchasing another.

The school-girls desire their salam to y and to Mrs. Anderson.

Please remember me also very aff-ly to and to Miss Mary.

Very Truly Yours.

Myra A. Proc

Aintab, Nov. 30th, 1865.

Rev. Dr. Anderson,

My Dear Sir,

I am sure you will sympathize with me in the loss of one of my beloved pupils who died at Tarsus of cholera, two weeks ago.

She was a native of Aintab, a member of the first graduating class, and most ardently attached to the school. Being poor, she was obliged to exert herself diligently to procure clothing and so forth and keep in school. And after graduating she at once commenced working with her mother in her humble way for a livelihood, a fact which was noticed and commended by their neighbors. In the course of a few weeks she was called to Marash to teach and was employed there a year. Two years ago she married Tarsusli Sarabet and went with him to his home and afterwards to Nigdeh where he was employed as preacher.

She had indulged a hope before leaving school and wished much to unite with the church, but being fearful lest she should mistake her love for school and for teaching for true love to Christ, I advised her to wait.

Her last term in Marash in the absence of the missionary sisters who started the school was a hard and trying one. She told me she used to remain after school for prayer to seek help from God. I have not seen for a year and a half, but her letters showed unabated interest in "working for Christ." and the Adana pastor writes that she "witnessed a good confession" on her death bed. I trust she now with the Lord.

Pray that her death may be blest to those of her classmates engaged in the same work, and also to the impenitent ones.

You will have heard ere this that Miss Bliss declined the invitation of our mission to become associated with me in the school. I feel more and mo that such an associate is needful. The wa of school-books compels me to give a large port of my time to preparing lessons. A few days illness, on the part of myself or one of the boarders, or any unexpected interruption makes it almost impossible, often you so, for me to keep all the lessons along and attend to the household and so all suffer loss. Sewing is almost entirely neglected.

If I had an associate I could dismiss the native matron which I should be very glad to do, as her being here makes another family to find accommodations for, and moreover her having care of the work ~~being here~~ prevents my teaching the girls as I wish in household economy. And again the immediate prospect of several weeks alone here, makes me long for one whose company and aid I can always expect to enjoy.

Recently Mrs. Schneider mentioned Miss Ballantine, who has been for some time a teacher at Mt. Holyoke, as a suitable and very desirable person to come. I had been thinking myself of Miss Mary Haynes, also a teacher at South Hadley with whom I am well acquainted. She is a native of Townsend, a devoted Christian, with a circle of excellent Christian brothers and sisters, accustomed to self-exertion and to a very plain style of living. We should have many things in common. Miss Ballantine I have never seen, but you are well acquainted with her, and I am willing to leave the

Miss Myra A. Proctor
Aintab, Nov. 30, 1865.
Rec'd. Jan. 10, 1866
Ack. May 10/66
1. Death of a Pupil
2. apronta.
3. House.

matter entirely in your hands. You can easily ascertain in what estimation Miss Haynes is held at So. Hadley, you will be able to judge which of the two is the better fitted for the work. I hope as little delay as possible may be used.

The vote of the mission last spring shows that they feel it necessary for some one to come. I hope Dr. Pratt found time to mention school needs among others.

I am very sorry we are not to have a house of our own. This constant moving involves a great waste of time and strength. How many many days I have given to this matter, always grudgingly, it seemed such a pity to spend precious time so. It involves too a great waste of money, as every house must be re-modeled somewhat for the school, and then when we leave we have to put back everything as we found it. Moreover we are always thus living at a disadvantage in an inconvenient house. I will not weary you more. Begging an affectionate remembrance to Mrs. Anderson. I am Respectfully Yours.

Myra A. Proctor

Myra A. Proctor

Aintab Syria Oct. 25th 1866

Rec'd Dec. 19/66

Dr. Clarke,

Dear Sir

Your very kind letter of Sept 11th reached me last week, with one from mother who also gave me an account of your visit to Townsend. I am very glad you could spend a Sabbath there and a few hours in my home.

I have much for which to thank God in the memory of that home, much to cheer me and to strengthen my hands in the blessings that even now constantly flow to my Eastern home from that dear spot, the more than semi-monthly letters, the gifts, and especially the fervent prayers that ascend morning and evening for me from that family altar. I had been at home during the absence of my brother and sister enough to know well the tones, the emotion and almost the very words with which those petitions ascend. The thought of these intercessions has made me strong many a time in seasons of special temptation or depression.

My dear brother's death is a sore bereavement to us all. Were it not for the joy God gave us in seeing him a humble penitent, I know not how we could have borne it.

... is a dear consolation to me.

With deep respect

Yours truly

Myra A. Proctor

"Unofficial"

You desire to hear of our "trials, hopes," anything of detail of interest" to us. I fear yo would find a great deal not particularly interesting to you or to "the churches". For we don't live in the midst of wonders or st ing incidents, but plod along some wha monotonously, trying to give the "line upon line, precept upon precept, here a little and there a little." And the fruit (what as we have been permitted to see) springs up a noiselessly and increases as imperceptably the grain of wheat. It has pained me that I never yet have been permitted to s a general revival in school, yet one by a good many have been gathered into th This last vacation one united with the church whose serious impressions date chiefly from the time of Mr. Morgan's de

Beside her there is now but one chur member in school - a young married w who wishes to fit herself to teach. There are ever two or three whom I hope are pious -

We see an increased appreciation of e cation which is cheering, although still very far from the true standard. One thing that will do much to bring the poor ignorant mothers around, is the strong preference which Christian young men express for a wife who has been educated. They see that a poor, but educated girl has a better chance for marriag than a rich uneducated one. Today

Miss M. A. Proctor

Rec'd June 27
Ans. July 20

young bride of fourteen entered school
whose husband married at the present
time for the sole purpose of putting her into school.
Her parents would not do it, but now he has the
right to, and he came down with her from
parish yesterday. He says he dreads going back
but the young pastor who married one of our girls
a few months ago, promised to stand by him
through thick and thin.

The new house has been and still is a
great source of care and perplexity. It is nearly
done, and we should have moved in this week
probably if we could have obtained glass. For
some months there has been no glass for sale
here or in Aleppo. Every week it is "coming"
so we were put off from sending to Beirut.

The European war is at the bottom of it
I suppose. It is doubly trying because our dear
sister Mrs. Adams is so feeble that Miss
Frances is obliged to stay there and carry
on the school. If we were only in the new
house we should be very near each other
and could be at hand in time of need especially
nights, much more easily. We hope
she may live through the winter and yet
fear she may go from us any day. It is
very hard for Miss F. and I so inexperienced
as we are, to be alone with them at
this time. Mr. & Mrs. Schneider have been
delayed in their work at Constantinople
and will not reach here till next month.
and small-pox in this place has prevent-

ed any of the Marsh sisters from coming to us. There are so many weak little children there to be exposed.

Yesterday three or four died of cholera this place. The weather is very cold and we hope the disease will not spread. The death of that earnest brother Mr. Walker is a very great loss to us, and to the work.

I believe I shall tell you unoffici what I should hardly be allowed to do, in any other way, that our great perplex is how to get our house out of debt. The Board granted us nearly 37,000 Piastres and afterwards $500. (currency) in add'n, not 50,000 all. Our house had to be built entirely new, & a new lot purchased. The lot was of such a shap that we could not build so economically as w otherwise might, but it was a very desirable place, healthy and near the missionary hom Then within a few years there has been an increase of workmen's wages and of prices of stor so our house has cost 80,000 Pias. For the bal ance I have exerted myself not a little to raise donations from sources that would not fect the Board's funds at all. Have written Canada, England &c. Have received one gift of $30. (gold) and a promise of a bo which shall realize us £50. If we can disp of it. We can't do it anywhere in our miss and some of our ladies in Const'ple are ab attend to it. I hope an Eng. lady there w be persuaded to. How we shall make out balance I really do not know.

Miss M. A. Proctor

Aintab, Syria May 20th 1867.

Rec'd June 27.

Ack. July 22d

Rev. Dr. Clark.
Dear Sir

Please accept my warmest thanks for your very kind letter of Feb. 22nd and also for your earnest efforts for removing the debt from our new building. I assure you a great load of care and anxiety rolled off from my heart when your letter to the brethren came stating that the Committee had consented to grant the full amount. It was more than I had dared to expect altho' Dr. Schneider was very sanguine that such would be the result.

Mr. John Wright of Derby England sent us thirty ~~fifty~~ pounds in answer to my appeal to him. He visited Aintab in 1861 and sent with his gift a kind note of Christian sympathy and interest in our work which was very cheering. The box from the Society for the Promotion of Female Education in the East, instead of fifty pounds will hardly avail us twenty we fear.

I cannot tell you what a world of enjoyment I take in our new home. For weeks after we removed here, I could hardly at any hour of the day open the schoolroom door and look upon its pleasant accommodations without a thrill of gratitude and joy. Our new map of Palestine

Miss M. A. Proctor
~~received [illegible] hangs in a con~~spicuous
place facing the school. If I knew w
~~presented it to us~~ I should be glad to exp
our ~~gratitude for the~~ gift.
63 [illegible] examination Apr. 11th, th
room was crowded and many away ma
even to look in. For five hours the crow
sat packed as thickly as possible and
listened attentively to the exercises. I d
not intend ever to tax their patience so agai
We must henceforth divide our friends an
have part come in the morning and pa
in the afternoon.

The girls were examined in Arithme
Geography, History, Physiology, Astronomy, N
Philosophy and the Bible. The graduat
class have completed a book about equival
to "Adams' Arithmetic". The second class
studied as far as Proportion. One girl who
had a long example in Cancellation
perform on the board, failed at first, and the
teacher was about assigning her another
when she made the whole company
smiling by saying earnestly I can do th
if you will please read it again. I think
made a mistake in writing it. She tried
again and succeeded.

In Geography the first and second
classes completed a book equivalent to
Mitchell's, and also received oral less
from the more simple parts of Guy
Earth and Man. In Physiology w

have a manuscript translation of Cutter's: which I hope the Board will soon allow us to print. The class performed very neatly an experiment showing how quickly a light will be extinguished in the human breath which the audience asked to have repeated.

The class in History completed a book of about three hundred pages on the Four Great Kingdoms of Antiquity. The work on Astronomy is very small. The present class are studying a larger one in manuscript. The Moral Philosophy text book is a translation of Waylands. It is in Armenian as are also the History and Astronomies which is a great disadvantage to the girls most of whom are familiar only with Turkish.

The Biblical examination was quite extensive. The school was examined in Genesis and Exodus on Thursday and on the following day as a part of the Graduating exercises the first class were examined very briefly on the Old Testament from 1st Sam. to Malachi and on Revelation. Each of the graduates read a composition the Valedictory being in Armenian. Mrs. Perry taught them several new tunes, and played the melodeon for them on Friday while they sang

"Blest be the tie that binds"

"Go work in my vineyard today"

and for a parting hymn,

"Shall we gather at the river?"

Our four weeks' vacation was spent mostly

in Marash, and now our summer term ha
been in session a week. Five new girls very promising were present this week, and two more are daily expected from Oorfa. Four only of our pupils are church members. Three of them are very earnest christians I think. The other is a new girl, only twelve years of age.

When we separated for vacation there was more than usual religious interest in the school, and I am rejoiced to see that it seems not to have abated while we have been scattered. In our prayer meeting last week there was a marked tenderness of feeling and much contrition for sin expressed. It is my deepest desire that this house may be a Bethel, the very gate of Heaven indeed to many souls.

You are aware before this that I am soon to lose my associate; and so all the plans we have laid and begun to act upon for united labor are to be frustrated. It is a disappointment, but I think it is al
for the best. I never felt like saying a word against it for ours is a lonely life for an orph
sisterless girl like Dora (as we always call
It often seems to me that my parents and sister are half my life far separated from me although they are; for almost every mail brings me their loving words of sympathy and cheer.

You will be planning now to send out some one else I presume. Some of the brethren suggested that Miss Mary Hayne of Mt. Holyoke Seminary, who thought of coming last year be invited to come now. I thought on the whole I should prefer to leave the matter entirely to the Committee. On second thought however I felt that it was due to Miss Haynes as well as myself to say that my not consenting to her being invited by name, was not that I have any *objection* to her, but *only because* I do not wish *to take any responsibility* in the *matter*.

If I could see you half an hour I would say a few words which I hardly know how to express becomingly in writing. I sometimes feel as if many needless sacrifices were made in the missionary work and much of earnest christian love and zeal lost to the cause of Christ through a want of consideration or of conscientiousness on the part of those who are called upon to give their opinion of the fitness of candidates for this work. Many seem to feel that they must recommend if they are applied to, especially if they have reason to think that the person in question is an earnest christian. Every body feels that a missionary must be a devoted christian, faithful, energetic, persevering and patient, but every body does not seem to realize that a missionary of all others needs a sound body, and a sunny cheerful and not oversensitive spirit. I know that you my dear sir, and the Prudential Committee, understand this perfectly, but you cannot of course be acquainted with all whom you send out. Our climate develops diseases

of the nerves very rapidly, and our seclu
from society and separation from our fri
helps one who has any tendency that way
a plenty of morbid, depressed feelings. My
respect sympathy has more than once be
called out for young lady teachers of high
talents and piety, whose intelligent friend
it seems to me ought to have known enou
of human nature, and of the effect of such
a secluded life in a hot climate never to h
have recommended their coming. A teac
life anywhere is a constant tax upon the ner
system; fourfold is it so to the missiona
teacher. I am not sure that it is proper f
me to say this to one so much older and
wiser than myself. Please pardon if I
and do not allude to this in replying.

I must say a few words in explana
of the vote of the mission requesting perm
sion for me to return home for a visit nex
spring. I had formerly intended to rem
ten years before going home, but several
siderations have influenced me to a
permission to go thus at the end of nine

1st. The strong desire of my parents and
sister, since the death of my only brothe
that I should come soon, and the fact
that the health of my father and sister
is not very firm.

2nd The feeling that in respect to my own
health it may be better for my future u
fulness that I go as soon as next yea
I am not weak, but some chronic dif

culties are growing upon me so that I fear that if I remain here two years longer I may need a very long vacation to recruit me. I am troubled a great deal with dyspepsia and with rush of blood to the head. The two seem to be connected and to be brought on more quickly by anxiety and by perplexing thought, than by anything else. Often two or three hours after dinner is over, some slight cause will send the blood throbbing to my head in a very oppressive manner and give me a severe heartburn when before I was experiencing no inconvenience from my food.

3d. I have many things in mind which I wish to do while in America as helps to future usefulness, and so I wish to go home before I am run down and obliged to spend all my time in resting.

4th. As Mr. and Mrs. Perry are to be temporarily connected with the school they wish me to make my visit home as soon as possible so as to leave them free for other work as soon as they have a good command of the language.

I could wish if there is time for due deliberation and consideration that my future associate might arrive here as early as November so as to allow us a few months together before I leave (if I do) in the spring. At least I should like an opportunity to become acquainted with her somewhere, either here, or after I get to America, as it is not pleasant to think of an entire stranger occupying my place while I am away.

I have made my letter much longer than I anticipated, and so begging that you will sometimes remember me and my girls in your prayers, I remain

Yours Very Respectfully

Myra A. Proctor.

Miss Proctor

Townsend Harbor June 26th 1868.

Arr^d July 2^d

Rev. N. G. Clark, D.D.

Dear Sir,

I am happy to inform you that through the kind providence of our Heavenly Father, I arrived safely at my home Wednesday evening.

Our whole journey was a very pleasant and prosperous one. We left Constantinople May 7th and arrived in Liverpool the 27th; and after spending a few days in London we sailed for New York June 13th in the "Russia" of the Cunard line, and arrived there the 23d.

Dr. Wood greeted us most cordially and kindly aided me in getting off in the early express train the next morning, so that I could reach home that my

My sister joined me at Lanca
station, and so all that are left
our little home circle were unite
around the family altar on Mon
day evening. I know, dear sir, yo
will sympathize in our joy as yo
did in our sorrow.

I send by this post the accou
of my traveling expenses to Mr. War
There are several things about which
shall wish to consult you in regar
to my plans for the coming year,
all in due time.

Hoping to hear from you soon, I a

Very Sincerely Yours,
Myra A. Proctor.

Rev. N. G. Clark, D.D.

Missionary House

Townsend Harbor July 17th 1868.

Rev. N. G. Clark D.D.

Dear Sir.

I write to say that our pastor Rev. Mr. Williams, wishes you to go to Townsend Centre tomorrow and spend the night with his family.

My parents hope you will feel able to return with us after the second service and spend Sabbath night with us. You can then take the train at the Harbor on Monday. We are anticipating your visit very much.

With kind remembrances to Mrs. Clark and Miss Howard.

I am, Yours Truly

Myra A. Proctor.

Miss Myra A. Proctor.

Townsend Harbor July 17. '68

Rec'd July 18.

307

Townsend Harbor, Aug. 12th, 1868.

Rev. N. G. Clark, D.D.

Dear Sir

May I ask you to give the enclosed to Miss Powers if there is still an opportunity for [illegible]. If not, keep them for me, till I am in Boston again.

I had no opportunity to converse with you yesterday. I would like to know what has been done with the Sabbath School Card I sent down. Can the missionary list be supplied? I have several pictures suitable for a heading which I selected at the Tract Rooms yesterday. Will choose two from them and send you if you wish. I would like to read the proof myself.

I have made arrangements for taking music lessons to commence the first of Sept.

If I can do any thing to help you in "the cause" it will give me great pleasure.

Yours sincerely

Laura C. Fowler

Miss Myra A. Proctor

Townsend Harbor, Aug. 12, 1868.

Rec'd Aug. 14

✓

S. S. France. Sept. 20th 1869.

My Dear Dr. Clark.

In these days when I can do little but meditate, I do remember many of my delinquencies; and among these the fact that I neglected to thank you for your constant and ever considerate kindness to me during the months I was in the home-land. I received from you and from all at the Miss'y House more, than I expected, much more than I deserved. From my heart I thank you. My dear home circle would gladly join me in this tribute of gratitude for they have known and appreciated your thoughtful care.

A kind Providence has favored us thus far on our way. Dr. Raynolds and Mrs. Marden were our principal sufferers from sea-sickness. Mrs. M. comes to the table now, but Dr. R. keeps pretty flat. He always is so on the sea, he says, and takes it patiently.

My two chums are good sailors. I enjoy their company very much particularly do I enjoy Miss Beach.

You may remember I was specially attracted to her through her letters, and the attraction grows stronger each day. I never have met any one with whom, on a similar brief acquaintance, I so longed to be associated in labor. How sorry I am she must go so far away and learn another language. There is nothing striking or remarkable about her; but she is so sensible and thoroughly good natured and kind, I feel she is just the person I would be happy in living and working with.

I do not know but I am silly to write this. Please remember this is a private note, not to go on file, or to be given to the Woman's Board by any means. I will write to the ladies in due time.

With much love to Mrs. Clark and the children, and to Miss Howard.

yrs. gratefully
M. A. Proctor

Miſs M. A. Proctor.

At Sea Sep. 20. 1869.

Rec'd Oct. 6.

ackd

Aintab, Syria Nov. 1st. 1867.

Rev. N. G. Clark D.D.

My Dear Sir

I sent you a brief note from Queenstown which I trust you have received ere this.

We reached Liverpool Sept. 23d and found that the Messageries Imperiales continued to send as formerly, boats via Smyrna on the 8th, 18th and 28th of each month, and by Alexandria on the nines. On account of the two young ladies, we must go by Smyrna, and by travelling every day and nearly two nights we might have reached the boat of the 28th. But Dr. Raynolds and Mrs. Marden had suffered much from seasickness, and Mr. Adams was in bed from an attack of fever so we could not think it best to push so hard, and decided to take the boat of Oct 8th from Marseilles.

We spent a week in London stopping at Mr. Burr's. I was not as well pleased with arrangements there this time as I was last year. He has doubled his tables and his boarders while the number of waiters and the quantity of food remain nearly the same, and he did not make any reduction, to speak of, in his prices. He calls eight shillings per day his regular price, and seven shillings had missionary price. But a gentleman well acquainted there told us that one who would pay bills promptly every week could get board there at seven shillings pr. day. If I was going to London again I should prefer to try some other place, and so would all our party.

I left home with the firm determination to keep all the baggage I needed on the way, *with* me all the way. However when we decided to remain over till Oc 8th I consented to let the trunk I needed for overland travel go on by "grand vitesse" to Marseilles as about half the expense of freight would thus be saved. All others did the same. We were assured that *six* days was *ample* time for freight from London to Marseilles. We allowed seven days and some hours, but when we arrived at Marseilles our baggage was still behind, and it cost us more to make new provision for the road than the extra expense of keeping our baggage with us would have been, besides all the annoyance and uncertainty of ever seeing it again.

I am more than ever convinced that all one needs from New York to their place of destination ought to be *kept with* them *all the* way. A small ladies trunk (not a Saratoga trunk by any means) for clothing and a chest for saddles, light travelling bedsteads, bedding &c. with a hand valise and a shawl strap would be sufficient for a missionary and his wife and the expense through France would be trifling compared with the discomfort without such an outfit. Missionaries usually go "first class" from New York to Liverpool, "second class" from there to the shores of Turkey (this is good enough) and overland travel in Turkey is worse than "third class" with all the comforts one can take along.

I wish to mention gratefully Mr. Adams kindness in doing all in his power for us and I can but hope that the Board will see fit to defray a part of his expenses at least. He would have gone at much less expense alone.

When we arrived at Smyrna we found Mr. J. W. Parsons and Mr. H. Schauffler, also a good native brother from Marash waiting to greet us. Parkes, the brother from Marash, asked me at once if I was going there. I told him No. I ~~was~~ going to Aintab. He said he had understood that the Female Seminary was removed to Marash. I told him it must be a wrong report, as Dr. Clark told me during my last conversation with him on the subject that the Committee did not yet feel prepared to decide the question, and that for the present the schools would remain as they were. He said he had his tidings "very straight"; and the missionaries said they had the same report in Constantinople. Still remembering what you repeatedly told me, I did not give any credence whatever to the report. You can judge of my surprise when I reached Scanderoon, to find from letters which I there received, that Miss Hollister had gone to Marash with all her effects, that Mr. Montgomery had hired a new house so that his old house could be used for the Girls' School, and that they were all looking forward to my joining them there at once, and all apparently with the best of authority. Miss Hollister wrote as follows.

"Dr. Clark wrote advising, after having informed the Mission of the decision of the Com., that one of us be in Marash to commence operations this winter. The brethren decided, all things considered, it was best for me to go."

Mrs. Montgomery wrote "Dr. Clark suggested that Miss Hollister and Mrs. Coffing carry on the [illegible] Girls' School here, yourself remaining in Aintab to supervise an educational institution which should in two or three years be turned over wholly into native hands."

I called Mr. Adams aside, and asked him what you said to him in regard to the school. He replied that he understood you to say that the question was not yet decided, and that there would be no change for the present. And so entirely unable to solve the mystery, I groped my way to Aintab like one blindfolded, and thought of and prayed over the subject about sixteen hours, out of the twenty-four all the six days we were on the way.

Do not take this as in any way discourteous, but if I could have known before leaving Boston that you had made such suggestions to our mission, it would have saved me an untold amount of embarrassment and perplexity.

You can imagine with what curiosity I asked for and read your letter of June 26th. It seems this letter has had a variety of interpretations, some of the mission thinking you did not intend to express a decision of the Committee, and others thinking that you did. The Marash brethren maintain the latter opinion, and have acted, not accordingly, but have rather gone ahead even of your suggestions.

I should myself interpret the letter to mean that the question is not decided, and the suggestions I should regard rather as *feelers* thrown out to get at a further expression of opinion from the mission, even although you do not ask for a reply.

At all events after what you said to me and to Mr. Adams, I do not feel authorized to go to Marash this winter, and shall therefore remain here and carry on the school.

Whether Miss Hollister will return and work with me or not, I do not yet know. I have invited her to do so.

Perhaps at some future time, I may write you more fully in regard to the proposed (2) changes (1) in your letter. It is very hard howev to make things plain by letter, as you can understand from the fate yours has shared.

I do most earnestly hope you will be able to make us a leisurely visit next year, when you can talk over these things with different members of the mission, and can see for yourself, in a measure, the present condition of our field, and its needs and capabilities.

For myself, my one great desire for the present emergency is, that I may be kept from taking any wrong step. "Set a watch, O Lord, before my mouth, keep the door of my lips," is a prayer I cannot offer too often.

Will you not seek the Divine guidance for me as you fold this letter, and aid me in my perplexity by your advice when you can find time to do so.

With warmest love to Mrs. Clark and Miss Howard, and the dear children,

I remain,

Most Respectfully Yours.

Myra A. Proctor.

Miss Myra A. Proctor,

Aintab, Nov. 1. 1869.

Rec'd Dec. 20.
Ans'd by G. W. W. Dec. 23.

Sketch [illegible]

Unfavorable judgment of Mr Buris in London.

Miss's should keep their baggage with them in travelling.

Part of Mr Adams' travelling expenses should be paid by the Board.

Question of removal of school to Marash.

Aintab, Syria, Feb. 14th, 1870.

Rev. N. G. Clark. D.D.

My Dear Sir,

Last week I had the pleasure of receiving a note from Dr. Wood, written in answer to mine of Nov. 2nd, to you.

I am exceedingly sorry to hear of your ill health, and beg you will not fail to act according to your own kind counsel for missionaries *not* *to* *overwork*, although probably like many others, you will find practice harder than precept.

I address this letter to you not expecting that you will exert yourself to consider the subjects mentioned, but as being the best way of reaching the Committee whose business it is to consider and decide such matters. So if you choose, you can pass the remainder of this sheet over to them without the fatigue of reading it.

I was glad to be assured by Dr. Wood that I had understood you aright, and that my remaining in Aintab is approved at the Missionary House.

Much as I should regret a removal of the School to Marash, still, if the Committee or the Mission vote it there and wish me to go, I shall certainly yield cheerfully to the will of the majority, and shall endeavor to labor as earnestly there as I have tried to do here.

One of the principal arguments for the removal of the School is that the wives of the Theological students need to be instructed.

Among the forty students now in school *six* have wives to be educated. One of them is from Oorfa, and has not had much opportunity for education. One is from Aintab, and has been to the common schools and *ought* to have been in our Seminary years ago. The other four are from Marash, one married a few weeks ago to a girl who was a member of the middle class in our Seminary.

You see how small the number is. To quote an Oriental proverb "Shall the mountain go to the prophet, or the prophet come to the mountain?"

Up to the present time it has been the policy of our mission to urge the young men to defer marriage until after they are through with their studies. It seems to me decidedly "a step backwards" to take the opposite ground now when the mission is twenty years old.

If this bad custom of childish marriages is to be broken up, here is a good opportunity for the missionaries to use their influence in that direction. If young men enter the Theological School at nineteen or twenty, and young women our Female Seminary at fourteen, they certainly are then old enough to profit by their course of study, and not too old to defer marriage until their course of study is complete. Some maintain that it is an advantage to the young men to be married before they enter school. The students themselves do not allow this so far as I have means of knowing. They say that those who are free from family cares can get on much better in their studies. However this may be, there can be no doubt whatever, that it is very much better for the young women to finish their school education before they are married. Of those now in school, one has four children, most of the others one each, and several have had children born since the class of women was formed. With all these cares, how can they be expected to make as much progress as is desirable in their studies? They often say to our school girls "O girls! rejoice, rejoice that you can study now free from care."

Of course for the few already married, some provision must be made. Whether the number of women who must obtain an education with all the disadvantages to study incident to married life, shall increase or diminish in the future, depends wholly upon the policy of the mission in regard to this matter. If they encourage early marriages, the people are already too much prone to that. If they discourage them, there are a plenty of young men who will be willing to wait.

The few who must be provided for, usually have not enjoyed the preparatory course which we require for admission to the Seminary. Also on account of their home duties, they cannot progress as fast as the girls can. Therefore if they were in the Seminary we should be obliged to have a separate department for them. There is a good High School for girls at Marash, taught by a graduate of the Seminary, superintended and aided by Mrs. Coffing. Why can they not obtain all the education there which their circumstances admit of?

If the mission wish to change the plan of the school in any respect, they can do it as well here as there. Thus far the rules of the school have been made by the mission, and I have endeavored to the best of my ability to carry them out.

If the object in removing the School to Marash is to secure a change of teachers, that too can be obtained without this sacrifice of mission property. I am ready to resign my place in the school, go to Marash and give my time wholly to translating if that is thought desirable. I have no reason however to suppose that this is the case as all of the Marash brethren and sisters urge my going with the school to Marash.

I am not afraid of Marash climate for myself, but I do think when the question relates to the situation of a Boarding School, the most favorable place as to climate should be selected, and Aintab is, I think, a good deal in advance of Marash in that respect.

I find the school premises very much improved by the addition to the yard which was made while I was in America. It certainly does seem to indicate a good deal of fickleness for the mission to give up such valuable property, just as we have obtained it, and take up with much poorer accommodations without the best of reasons. This instability injures the school seriously. As a native brother remarked when hesitating about putting his sister into school for three years "Next year the school goes to Marash they say, and perhaps the next year it will go to Kessab."

A few words as to the practicableness of establishing at present in Aintab "a self supporting institution of a high grade."

Aintab has now about 2000 Protestants, great and small, rich and poor, religious and irreligious. How many towns are there in Massachusetts of that number of inhabitants that support an institution for girls "of a high grade"?

Our people have supported for the last seven or eight years a girls' school corresponding in rank to what is called in Marash the Girls' High School. As they have not had a missionary lady like Mrs. Coffing to give her time to it, the school has not been as good as the one in Marash. Still the same studies are taught, Arithmetic, Geography, Armenian &c., and the girls we have received from that school have classified well with those from Marash. Twice in the seven or eight years the form of the school has been changed for a short time, two mixed schools taking the place of two graded schools. Still the same studies have been taught, and the school is open to all rich and poor.

I do not see how our people can support a school of high grade without charging a high tuition. Even if there were those ready to pay this, (which is not the case) would it not be more beneficial to the community to have the money that would be spent in educating the few highly, turned over to the common schools where all can have the benefit of it?

The present year is also an unfortunate time to propose a new plan of this kind to our people. The Second Parish have with great effort just completed their church, and the First Parish are repairing theirs at an expense much larger than they at all anticipated when they undertook it. I have no faith at all in the enterprise as a present possibility.

I submit the foregoing for your consideration with earnest prayer that our Divine Master may guide to such a decision as shall best promote the good of His cause in this region.

Yours in the work of Christ

Myra A. Proctor.

Miss M. A. Proctor
Aintab, Feb. 14, 1870.
Rec'd March 21.

Miss M. A. Proctor
Aintab, Feb. 14, 1870.

We ask for but 6000 piastres for this School for 1871 and have the prospect of obtaining considerable from the girls, that is, all we need more than this.

Please remember kindly to the circle of workers at the Miss'y House.

Yours truly,
Myra A. Proctor

Aintab, Syria. May 24th 1870.

Rev. N. G. Clark, D.D.

My Dear Sir.

Your letters of Feb. 8th and Mar. 18th were duly received, and as you will see from the minutes of our Annual Meeting we acted upon your suggestion in regard to Miss Warner, and have asked that she be sent out, but without specifying her location, except that for the present while learning the language she reside with Miss Hollister and myself at the Seminary.

This plan may strike her a little unpleasantly at first, but I think she will like it on the whole. She will have an opportunity to become acquainted with the different families, and will doubtless find that some are more congenial than others. She will not lack for invitations soon if she displays ~~even~~ no more than ordinary aptitude for work.

You probably expected Miss Hollister would remain in Marash and therefore another teacher would be needed at Aintab. But all parties seem to regard it desirable for Miss H. to return here. I do not know whether she will be happy here or not. I certainly mean to do everything I can consistently to make her so. She has excellent abilities in certain directions which I trust we shall be able to save to the mission. I do not feel like having a *third* teacher associated with us for the present. I would like to make sure of working well with *one*, before taking another.

If Miss Warner comes, as specified in the vote, she will have no responsibility in the school whatever. We shall enjoy her society while she is busy studying Turkish, and after that she will go where she is most needed. I have written her a long letter by this post.

I am glad she has had a careful "bringing up" in a Christian family; and I can but regret very much that her parents are not living to cheer and help her by their letters. No one needs the help of tender christian parents more than a young woman trying to labor for Christ in a foreign land. And I believe no system of education that can be gotten up, will so thoroughly fit a young woman for this work, as the training of sensible christian parents in the home.

A good part of Miss Beach's preparation lay just there. Oh! how often I have regretted that I did not secure her for this place. If I could have *foreseen* what has taken place since most certainly I would have done so.

Your letter of Mar. 18th was just what I wanted to hear. I *felt* I was right, but am glad to be assured of it.

Things have worked around very finely. By standing at my post and keeping still, I've got about all I desired.

I am expecting to spend July and August in the region of Beirût at work upon a Natural Philosophy. I go there by request of the Mission to obtain needed help in fixing upon the terminology of the book. I have had no time for translation this winter, being alone, and having inexperienced assistants. The little school which we are trying to make a "model school" for the benefit of our girls, has also taken a good deal of my time and thought. You will see a reference to this in my Report of the Boarding School.

Our Mission asked for two new missionaries, and I have been thinking that perhaps our minister at Townsend, Mass. Rev. G. H. Morss, would be just the man for one of them. I have a very high esteem both for him and for his wife. They are earnest practical workers, very unassuming, and very kind and courteous in their bearing. Mr. Perry and Mr. Marden both urged my writing to them asking them to come. Mr. Marden has not much hope his friend Mr. Clark will come, and if he does, no matter, he says, we need two. I have written them by this post. You can do as you think best about following up the matter.

Please remember me affectionately to Mrs. Clark, Miss Howard, and Mary and Charley. I love to remember my pleasant visits at your home. Aintab looks more barren than ever, partly from contrast with American scenes, and partly for want of water. As our aqueduct has been repaired and cleaned its whole length, twenty miles; a thing which has not been done since "the memory of man". Our cisterns are just being filled again.

A most painful event occurred here last Saturday, the murder of a neighbor of ours, a member of the first church, by two Arabs. He was going alone to a village, and the murder took place about three miles outside the city. We often ride out as far as that place on horseback for pleasure. The man lived till Monday morning. He knew of no reason for the deed as the men were strangers, and he offered to give up all his goods to save his life. Some Arabs have been taken and imprisoned, but we have little hope of proper redress for such wickedness. A great crowd was in attendance at the funeral in the church, and at the grave. The deceased was much beloved. He was about thirty-five, an active business man, and active also in the business of the community as one of the school committee &c.

He died peacefully, asking for a hymn and prayer just before he breathed his last.

Mr. and Mrs. Marden are well, and getting on very well in the language. They make calls alone frequently. I have enjoyed their society very much this winter.

Miss M. A. Proctor.
Aintab, May 24, 1870.
Rec'd July 2
[illegible]
Mr. Warren
[illegible]

Aintab, Syria July 25th. 1871.

Rev. N. G. Clark D. D.

My Dear Sir.

Yours of June 23d giving your decision in regard to my going to Constantinople was received by us with great satisfaction. Our assistant teacher, and one of the graduating class said at once that they had prayed a great deal for such a decision.

The 13th and 14th inst. we held our Annual Examination, one day in the schoolroom with about forty-five of the best educated people invited, and the next day in the church (without public notice) where about five hundred people were present and listened very quietly and attentively. Mr. Montgomery gave us the pleasure of his society and made music for us, although new organ is still *on the road*. We had only four lessons in the church Armenian, Geography, Modern History and the Bible. The rest of the time was taken up with the graduating exercises of the first class, and with addresses from Baron Avedis, teacher at Marsovan, and Pastor Kriker of this place. The latter made a stirring appeal to the people to give this school their support. He told them that unless they did more than they had in the past there was great danger that instead of these teachers coming to their doors and asking for their daughters, they would be obliged to seek in vain for some one to instructs them.

Miss Hollister and I wish for no better work than to remain here and carry on this school, provided we can be supported. To be sure it would be vastly easier to sit in one's room and translate, but it would not be half so pleasant, or seem half so much like missionary work as our present way of doing, where we get up just the lessons we need from year to year and have the stimulus of giving them to interested classes as fast as we can turn them out. Miss H. has prepared admirable lessons on Modern History this year. Mr. Montgomery and others who listened to her examination spoke of them in the highest terms. Let her revise and use them one year more, and they will then be ready for the press.

I like the idea of training up native teachers very much. Our assistant has improved a good deal the past year. We think of taking the most hopeful one in the graduating class and making her an assistant pupil the coming year; you may remember the very tall girl with a fair complexion.

But in regard to turning this school over into native hands "in a year or two" I am just as skeptical as ever. The people have such *crude* ideas in regard to *female* education in particular. Some who speak in our public examinations are in the habit of dwelling almost wholly upon the fact that education makes women able to do *housework* better. Moreover they do not comprehend that discipline of mind in general makes a woman more efficient in any sphere of life, but they insist that they should be taught in school just what they are to practise afterwards. You know the plan of our school does include housework for the boarders, and plain sewing for all the girls, and yet we are criticised by these utilitarians for not giving more attention to these things). One of the most prominent and influential Protestants in this place recently said that in a girls' school he thought particular attention should be paid to cooking, sewing, and to acquiring a knowledge of the duties that devolve upon mothers in the rearing of little children.

Then again, these people have so little power of organization. It is the hardest thing in the world to make them *prompt* and *systematic*. After reading your letter I cast about to see *which* native pastor could undertake the charge of this school. All things considered ("especially the "better two thirds") there seems to be no one so well fitted for the place as Pastor Simon. He likes to teach very well, but his efficiency in arranging and systematizing things reminds me very forcibly of your figure of the "old hen." And my opinion is confirmed by what I have heard the missionaries at Marash say in regard to his management of the Boys' Middle School there some years ago.

Moreover from my experience of the jealousy of this people as it was manifested in regard to our starting a Middle School for girls here the past year, I am convinced that it would be quite impracticable to put this school into native hands, and then side by side run a Mission School in Marash. The most that could be done, I think, would be to make this simply a day school, a sort of high school for Aintab girls only, and let it be taught by one or two of our best girls under our supervision from Marash, the Seminary to be there. I should be willing to take up with this plan only as a last resort, for we have as yet no girls of sufficient experience and energy to make much of a success of such a school.

If the College should be located at Aintab, that would settle the stability of this school much to my satisfaction.

You have probably received Mr. Marden's letter giving his modifications of the new plan in respect to station boundary lines. Pastor Simon had probably heard an allusion to this plan, for yesterday he asked of his own accord "Why don't the Mission divide geographically, putting all of North Syria together for one station, and leaving Cilicia and Cappadocia for the other station?" The plan has so much of common sense in it that no one seems to be able to offer any greater argument against it than "You can't persuade So-&-so", and when the question is put to "So-&-so" he says "It's a very good plan in the main but my neighbors won't be persuaded." On the whole, although no decided answer has yet be given, the plan has met with more favor than we expected. We hope that with your approval and advice, the thing can be carried.

Really I am not able to see any true consolidation in the present arrangement. Mr. Marden is left here alone just as he was before, and although he tries as hard as he can to be "on the shelf", and has sent all the account books to Marash, yet the thousand and one perplexing money questions keep coming up, and will continue to do so as long as Aintab and not Marash is the centre of business for the towns about. Mr. Adams's family and Hattie Powers, are in Kessab. Mr. Thayer's and Dr. Nutting's families in Bitias, while Mr. Powers and Miss Word remain in Antioch. So scattered, who can tour? It is a curious circumstance that Adana people instead of writing to their own centre, have been sending here for some one to visit them and settle their difficulties, and Pastor Krikor at last referred them to Marash.

Let Antioch station all come up here, and two gentlemen and two ladies can be in the saddle all the time, or rather, they can make long tours, spending weeks at a place. It is no time to work in the mountain villages in the summer when every body is farming. Let the missionaries choose the best season and make long visits of six or eight weeks, and they would accomplish more than they now do by making the villages their summer retreat. If Miss Hattie and Miss Word were here, we could do a good deal at translating, and also, besides carrying on our own school strongly, could oversee and help on our girls who are teaching in towns about. There are now six such teachers in what would be our field, and we hope the number will increase. They are struggling on alone, with no missionary resident in their place and some of them can hardly hope for a yearly visit even from one of the gentlemen. If we teachers could give them a few weeks' help every year how it would strengthen their hands.

If this plan fails what can we do? Marash brethren are already urging Mr. Marden's removal to that place to engage in the Theological School. The Woman's Board are ready to support this school liberally. I have sometimes thought we should be obliged to ask them to support one man and his family, but I do not like to say anything which would seem to imply that in the necessities of Woman's work there is anything which conflicts with general missionary policy, although it is really so. Woman's work must chiefly be done from house to house, or by patient training of children and youth. To do this teachers should be stationed in all the large towns, but if missionary policy is to "consolidate", woman's work must be to a great degree left undone. If we must consolidate however, let us be where the most people are, and not make one centre out in the desert, as Antioch certainly is in a missionary point of view. I spent several days there last year and was able to find but three girls over twelve years of age in the whole Protestant community, although I inquired diligently."

If this plan should fail we have no objection to Mr. Powers' coming here, except that such an arrangement, on the face of it is but temporary.

If dear Dr. Schneider could come back, Miss H. and myself would be delighted, and so would the native friends. I have thought too, of Mr. G. H. White formerly of Marash. He and his wife are the best of workers. If we could have her help, and if Mr. White was able to do no more than to take us out to ride, and occasionally to tour, and would sit in the house and pray for us the rest of the time, I should think we had a strong force spiritually. Then there is my pastor Rev. G. H. Morss of Townsend Mass. who blends the fortiter in re with the suaviter in modo in such rare proportions that he seems to me to be remarkably adapted for getting along with these crooked Aintabites.

Native friends begin to ask us if we will not stay here alone in case all the missionaries leave. Sometimes we are half-ready to say we will. If the people were somewhat more easy to get along with, and if I had not already had one experience of staying alone (during Mrs. Schneider's absence in America) when I almost forgot how to laugh, I should be more ready to undertake it now. If we stay alone we certainly must have a third lady.

People are coming around quite a good deal. Those most bitterly opposed are now ready to sustain the Middle School, and there is serious discussion in regard to employing female teachers again. Some have apologized for their former course. I think my letter to the churches did good, although it did raise quite a storm at first. I never have seen reason to be sorry for a word there was in it.

If we only could be settled! This uncertainty is a great drawback to our work here in every respect. I have now about $225. on hand, sent to me entirely unsolicited, to aid in enlarging our school yard. This is just the time for making the purchase, but I dare not go ahead and do it until something is decided upon, although we are sadly in want of the room every day. This same uncertainty is a great damper upon home correspondence. I have now some half a dozen letters on hand from ladies of the Woman's Board urging me to write. What can I write while every thing is so unsettled? "Out of the abundance of the heart the mouth speaketh;" but it would be very poor policy to give them a look into my heart now. Still, like Paul, I can say "We are troubled on every side, but not distressed; we are perplexed, but not in despair;...cast down, but not destroyed."

If it is best to have this school stop let it be said kindly and candidly, and I will not be obstinate about it. But I do not mean it shall stop for any want of effort or energy on my part. I am ready to put what Bushnell calls "will-force" into my prayers for this object, although I dared not do it in regard to my going or not going to Constantinople.

I have gone on with business matters, and have not alluded to your precious visit here, nor to our sorrow that you and Mrs. C. and Miss W. should have had such dreadful experience of Turkish travelling. We longed to go to you so we could hardly be content to know that you were so near us sick, and we could do nothing for you. I fear you obtained little benefit, if any, from a trip that was necessarily so fatiguing to body and mind.

We shall look anxiously for news of your arrival home. Hope you will find all the little ones in health and comfort.

We are having an unusually hot summer, and of course feel somewhat wilted, although none of us have been sick. I have not been quite free from a cough since you were here, but it is so slight now that I should not think of mentioning it were it not to ask you if you can give me a recipe for the cough medicine you gave me. I remember you mentioned in general terms, at the time, of what it was composed.

Mr. and Mrs. Marden and Miss Hollister unite with me in much love to you and Mrs. Clark and Miss Worcester.

Yours very respectfully,

Myra A. Proctor.

Miss Myra A. Proctor.
Aintab, July 25, 1877.
Rec'd Sept. 6.
Dr. Clark

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Miss Myra A. Proctor

Aintab Sept. 25th 1871.

Rev. N. G. Clark, D.D.

My Dear Sir.

I trust ere this you are safely arrived at your home and have received the welcome of your dear children and of your associates in labor. From your experience in our mission we have reason to fear that the journey may not have proved as beneficial as was hoped; yet perhaps after the immediate fatigue has worn away you may find it has been more of a recreation and has brought more strength that at first appears.

I suppose that the Circular vote of our Mission asking for an appropriation of fifteen thousand piastres for enlarging our yard will be forwarded to you by this week's post from Antioch. The three missionaries at Marash and Mr. Marden signed it and one or two more signatures make a majority, which I think will not be wanting.

We are aware that the Committee dislike very much to have such requests come in after the yearly Appropriations have been made. We tried to hasten this and get it to Boston in time but fear we shall not succeed. I am sure you will appreciate our reason for not making this request at Annual Meeting. With so strong a possibility, to say the least, of my being called to another field, I had no courage to propose such an enlargement here. You will remember our very small yard, also the lot below us with a tree in it which I pointed out to you from our roof, and the small house partly between that lot and ours. These two places we now propose to buy. If possible, please allow us the appropriation for 1872.

Aintab is thoroughly awake on the College question now as Mr. Trowbridge has doubtless written you. They have subscribed all of the 16,000 Ps. on condition the location be here. They are taking hold of our Middle Department better this year. Will furnish us with a room for it, and they have turned out one of their feeble male teachers and engaged one of our graduates in his place, and ask that Miss H. & I take superintendence of her school. It will be in the same yard as our Middle Department. Our work increases. Killis people urge me to come there before school commences, and Mr. Marden and I think of going this week. Then after school is in running order, I think I shall go and visit my girls who are teaching in Oorfa and Adiaman. Our term commences next week Oct. 3d.

I am trying to arrange my lessons so as to teach but little before New Years, only two or three lessons a day or so. and those old lessons. In this way I hope to be able to superintend more, and to tour some.

Miss Hollister and I would like very much to have a third lady come out a year from this time to be associated with us, provided the right one can be found. We say a year hence, because it is too late for this year, and we think it very undesirable for one to come in the spring and commence the acclimating process during the hot season.

It is to be hoped one can be found who can sing and play well, although I notice that very few of the young lady teachers have that accomplishment. We have a fine cabinet organ now, and some few would like to take music lessons, but there is no one here to give them. I should put such studies on an extra tuition list.

As for the rest I suppose you know what we need as well as we do. A person of even temperament and sunny disposition who can work on the Republican principle. I hope you can secure one who has been tried and proved. I found when I was at home that very intelligent people would recommend one who wished to be a missionary, on the spur of the moment as it were without any proper consideration of their qualifications physical~~ly~~ and spiritual for such a work. I presume we shall send in a regular request at next Annual Meeting for another associate, so I merely say this by way of preparation.

I have recently written a long letter to Mrs. Moore Winslow on her department of our work, and so will not enlarge here.

Miss D— unites with me in kindest regards to yourself and Mrs Clark. Mr. & Mrs. Marden are in their usual health. Mr. M. has improved his Turkish very much since An. Meeting. Has preached once and has another sermon ready. He's safely through the Slough of Despond now, although he will doubtless find more than one Hill of Difficulty before him.

Yours Respectfully

Myra A. Proctor.

Mrs M. A. Proctor
Apl 25 1871
Ackd Nov. 29. 71
Special grant made

London 8th/66

ev. N. G. Clark D.D.
ec'y. A.B.C.F.M.

Dear Bro. I have thought it might be profitable to write you some of my Gleanings by the way.

Every city has its Central Parks & Five Points; its Broadways & dark alleys, s pleasures & its nuisances. Growth greatly increases the former, & tter, instead of essentially diminishing, it also increases the latter. he cities of England have many of the desirable, & notwithstanding ir age & fixedness, have also many of the undesirable.

mong the annoyances of English cities is the frequent imposition abmen n demanding exorbitant fare of ignorant & timid men & omen, restricted more by what they can get, than by conscience. wealthy country Englishman told me "he paid five shillings for driving n a short distance, besides being grossly abused by the driver cause he would not pay him more." An American lady informed e that "she paid an exorbitant fare on entering the cab, & after ding a few blocks, because she had not money enough with to pay another sum to another man – the professed owner of the cab, baggage or a portion of it was demanded, & it was only through friendly interference of a passer by that she escaped further injury." lawful rates as given me by a policeman in Liverpool while negotiating r one party were, "for one not exceeding four seats, for any distance t exceeding one mile one shilling, & for all packages placed in charge he cabman two pence, & for our party of four adults & two small irls I should pay one shilling & sixpence, & for the transfer of our unks should pay one shilling each which would include the customhouse arge of sixpence each, & that in case of any difficulty with the cabman, the ngers could demand him to drive to the nearest police station for the adjustment e difficulty; under a heavy penalty for refusal."

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One sees in Liverpool a great many poor, that is, dishonorably poor, man beggars, indolent & drunken people, even more than in London or any American city with which I am acquainted. Perhaps these classes seem extraordinary from the fact that many women, claiming equal righ with the men, improve these opportunities by going hand in hand with them, ~~helpmeets too indeed~~ helpmeets indeed in the same indulgences & to the same extent; & to see intoxicated women upon the streets of Liverpool is no strange thing. In fact beer is just as ~~much an~~ essential to the existence of Englishmen as "roast beef & plum pudding."

There is also another class of women, who by compulsion or cho I cannot say, devote their time to the good of their fellowmen in the unenviable labor of gathering manure from the stre which they carry in their aprons or in baskets upon their head to gardeners, or to those who use it for fuel, for which they re ceive a small pittance — a life, I should think, not very full of hope nor of pleasan association.

Aside from these, there is also another class by far a greater nui sance to strangers than any other I have met, & that is a cla of gullers who, standing in public places insist upon telling you this, or showing you that, or following you upon the stre till they find an opportunity of carrying some little bundle, or doin some other trifling thing like picking up your cane, or rubbing a spot of mud from your coat, or holding up a trail across the street, & then with uncovered head & a peculiar tone of pitiableness, & with some such expression as, "remember graciously [illegible] pa "certainly you will reward an honest man for his labo aimed at your sympathy & benevolence — particularly the latter, & which if these fail commence narrating their many misfortunes & sorrows of life, till weari & disgusted you give money to get rid of them, or with decision you tell th to begone.

ut with the many unpleasant features of Liverpool which every city has
more or less differing more perhaps in kind than in number, there are many very
portant & interesting facts connected with this great trade centre
in the world. Its contiguity to the ocean & to the British manufacturing
istricts renders it by far the most important port of ingress
egress of all Europe. Nearly one half of all the exports of England
e shipped from this port which in 1857 amounted to £55,000,000 &
hich have been increasing ever since. The bulk of the 5,000,000
nigrants who left Great Britain between 1815 & 1860, sailed from Liverpool

ts docks are said to be the best in the world, covering a space of more
n 400 acres of water & having a lineal quay space of 24 miles.
old Sea Capt: told me there was" in L. 70 miles of dock wall."
e docks are protected in front by a huge wall of granite" upwards of 5 miles
ng," 11 ft in average thickness, & 40 ft. in average height from the founda-
ns, having nearly 100 pairs of gates, some of which are 100 ft
ide" through which ships pass in high tide, & then being closed the docks
kept full of water while the tide is out. Along these docks runs the
rse railway (the only one I think) which I was informed was built
rough the influence of George Francis Train, & which indeed has many
his characteristics.

ith a few exceptions the streets of Liverpool are unbecoming its
eat wealth & conspicuous position.

mong its important public buildings is St. George's hall in the Cor-
inthian style built in honor of the patron saint of England.
is built of granite, with two large rooms for the holding of assizes,
nother hall 161 ft long & 75 wide for other public occasions, the building being sur-
rounded on three sides by pillars 45 ft high. In front stands a mon-
ument of enormous height, upon the top of which is the statue of
the Duke of Wellington, & another of life size of Prince Albert husband
Queen of England in his official dress seated upon a horse.

There are many fine buildings of the "Established church" but their numbers are more than equaled by other Protestant denominati

Sabbath morning I attended church at Great George's Chapel f
mally Dr. Raphael's, & in the evening preached for Rev. Mr. Davi
to a large & interesting congregation conducting the exercises according to the usual custom of the Congregational church in America. Mr. D. said to me afterwards that "it was the first time a white bosom had appeared in his pulpit, & that it was an occasion he had long wished for, & now felt after this was that he could adopt the custom of preaching without the gown."

In speaking of Liverpool I remember with great pleasure our frien James of the firm of Phelps, James & Co. No. 10 Hargreaves Building in whose magnificent dwelling, & cordial family we were gue over the Sabbath. He is a native born American & said he, "in m youth I was very poor & the greenest fellow you ever saw," but by fait labor he has accumulated a large property. He is a warm friend of A icans & especially of American missionaries.

St James cemetery, Princes' Park, the Botanical & Zoological Garden are also places worth visiting. The corporation estates are said to be from 3 to £5,000,000. The town is made up of people from eve nation & there are upwards of 30 consuls of foreign nations re ident here. We call Liverpool a town because it has no bishop, while Chester a small village compared with it is call a city becau it has a bishop—in England a bishop & not people makes a city.

Liverpool has some large provision markets—one nearly 600 ft long & so extensive dry goods & furnishing establishments of which the "Compt House is said to be the largest even in England. Here you can buy anyth from a paper collar to the rigging of a ship. Its chief proprietor—Jeffery I recogn in my audience on Sabbath.

most articles manufactured in England are cheaper than in Amer-
ca. Cotton goods, some kinds of fine edged tools, firearms & some others, are
ceptions. Hotels are also important to notice. The first class hotels
L. are much inferior to first class hotels in large cities of America,
the second class are doubtless intended for second class people.
mong the good hotels is the "Washington", situated about one mile
m the landing of American passengers, conducted on Ameri-
an principles but is rather more expensive than the "Victoria"
ouse Y. & opposite St George's hall on Lime St. This is a "family hotel" where one
n suits his taste & time, & where we found good accommodations.
se, with other of lower grade hotels are in a quiet portion of the city
t near the "Crompton House" & the London & North Western R.R. Depot.
ter doing our trading, which at the principal stores must be done
tween the hours of 9 A.M. & 4 P.M. & shipping our goods to Smyrna except a small
lowance for the road, as it is very much cheaper than to send by
il across the continent, we took cars for London at the "Lime St. Station" of
nden & Northwestern R.R. – second class – fare £1-6s each. The second
s accommodations are quite good, & not wishing to be classed with
ols & shoddy," & those having more money than brains we chose
d berth, which also the great majority of travelers choose. In the
sh for the train we were directed into the first class car, though after
quiring as to what tickets we held, & just at the point of starting another
the many officials came to look at our tickets & finding us in the
ong car told us that we must pay the balance as there was no time
hange. Perhaps it was a trick to get a little "fung" as others have been
rved in the same way, however we compelled him to keep the train till
were safe in another car – there is an advantage in going with a crowd.
n the first, second, & third class passengers are in the same car – the cars being

divided into three rooms each having space for 12 persons, 6 on each side
across the car-seats only entrance being from the side. We passed through
several tunnels, some very long ones, whilst much of the count
through which we passed looked like a garden — it being in the green
season when every thing seemed in bud or blossom. I saw but three o
four wood fences between Liverpool & London. but many iron ones — w
& timber not being very plenty in England. The principle fence is haw
which now being in blossom striping here & there the deep green fi
of grass or the lesser green fields of grain rendered a very imposing s

Farms in England are generally divided into about 110 acres
& while cotton manufacturing furnish about 2/5 of all England
exports, agriculture is by no means neglected & furnishes em
ment to a vast number of both men & women. The chief produ
are hops, wheat, oats, & grass, the latter including about one hal
of the arable land: consequently stock raising is one of the ch
branches of husbandry, while the dairy business is carried on to some e
The public roads of England are Macadamized & are very smooth & goo
The railway system which was ~~not~~ introduced into Engl
in 1830 has progressed at railway speed. I see by the "Railway W
that for the week ending June 12th 1867 there were open 12,501 mil
& the traffic receipts were £785,355, or £62.16s per mile, & that for th
corresponding week of 1868 there were 12,896 miles & the traffic
receipts for one week were £827,741 or £64.4s per mile.

At 4 o'clock P.M. we reached Lond (Euston Station) a distance of 2
miles which we made in about 8 hours

Will try & write you again soon

Very Cordially
your obed't serv't
C. C. Thayer

London, 1868.
Rec'd Nov. 23.
[illegible]

Missionary

Marash. Oct. 20th. '68.

Dear Brother:

The enclosed should have been sent you long ago - but Mr. Thayer has neglected it. He is now off on a mountain tour with Mr. Montgomery, and wished me to send by today's mail. with the request that you after reading it, would please forward to Dr. Patton Chicago.

Doubtless you have heard through the Nuttings & Mrs. Coffing of our safe arrival in Marash. A week after our coming, we, with the Montgomerys went to Kishon & remained in that cool mountain retreat till Sept. 25th when we returned here. We have been well, & giving our time to the language, though somewhat indirectly, for the past few weeks having been engaged in copying a translation of Dr. Pratt's Turkish grammar. This work has been a temporary drawback to our studies, but will be for our future advantage. I think we are getting along quite well in this unknown tongue.

Mr. Montgomery & my husband left us last Wednesday (14th) for a visit to Albustan & Yarpooz. — look for their return the 24th. Mr. Thayer thought such a trip would give him a lift in the language, also an insight into missionary work. Received notes from them yesterday saying they were getting along finely.

Mr. Powers writes us, that he with his daughter plan to be here Oct. 31st. After a few days rest they, with us go to Oorfa for the winter.

We hope, ere long that our tongues may be loosened & that we may be actively engaged in this great work. If it be our Heavenly Father's will, may our lives be spared for much service here. We rejoice daily, that God has honored us in sending us to this distant field where the harvest is so great & promising. Pray for us, dear brother, that we may "walk worthy the vocation wherewith we are called." & that God may be honored in our lives here.

The Trowbridges came two weeks ago. Last week they all were sick with fever & ague, but are better now.

Yours in Christian love.

Mary S. Thayer.

Marash, Oct. 20. 1868.

Rec'd Nov. 19.

ack Deville

316 Antioch (Syria) Dec. 27th/69

Rev. N. G. Clark D.D.
Sec'y A.B.C.F.M.

Dear Bro.

You will think by this long delay that I am not much given to letter-writing, & such is indeed the truth especially if I have not anything special to write; but I have just returned from my first strictly missionary tour among the people, where I found many things interesting to me & perhaps some which I may write, may be interesting to you.

Sat. Dec. 18th. Baron Haratoon of the Antioch church, & myself, started for Bitias a village about 4 or 5 hours from Antioch. Baron H. being a very jovial, open hearted christian the time passed quickly. Very soon we overtook a young Armenian who was having some trouble with his animal & load. Feeling a lively sympathy for anyone who has much to do with a mule, I addressed him pleasantly for which he seemed much pleased, & we soon were talking freely. After his trials were over & we had become free in conversation, I inquired if he were a Protestant? "No" replied he, "I am not, but I know a great many, & I am a great friend to them." I am glad you can speak so well of protestants, & perhaps you have some thought of becoming one yourself, said I. After some hesitation he said, "If it is so ordained, I shall become a protestant for I have many friends who are protestants." But you have no positive proof that you are not if I understand you; & if you have a desire to be ordained, as you say, why do you not act as though you thought you were ordained, as no one knows that he is one of the elect till he acts like one." He made no reply but seemed much troubled in mind. After trying to show him the willingness & sufficiency of Christ to receive him, & bidding him not to delay, we passed on, leaving him, apparently, in deep meditation on the subj.

We soon came in company with a number of protestants from the villages to which we were going & thus were able to learn many things about the work there which facilitated & perfected our plans.

"About an hour after dusk we arrived at Bitias & went to the house of the preacher, & soon after received a warm welcome from all the brethren.

The coming day was the Sab. & we desired to administer the Lords Supper, but not till ~~if so do that~~ ~~they were ready~~ after an examination of the members, no examination had been made & so we seized upon the passing time for that purpose. Out of the 10 male members, one confessed that he was not prepared to come to the Lords table. After some inquiries as to the cause, he said that often times he had drank a little ardent spirits, out of courtesy to some of his Armenian friends, & that in doing so he had not set a good example before his brethren, & could not consistently commune with them. This appearance of conscientiousness touched my heart, as I thought how many professing Christians there are with greater & more enlightened minds, but with consciences less tender on ~~on~~ this subject than this poor Armenian. A few kind words were spoken to him & special prayer offered that he might have grace given him sufficient to overcome this great temptation & enable him to live a clean life. The brethren had no other fault against him, & as he went away other prayers went up in his behalf.

The next morning, at early dawn he came in saying that he had had a sad night, & felt more & more guilty, & desired to be delivered from this besetting sin that he might live a holy life & enjoy the blessing of God's approval. He wished us to forgive him, saying, he had sought earnestly the forgiveness of God, & that by his grace helping him he hoped to resist more successfully hereafter. Of course we could not do otherwise than welcome him to the Lords table remembering the weakness of ~~us~~ all, & that we are kept only by the power of God. Sab. morning we called all the female members & talked with them personally & then proceeded to the chapel where about 100 persons had gathered for service. Baron H. conducted the services, but after the opening exercises & a short exhortation, he asked me to speak. Not having any Turkish notes, & feeling my weakness in the language, I hesitated, but finally consented, & to my surprise spoke about 20 minutes & then Baron H. said to me, "now the people can all understand you & you must administer the Ordin." Having no manuscript, & it being comparatively less than a year & a half since I began the study of the language, I hesitated again, but the temptation was so great & I proceeded & did the best I could ~~[illegible]~~. Many of the brethren thanked me for the remarks, but I know there must have been some mistakes, one of which I afterwards heard the helpers laughing about but thought it full fitting. I had been saying that it seemed strange that the great truths respecting the apparently made no more impression upon some hearts than the falling of a dewdrop upon the back of a bird (kŭsh). But by a slight accidental rather than ignorant mistake I used the word kŭsh which means minister.

The next morning we met the congregation to see about the matter of giving. For schools they subscribed much less than last year & as we had expected, but for preaching they promised to give twice as much.

We then proceeded to Hajahabibly a village of 200 houses & about ½ an hour from Bitias. There is no church here, but 2 members who are connected with the Bitias church. They have had no steady helper & what has been done has not as yet manifested much fruit; but the leavening influence of the B. church has had considerable effect in preparing the ground here for the seed of the Gospel. The discipline which the B. church received last year from Mr Powers & the native pastor has not only worked out the peaceable fruits of righteousness not only there, but in this adjoining village. About 3 months ago we sent a helper here who has an average attendance of 12 at school, & 7 at Sab. services. This evening quite a room full came together & Baron H. preached to them a powerful sermon from the text "strait is the gate &c". They listened with great interest & as they went away we could but feel that some good would result. Four of the more interested remained to talk more fully respecting the truth. During the conversation I inquired if they desired to give anything for the support of the Gospel among them, & they replied that they did, & I took their subscriptions the least being about 25 pi (gold) per month, much to our surprise as no words had been spoken pressing them to give. The next morning we took the names of 17 who declared themselves Protestants but this excludes the children of those families where both parents are protestants. After calling upon some Armenian families who had sent us pressing invitations, & after a short prayermeeting with the brethren we started for Yogonolook accompanied some distance out of the village by our many friends who had shown us the warmest feeling, & kindest hospitality I have received in the country.

Yogonolook is ~~about an hour~~ & a half from Hajahabibly & is the largest village in the Antioch field. It has also more natural mental ability & force of character, & has more stoutly & successfully resisted the truth than any village in this field.

About 3 months ago we sent to this ~~place~~ a helper, who is not a preacher but a pleasant, shrewd, & intelligent business man, & who thus far has seemed to be j the man for the place. At one time he had gathered _15_ pupils; but while he wa absent for a few weeks, taking his own daughters to the Seminary, the Armenian opened a new school, & being a novel thing all but _5_ went there; but now he hopes to get them all back again. They looked very suspicious of us as we entered the village, & many a vile word was spoken concerning us from the gazing spectators, _17_ of whom I counted upon one roof near the St. But we passed on, to all appearance totally indifferent. In the evening about _40_ men came in, & Baron H. preached ~~again~~ from the text "strait is the gate &c during which I heard several complimentary expressions like these "May your hands prosper." "May your tongue be sound &c." After the service we said that if any one had questions relating to the Scriptures, or to protestantism, we should be happy to hear them, & if able would answer them, little thinking however at the time that we were undertaking a big job, & no sooner had the opportunity been given them they began to ask, & to press with g adroitness & vigor of mind, questions which greater theologians than my self have failed to answer, & others on which doctors have differed. Among the latter were the following, on which we had much pleasant discuss "Christ washed his disciples feet, & said so ought ye to wash one anothers feet why do you not?" "What means "eat my flesh"?" "Can any be saved who do no come to what you call the Lords Supper?" citing John. 6.53." "Have you power to forgi sins?" citing John 20.23. "Is divorce right or wrong." ~~among~~ such questions ~~wi~~ ~~which~~ they kept us very busy in thought & word till after the short hours of morning had begun, & then were quite loth to separate. This was the most plea ant evening I have ever spent with this people & one which I shall not forge

Near the close of the nights conversation, a very bright looking man, but a po cripple, asked me if a man could be a protestant without being a christian? "Why, my dear friend, said I, there is a great difference between a protestant & a chr tian." "But if a man turns away from the Armenians & attends Protest worship & sends his children to _Prot._ schools, & reads _Prot._ books is he not a christ "He may be, but these things _alone_ are no proof that he is" ~~a christian~~ said I. "Yo was born in a protestant country, of prot. parents, surrounded with none but prot. influences, attended prot. worship, & prot. schools, & read none but prot. books, but lived 18 years a Christless life, & it was only when the Holy Spirit breathed into this prot. heart Christian life, that I became a christian. I saw the tears start in his large eyes as he inquired how these things could be. Well simply hearing of a man does not constitute him your friend; & even if you become well acquainted with his character it does not show that there is any friendship between you. No, it is not simply knowledge but an agreeable intercourse that is necessary to beget friendship. You have lived all your days in the midst of Turks & are subject to Turkish government & you know very well how far you are from being a Turk either in name or sympathy, & you also know that nothing short of a new heart—a Turkish heart—could in any way make you a Turk.

From my childhood I was taught the comd. of God & had heard of Christ, the only way of salvation, but O this wicked heart—this hard, unsympathizing, ungrateful, unloving heart—& here, smiting upon his breast, he interrupted me, saying "That is just it—my heart is just like that—hard, hard, like a stone. For some time I have been reading & meditating upon the Bible, but I know that something more is necessary. O for a new heart, a clean heart, a soft, loving heart, a heart which will be willing to do what God wishes, whether hard or easy." After prayer was offered he went out. The next morning, as the warm rays of the sun were gently creeping over the snow capped mountains, he came in to tell us that he had had a sad night; & that now his friends, & wife, & children had turned against him & treated him despitefully. "But it is not strange," said he, "The old heart hates God & all good protestants. My heart once was just like theirs." Poor man, thought I, being the son of a deceased priest, & being a cripple in body, your trials will be many, but He who is able to convert the heart is certainly able to keep it. Two others came this morning to have their names enrolled as protestants.

From here we proceeded to Kefse about an hour & a half from Yogonolak. This is a village of about 125 houses or 1000 souls & is a very wicked place. Some years ago a helper was sent here, but through the corruption of the women he soon was obliged to leave. Afterwards another was sent; but for other causes soon left; & about 6 months ago another was sent who seems to be doing well—has 12 pupils & 8 or 10 regular attendants on Sab. After visiting some sick people & just as the sun was going down in "the Great Sea" near whose shore upon the mountains side the village is, the people began to gather for evening service. Upwards of 40 came in & Baron H. preached upon the advantages of being on "the Lord's side" after which the brethren (helpers) which we had took along with us especially that they might see & learn more about the work & receive revival in their own hearts, began to talk with the people personally on matters pertaining to Christ's Kingdom. About midnight the congregation went away, but after some of us were in bed a few came back again & two of the helpers sat up & talked with them till towards morning. In the morning we received 13 names & after having a farewell meeting with the helpers & friends we turned again towards the dear ones at home anxiously awaiting our return.

Thus in brief has passed my first week of missionary labors among villages, having no servant; sitting as they sat; eating as they ate; & sleeping as they slept & now have returned, strong in body, refreshed in spirit & a stronger desire than ever before to be a foreign missionary.

In some way we have received intimation that you would make us a visit in the spring & I need not say that the great heart of Central Turkey Mission is waiting anxiously to receive you & that it has already begun to beat a hearty welcome. May it not be disappointed & if your wife can possibly accompany you let her be assured that a warm welcome as she ever received awaits her here.

Mary sends much love to you both yes & also our dear little new missiona

Most Cordially
C. C. Thayer

Antioch, Dec. 27. 1869
Rec'd Feb. 3. 1870

Kessab (Syria) Sept. 24th/1870

Rev. N. G. Clark D. D.

Dear Bro.

Yours of the 8th (Aug) has just arrived informing us directly that you had returned to Boston. We exulted over the news of your coming to Turkey, & even entertained the hope that perhaps by the next Steamer we might realize what we so happily anticipated. But our anticipations were something like Napoleon's though not followed with such bitter disappointment. But in our disappointment we have this consolation that what was our loss was our brethren's gain & I presume our brethren in the Sandwich Islands were just as much delighted with your visit, as we should have been, had you visited us; however a missionary's hopes are seldom *utterly* destroyed though often deferred — we still hope.

You speak in your letter of my not having written you for a long time which is indeed true, but the fact is, I haven't had time to write to any one however great the obligations. You know that I have been left all this summer since the first of May with the whole care & responsibility of this field & it has come pretty hard on me. hard not because there is work for no man loves work better than I do, but first because the language is not fully mastered, second, it is all new business to me, & third consulting & corresponding with the people & with our helpers keeps me so confined that when a spare moment comes I feel like jumping up & running to work in the garden, or off to see some sick one. It has come hard also from the fact that a great portion of our field is new - just openings, & many difficult cases arise. I will mention one. In of our villages our helper hired a house for three mo.s. & paid half of the rent down, & received full papers. A few days after a man came & told him to "get out". Our helper said he had hired ~~hired~~ the house & had papers to show. But says the stranger "the house is mine & you must get out." Not feeling inclined to go out the stranger & his friends pitched every thing out doors, & the helper & family fled to Bitias (near by perhaps 1½ mile) & sent news to me. I immediately went to the Gov. to make known the fact; or rather put the matter into the hands of the Eng. Vice Consul but this was all a failure for the Vice Consul is not worth a hill of beans for such business, & so I went myself. The Gov. ~~sent~~ at once called & brought the man, who with all boldness swore that the house was his, & that the contract which was made with somebody we know not who, was all false. Afterward a woman came & said "the house belonged to my husband" (who now had fled) "but he sold it to this man". There were several witnesses to the same falsehood but taking the advice of Dr. Johnson "that it is better to run a great deal, than fight a little," I gave them a kind talk & left them to their meditations. I went home, not "blue" for I am not given to that state of feeling, but rather feeling that I didn't amount to much alone when trying to get justice, from a people who knew nothing about justice even as it is shown by the largest purse or highest selfish interests. I heard from several that the Armenians were determined on driving out our helper & that orders had been given out to rent a house on any condition to the Protestants. But we turned the settlement of the matter over to Him who is more interested in this work than I am & who is much more able to do as he wills. The brethren in Antioch were all stirred up, & rather blamed me for not pushing the matter through. I told them that I had no carnal warfare to fight either with the Armenians or Turks, but let us go to the Owner of the vineyard & inquire of Him what we should do next; & certainly he would show us, & strange enough that very evening the only Turk in that village came & wanted to sell his house to us, (or her house for the owner was a widow & that very eve. the bargain was made & in the morning the money was paid & the Law papers received. But the Arm. who had been completely flanked were not slow to make ready for another attack, so they went to the woman & told her that we had deceived her as to the price & that they would pay tax 1/3 more than the Protestants paid &c. &c. So of course all right, justice & honor turned toward the Arm. C. In the mean time I had moved to Kessab, & had given our helper orders to take possession of the house so soon as the woman had moved out the few remaining things. Soon news came saying that the woman had moved out all her things but had committed the key to someone else & that the Arm. had bought the house & declared that we should never enter it. So over to Bitias I went, passing by this village & thus avoiding any collision directly with the people, & had a long talk with the brethren & some of the helpers from other villages for the war had become noised abroad through all the region. All the brethren but one advised me at once to go & break open the house & take possession, that I was an American & the Gov. would not dare say anything. But I told them that we had better use all the kind measures first, & then if the Lord told us to break open the house we would do it. Choosing the best man from among them I sent him to Antioch to negotiate with the brethren there & if best, with the Gov. The bro. finding the brethren there more excited than in Bitias at once sent for me, & in the morning I started for A. with many misgivings. I tried to pray with composure & with resignation but some how the tears would come, & also the words, not "thy will be done." but Lord give us this village or Protestantism in this whole region is a failure. I was strongly impressed that as this village is a door to all the others, so as this victory goes, peace or persecution will come to us

On the way to A. I overtook some men & as is my custom entered into conversation & at once found that they were Arm. from the village above mentioned. The spokesman was very bold to say that "the Arm.s would surely have that house let it cost what it would," not knowing that I had bought it instead of the Protestants. But said I, you know that I am a Protestant & when I was there a great many of your village called on me & paid me great respect; why now do you treat my brethren thus? "We all, are very anxious that you should come & live with us & will prepare a house & make all things pleasant but that teacher must get out we want no such Protestants in our village & we shall persecute them so long as they stay." But said I, you profess to be a follower of Christ; is this the spirit Christ manifested or is this the spirit of the Gospel? & a few such questions upon which he suddenly thought of some business in another direction & bidding me a pleasant good morning & a prosperous journey left me, though he had told me a few minutes before that he was going straight to A. In A. I found the brethren much enraged, & advised me at once to seize the house but I was satisfied that the Lord was in the matter & that we ought to be very careful lest we get before him sufficient if we follow, & the closer the better. While in the depths of perplexities not knowing what plan to adopt, one of the Gov.s council - a friend came to our agent to inquire what I had decided to do, & saying that the widow was a friend of the Gov. was poor, & also that her son was a soldier & if the matter was not settled peaceably perhaps secret if not public troubles might arise, & at the same time begging him that I should give the poor widow a few £s more & have the whole matter settled once for all. Upon hearing this I informed all concerned that we did not believe in robbing the fatherless & widow, but in dealing justly, & loving mercy, & that if the Gov. would make out new papers with the Kings seal on them I would give the widow five £s more, & that if this was accepted well, if not I should refer the matter to the Pasha who is over this & other surrounding Gov.s. The plan was at once received papers made out & sealed. our helper, not solely for this but other reasons was discharged, the house occupied, & the whole matter settled, & we are at peace with all men, & from that time I have continually received thanks from all parties concerned even our enemies & our new helper there has many friends. Being entirely alone & not able to fully express all my feelings to the people has made this a greater trial, but my extremity has been Gods opportunity. There have been many other trials especially in the new villages but in all God has been our help. Upon an ancient coin struck in honor of Caius Numonius Valla appears a Roman fighting his way _singlehanded_ into an enemies entrenched camp, which represents the feelings I have had all summer - single-handed, alone & weak. I do hope Mr. Powers will come soon

Our little girl just now a year old is suffering from teething, but otherwise we are well & full of hope. Very much love to yourself & family & to all in the "Mission House" from us both.

Very Truly C. C. Thayer.

Kessab, Sept. 24. 1879
Rec'd Nov. 10,
Ack. Dec 6

Bitias July 21st/71

Dear Dr. Clark

I wrote you a letter to meet you on your arrival at Constantinople, but having mentioned something which perhaps I ought not to, an over amount of caution prevented me from sending the letter & so have delayed till now. Thinking that you would be glad to learn how the Bitias people are getting along, I send you this bit of information. The unsettled state of the book account kept me in Antioch till after Dr. Nutting reached Bitias, though he was detained one week by sickness. He commenced doing what he could in stirring up the people, from the pulpit & has led all their religious exercises till now, but nothing has been done about opening a school, raising money for pastor or preacher & of course the people are delighted with the favor. I thought something more ought to be done on their part & yet I knew Dr. N. was an older & better missionary than I, so it was very easy for me to feel no responsibility in the matter & turned my attention towards the other villages. 10 days ago it came time for him to go to Marash, although he had not sat up for nearly a week, he felt he must start, & so he did taking along the "masters". I felt very much concerned about his going off so. but knew no way of helping the matter.

The student which we sent from Bitias having returned for vacation, & having nothing to do, & the Bitias people having no school, nor preacher, & as I could not do their preaching for them without their doing something, together with some other things it seemed that some movement was demanded in some way or other. So I went down to Antioch to talk with Mr. Powers & if agreeable to him I would take Baron Haratoon of Antioch who is really pastor of the Bitias church, & see what could be done in Bitias. & Bro. H. returned with me to B. I felt that this work was hardly Sunday work - taking up subscriptions, planning for school, preacher &c. &c. & yet it might come under the head of "necessity" as all the other days in the week were so occupied just now - the men being off on the mountain tending their grain. Sab. morn. Bro. H. had a long talk with the members of the Ch. after morning service. & after the afternoon service we called all the people together to see what could be done. The expression of the people was, "let us have a good school teacher who can also preach - & let him teach three days in the week & the rest devote to his sermons & the people." Then we took up subscription which only amounted to 31. piastres per month ~~week~~, & the cheapest man would want 125. per month ~~week~~.

This of course called for some remarks on our side. & Bro. H. was ready & told them plainly it was wrong. & if they did no more they were unworthy of any help either God or man. After he had given them a good talk. I simply told them I was very sorry to see that the measure of their love to God was so small & if this was all they valued the Gospel, they must not be disappointed if they derived from it but little benefit either in this or the world to come; that I felt they could hardly be called evangelical christians; that I could not vote to send them a man, & that the probabilities were that none would be sent them; but that I had no harsh words to say to them, & no curses to pronounce upon them; that they might go & meditate on their way, & if the thought hereafter should ever occur to them, "am I a christian," or if they should ever say "why don't you send us a preacher," or if they wondered why the gate of heaven ~~was~~ did not open to them, let the record of this day be a witness against them. A few minutes of silence reigned. When I was about to go out some said wait a few minutes, & they began to draw up near to each other & commenced a lively conversation in their native tongue which I did not understand well yet got some ideas They said "we want to give more than we have subscribed but money (coin) is hard to get hold off." Well said I my friends I will open a way so that every one of you shall be inexcusable however poor he may be. Those who have money let them pay money, those who have no money

let them come & work in my garden, bring wood
bring, potatoes, eggs, hens, milk, or even manure (1 pi. per day f or old bottl
if any are so poor as not to have any of these, bring
stone & I will pay the market price & set the same
to your name on the subscription paper. A few
minutes more of lively conversation & they replied
"we are ashamed to have things go on in this way. we
will pledge 900 pi. for the year (there were only 12 present)
making about $360.00 in gold & that I must not leave them
After expressing my feelings of gratitude for the new
subscription we adjourned. After supper (it now being
already dark) they all came to our house & we had
a little talk about who we should try to get, appointed
a Ch. com. & again the pledge was renewed by the com.
After prayer they all went away doubtless feeling
pretty well. The next morning we called the women
stated them that it was honorable for them to bear
their part; & that we would present something def-
finite to labor for that they & we might rejoice
together in the labors & rewards of Christ's kingdom.
You know a house is necessary for the teacher we
said to them, will you subscribe for this." They soon
replied "we will guarantee a house for the teacher." After
choosing a Com. wom among them & having prayer they went
away fullhearted as a boy with his task & a promise of a
new hat. Well I have filled up my paper without writing
about the other villages or anything else. Have only room to
say very much love to yourself & family with many thanks
for your kind note. Also much love to Miss W. & thanks for her letter C. C. T

Bitias, July 21, 1871.
Rec'd Sept. 19.
Ack'd. Nov. 27/1871

Aintāb Nov. 25th/71

Rev. N. G. Clark

Dear Bro:

Doubtless ere this you have heard of our removal to Aintāb to be connected with the reorganized Aintāb Station. The change may seem radical & strange to you as in fact it does to us all, but a certain combination of circumstances has seemed to necessitate this change & therefore the change has been effected by unanimous vote. The prospect of Miss Proctor & Miss Hollister remaining in Aintāb, together with the inability of the Marash Station to superintend satisfactorily the A. & Oorfa field as we have learned from two years experience only two or three of the outstations having been visited by the M. brethren during the two years of union) are the primary causes of this change. It appears more & more evident to some of us that the M. brethren should devote all their strength as they do nearly all their time to the M. Sem. & leave the direct supervision of the churches to those whose time, strength & ingenuity are employed that direction, & thereby secure, not a mere dead or passive superintendence amounting to but little more than a financial agency but a living, revivifying power carrying life & progress. Our young men must be carefully trained in school — must be taught that spiritual tools are necessary to carry on spiritual work. But to leave them as soon as they have learned simply technical names of the weapons they are to use is to leave our work only fairly begun - we must show them how to use these tools - how to use them in the field & then see that they do use them, at the same time staying up their hands. Now about one half of the preachers are in the A. & O. field. The Femal Sem. is here. The brethren in M. have their hands full & cannot do as they would & the ques. very naturally arises how we could have done better than to reorganize the A. Station, or rather to reconsider the vote taken at the last ann'l meeting which was really based (in the minds of some) on the probability of Miss Proctors' removal to Constantinople. Then we must bear in mind that the spiritual & moral condition of A., O., & Severek are anything but desirable. I do not mean to say that the professing christians are all denying the faith: not at all; but now the trial of their faith has begun. When the churches were in infancy, protected & supported by their good & faithful fathers in the flesh they felt strong & at ease but as soon as they are left to walk alone they display great weakness. If they turn away from a danger on this side they are liable to go entirely over into a danger on the other side. If ever these Churches needed a strong, steady & faithful hand to lead them it is now & if they ever needed faithful preaching & thourough scriptural indoctrination it is now. The question turns simply here; shall we take the responsibility of letting these Churches vacillate backward & forward till they strike the true line if ever they would or shall we remain with them a while longer to strengthen the good & restrain the froward till the greater dangers of ignorance & priestcraft are passed. We all here feel that the care of these churches just now ought not to be relinquished but that we must be instant in season & out of season, wise as serpents & harmless as doves lest the cares of this world & the deceitfulness of riches & the lusts of other things entering in choke the word & it become unfruitful.

You may well imagine that the number & condition of the churches committed to us - the two youngest men of the mission create a burden which we both feel that we can hardly bear. Bro. Marden felt that he could stay here alone no longer, & well he might. It is no place to put a man alone unacquainted with the language or partially so & he has been exceedingly tried thereby. For my part I need only say that undertaking this work has cost me the greatest sacrifice I have made in this country & yet we both feel willing & determined to do the best we can to bring this people up into a higher moral & christian life always acting in accordance with the best advice of the mission & carrying out strictly the policy of the Board.

Before closing allow me to ask your advice on a personal matter which we have deferred a year or more. You know that our little girl's left eye is quite imperfect, having suffered from a peculiar disease nearly from the day of her birth. She still sees well with it, yet it is very weak sometimes not able to open it & much smaller than the other, its growth having been prevented by the disease. Dr. Nutting says he does not understand the case at all. Last year we consulted Dr Matheny of Latakia who has had an extensive practice in N.Y. for several years & is considered perhaps the best or one of the best physicians in this country. He told us he had had one such case & that it was exceedingly difficult to treat. I suggested to him that I go to Beirut: But he said that he was well acquainted with the brethren there & thought that they could do no more than he could. He advised us to go at once to some scientific oculist in Europe. Dr. N. advised us to go to Edinburgh. But the idea was so formidable that we have deferred saying anything to the Mission hoping that some favorable change would take place, but our hopes have not been realized. We feel responsible for the little one given us, & cannot entertain the thought that she is to grow up with a diseased & deformed eye. We do not want to resign our work here on this account & yet we feel that we must do something for her relief. We have thought of asking a leave of absence of six months more or less as the case may require, to go to Europe with her, though it would be a great sacrifice to us to leave our work here so long. We have quite a credit which we think will cover a good part of the expenses thereby incurred.

We have formed no plans, neither have we presented the matter to the Mission not knowing how you might feel on the subject. Please write us frankly your opinion, & as early as convenient that our minds may be settled.

Much love to Mrs. C. & the children. to Miss W. when you write her, & also to her father from whom I received a very kind letter some time ago but which I have not yet answered, though I hope to in a few days.

Very Cordially yours

C. C. Thayer

Aintab, Nov. 25th 1871.
Rec'd Jan. 24, 1872

Aintab Nov. 28th/71

Rev. N. G. Clark
Dearly beloved Br.

We greatly rejoice that after you left us, our congregations respecting the College became very zealous as you will see in the (mazbatta) petition we have sent you. Now please allow me, to make a few remarks personally on the subject.

The Theol. Sem. being in Marash, the propriety of the College being in Aintab is evident; first respecting the College itself (see mazbatta), secd. on account of the work of educating & christianizing this people. If all the institutions of learning are finally fixed in Marash it will create a great feeling of jealousy on the part of A. & the many cities & towns ultimately related to it:

Again this city being near Aleppo the capital there is more order, & facilities for erecting & protecting the College.

Then it may have come to your ears that there is here a notorious boil called the A. button which you may feel is an argument against having the C. here, But allow me to say that the people do not feel this to be an argument; for if care is taken no special trouble arises. All the missionaries here had these boils & no serious result remains where some of the boils were on the person is not now to be found, & others only a small scar. Medicine will also cut them short.

I wish also to stand a witness that all that is in the mazbatta is true
Please consider the matter fully as we trust you will & whenever the Board direct the College to be there let it be & we will be resigned.

Most Cordially
Your obd't serv't.

Kara Krekore
per
C. C. Thayer

Dear Dr. Clark
At the last moment just before the post goes, pastor Krekore of the First Ch. here has requested me to write you a letter for him personally.
I have translated just what he said adding nothing, nor omitting nothing.
All they say respecting their zeal for having the College here is true.

C. C. Thayer

Rev. C. C. Thayer.

Aintab, Nov. 28, 1871

Rec'd Jan. 24. 1872.

ack

Then College

Krikore

Mr. Trowbridge's Letter 420, Dec. 1, 1868, & 421 June 7, 1866, misplaced

Constantinople. Jany 5. 1860.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir.

I enclose, as you request, a duplicate of the letter from Mr Hamlin and myself in regard to the Turkish School. You will see that nothing was said in it in regard to a special grant or an additional appropriation. Our object in writing the letter was simply to keep you informed of what we are doing in the Turkish Department of our work. At present there are but four scholars in the Turkish School, of these one being a Greek who knows only Turkish. I expect to resign the School into the hands of Mr Herrick about the time of the next Annual Meeting. It is not yet decided where my future sphere of labor shall be.

Many interesting and important questions are likely to arise in connection with our work among the Turks, and I am happy to say that all the Missionaries to the Armenians take a deep interest in these questions. This is especially true of Messrs Dwight and Bliss. The latter preaches regularly once a month in Turkish, and Mr Dwight is in constant intercourse with the newly enlightened Turks. You will readily see that, while this continues to be true, it will be practically impossible to *separate* the Turkish work from our general Missionary work. Our great endeavor is to break down the walls that have so long separated the different ~~the different~~ nationalities of this country. There are many serious difficulties in the way to the accomplishment of this end, but I think there is a strong determination on the part of the wisest and best men of the Mission to take the case into their own hands and bear all the responsibilities God has imposed upon them. I think also that you should be informed of some of the discouraging as well as of the encouraging features of this work among the Mohammedans. I shall therefore mention one or two cases as illustrations of the dark side of the picture. You will remember the case of the young Turkish Officer who was brought as a prisoner from Adrianople, of whom Mr Morse wrote so fully. He has turned out to be a most dishonest man. On the strength of his promise to pay over to us a large sum of money, provided he should be exiled or put to death, one of the brethren at Adrianople lent him thirty Turkish pounds, ($120); this money he has never refunded and will not, as he proves to be as poor as he is dishonest. He lately escaped from this city and went to Trebizond, where he obtained of another Missionary twenty Turkish pounds ($80), for which he gave his note on the Ottoman Bank of Constantinople. The Missionary relied upon the published statements of the brethren at Adrianople and supposed, of course, that he had funds in the Bank, whereas his note was worth no more than the paper upon which it was written.

Another converted Turk, generally known here as Major

Mahmood, and in regard to whom we all entertained very high hopes, has suddenly left our employment, placed himself in the hands of a Puseyite English Clergyman, and has been sent to England to be trained for future service in this country. He was in England at the time of his conversion to Christianity and attracted no small attention there then. You doubtless remember his case. Other similar things might be mentioned, but I will not occupy time and space. It is very painful to record these facts, but I feel strongly that such facts should be communicated to you, not necessarily for publication, but that you may know our causes of sorrow as well as our reasons for rejoicing. In one of your letters you requested us to give you the final result of the religious interest in Miss Whittet's Jewish School. You will be sorry to learn that, without exception, as I am assured by the best authority, all the girls who were thought to be converted have returned to the religion of their fathers, and Miss W— has now no hope that even one of them was truly converted.

Still we have great reason to rejoice at the real progress of God's work; the things that I have mentioned are but the returning eddies, while the main current sweeps resistlessly on.

We received by the last Post the sad news in regard to Dr Pomroy. I need not say that his Associates and the Prudential have been most fervently remembered in prayer at every family altar in our Mission circle, and doubtless also in many closets. The decided course of the Prudential Committee, in the trying circumstances in which they were placed, meets with the hearty approval of all the Missionaries of this Station, and this will prove true, without doubt, of all in the Mission. We believe that God will overrule this great affliction to the good of his church.

Respectfully and most truly
Yours &c
Tillman C. Trowbridge.
Sec. N. Ac.

Constantinople Jan. 5. 1860.
Rec'd Feb. 9.
Ans'd Mar. 28, 1860

D. P.
Jewish converts
Lending money
Publishing Dictionary

Constantinople March 27. 1860.

Rev. R. Anderson D.D.
Sec. of the A. B. C. F. M.

Dear Sir,

You have been informed, I believe, somewhat in regard to a certain "Omer Effendi" of this city who is now in exile at Brusa and who is said to have many thousands of followers. For several months several of this mans disciples have been in the habit of coming to the house of Mr Williams, at Bebek, for the purpose of receiving instruction in Christian doctrine. ~~Two~~ one of them ha~~ve~~s been baptized on profession of ~~their~~ his faith in Christ. The report that Omer Effendi is in exile on account of his inclinations to Christianity has been spread far and wide; the impression has been conveyed that he has a great number of followers who are more or less enlightened in regard to Gospel truth; the number of his adherents has been variously estimated from ten to thirty thousand in Constantinople alone! — I am pained to see that these statements have been published in England and I suppose they will be in America. By a vote of this Station I have lately visited Brusa for the express purpose of seeing this wonderful man. I took with me Mr Gozaros, the native teacher of the Seminary, who is a good Turkish scholar and therefore well qualified to discuss theological questions with the Mohammedans. We left here on Saturday the 10th of this month. Our first interview with Omer Effendi lasted about two hours and a half. It was soon evident that he is utterly ignorant of even the most simple and fundamental doctrines of Christianity. I will give you the exact testimony of Mr Gozaros, who took the lead in the conversation in conducting the examination.

" Omer Effendi was born in Ayash near Angora, and according to his own statement came to Constantinople at the age of twenty three, and became a student of Mussulman Theology or "Softa". He continued his studies for thirty five years, but did not graduate on examination and consequently did not receive the rank or title of "Khoja" or "Mûllâ". I found him to be an exceedingly ignorant man. I presented to him a Turkish letter to read; he said, "I have not my spectacles"! – The writing was very plain, the letters being very large, but he refused to read, tho I urged him hard. I asked him if he knew how to read and write well; he replied, "Ten years ago I could read very well and could write petitions and letters, but since then I have utterly abandoned *both*, for I saw that I had no need of them, for God enabled me, through "angels" and "houris" to speak very fluently at all times and in all places". He thinks he learns *all things* directly from God. You can imagine how deep the ignorance of one who refuses to learn anything. Omer Effendi is one of the most ignorant, lazy gabblers I ever saw. In three hours conversation I was unable to discover a single ray of light penetrating his dark mind. I begged him to make me acquainted with his chief doctrines. I heard him attentively and noted down at the time the following points. In the first place a candid desire to do all things to please God is necessary; this is the *foundation*. 2nd Abhor *lying*. 3rd We must acknowledge that the 72½ nations of the earth are all equal to each other, & all men as *brethren*. When a man has these fundamental principles in him then God reveals to him *all things* both for this world and the world to come. This revelation is made by *angels*, generally in the night, but by an audible voice. Omer Effendi affirms that he has had innumerable nightly visits of Angels, and that he spends many nights till four oclock in the morning in communication with God through these beings. The salvation of a sinner he declared to be a "very easy thing." – When a man gives himself up to God, God says to him, "Oh my servant, I know that thou art seeking me; thy sins are forgiven thee and the seven hells are closed against thee and the eight Paradises are opened to thee"! – He says there are 124.000 prophets and 124.000 holy men; that Mohammed and Christ are equal to each other, and that a man may now possess more gifts from God than they both had, if he only has the right "foundation"! – He says all religions are right but believes in none of them; he believes the Koran to be a Revelation from God but does not read it. A Turkish Testament has been given him but he does not read it. The great feature of his nonsense is that all men must come into one general "Brotherhood." He appears to me to be a very bold deceiver; there is no ingenuity in his hypocrisy & deceptions. No one who talks with him for an hour can doubt his being a desperate liar and deceiver. He is very weak in mental abilities; his remarks are often disconnected and his statements very obscure. He claims to have 30.000 followers; there may be 30 or 40 persons who have entered his great "Order of Brotherhood," but I cannot believe that there are more" — I fully agree with this estimate of the character and worth of this man, whose story has been made to startle the churches of England and America and lead them to feel that the wonders of the day of Pentecost are soon to be witnessed in our own times. He is a poor, ignorant lying fanatic, no more worthy of the confidence & sympathy of Christian men than the buffoon of a London Circus. This leads me to remark that, in my opinion, we do ourselves great injustice and the cause of Christ great injury by publishing to the world many highly exaggerated stories that prove often to have *no real foundation in fact*. I fear that this has been especially true in regard to the work among the *Turks*. We owe it to ourselves to tell the *truth* however unpleasant it may be. Nor should we be discouraged by sad cases of defection. Others have probably informed you of the present attitude of Mr Williams towards us. He insists on being *ordained*, on a large increase of salary, and declares that the Turkish work must be *entirely distinct* from that among the Armenians in all respects; there must be a separate church, separate congregations, a separate school, separate Missionaries, in short everything must be on an entirely independent basis. Of course the Station has firmly told him that these are questions already settled in our minds and cannot be yielded to him. He is in an unhappy state of mind and we cannot predict the result in regard to him. His defection has had the effect to break up the Turkish School for the present, as he not only took two of the four scholars out of the School, but by his influence can prevent others from entering. The question of education ~~among~~ for the Turks is a most important one; the ultimate character of this Department of the Seminary demands, it seems to me, our most serious attention. If we are to prosecute missionary labor among the Turks at all it is plain that there must be a trained Native agency. The questions as to where and how that agency can best be trained, must, it appears to me, of necessity be still open for examination. You will be informed that the Station has designated me to labor for the Turks. I agreed to this action with great reluctance, not only from a deep sense of my unfitness for the work, but because I found it would be taken as another step towards the organization of a distinct Mission to the Turks; on this latter point I protested decidedly that my assent to the wish of the Station should not be thus interpreted, and the brethren assured me that they had no wish or desire to organize another Mission. With this understanding I agreed to their wishes. My great aim thus far has been to keep our work a united work, but in so doing I have incurred the hostility of Mr Williams and nearly all the Turkish converts. We are pretty well agreed in the matter and do not intend to yield the ground. I need hardly say that these difficulties have been great trials to us all, but especially to Mr Herrick and myself; we are young soldiers, hardly yet used to the noise of battle. I am about to move to the city to engage in general Missionary labors until our departure for the Annual Meeting. Although this station has voted that I ought to remain permanently at Constantinople I do not consider it at all certain that I shall do so. My preference would be for some more retired position, but I am ready to work wherever the Lord places me. Respectfully and most truly

Yours &c

Tillman C. Trowbridge.

Constantinople Mar 27.
Rec'd Apr 23.
Ans. [illegible]

Constantinople. April 5. 1860.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir

At the last meeting of the Committee ad Interim it was "Voted to authorize Doct Jewett to go home with his family by steam", and the Treasurer was directed to furnish him the necessary funds. Since Doct J- reached Constantinople from Tozgat he has been very low indeed; much of the time it has seemed doubtful whether he would live to reach America. His wife also is in such a state of health as to require a speedy passage. Doct Jewett has been a faithful Missionary and leaves the work with sincere and deep regret. His case has excited a great deal of sympathy in the Mission and here at the Capital.

I acknowledge the receipt of your printed letters of Jany 30th and Feb. 1st and a letter introducing the Missionaries to the Nestorian Mission. Your letter in regard to the application of Mr Van Lennep has also come to hand. —— Mr and Mrs Thompson, Mr and Mrs Arms and Misses Crawford and Brock arrived from Smyrna to-day in good health and spirits.

Those of us who go as Delegates from this part of the field to the Annual Meeting expect to leave here on the 23rd of this month. The meeting is to begin on the 22nd of May. The Delegates from this Station are Mr Hamlin, Mr E.E. Bliss and myself. Mr Parsons expects to go from the Baghchijik Station and probably Mr Merriam will represent the Bulgarian Department of the Mission.

Respectfully and most truly
Yours &c
Tillman C. Trowbridge.
Sec. of N. A. M.

Constantinople Apr. 5. 1860.
Rec'd May 14.
Acknowledged Aug. 8. Gro
Dr. Jewett
V Pru. Com

Erzroom Aug. 15. 1860.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir ~

The last Annual Meeting of our Mission removed me from Constantinople to this Station. I did not return to the Capital but came directly to this place where I arrived on the 15th of June. Since my arrival here, besides preaching on the Sabbath, I have been occupied in preparing a Chapel for our future use. Heretofore the Sabbath services and the day-school have been held in one of the rooms of the house in which I live, but as my associates, Mr and Mrs Livingston, are to occupy this house with me the room used as a chapel will be required by us. Through the energy and liberality of one of the native brethren, with such aid as I have been able to give him, we have built a very neat and comfortable Chapel, with a school-room adjoining. I will send a more particular description of these premises to you when they are entirely completed. I will only say that, at a small expense, we hope to have good accommodations for our Sabbath services for several years to come. — // There are encouraging signs in our work here at Erzroom; the Sabbath audiences are good and close attention is given to the word preached. — Since the abandonment of this place by the Missionaries three or four years ago the people ~~have~~ have felt no strong assurance that the Missionary work would be thoroughly commenced here again. The building of our chapel and the fact that a Missionary family is expected here this fall have greatly encouraged the friends of the truth.

I have just returned from an interesting visit to Khanoos. I arrived there on Friday Aug 3rd & remained until the next Tuesday. On the Sabbath I preached at six A.M. At 11 A.M. we celebrated the Lord's supper & in the afternoon a native helper, who had accompanied me, preached in Armenian. Pastor Simon, who has lived at Khanoos for several years, has recently moved to Moosh, where he is now comfortably situated and is prosecuting his work with good success. He writes that two men have lately become open Protestants at Moosh. The Armenian population of the city and the one hundred Armenian villages on the plain of Moosh furnish a large and most inviting field of labor to Pastor Simon. While at Khanoos I made arrangements for another native helper to spend the winter there with his family, so that these two important centres will be supplied with efficient laborers. ~~Da~~ A man from Van was present at one of our services here, a short time since; he is an open Protestant, has been greatly abused in Van on account of his religious opinions, but avows his determination to stand fast by the truth, whatever may be the consequences. He lives in the city proper, has a family & in all respects made a most happy impression upon us. We sent him on his way to that strong-hold of the Armenian Church with many prayers and words of encouragement. Thus the truth is spreading in all directions. No power can resist or stay its progress. At the village of Cheormé, in the province of Khanoos, there are 78 Protestant souls, at Haramnik, another village near Cheormé 18 and here at Erzeroom 54, or 150 in all. This may seem a small number, but I count only those who are avowed Protestants and considered as belonging to the Protestant Community. The number of enlightened persons is very large; they are kept from avowing themselves Protestants by the fear that they will not be protected. The brethren of Khanoos are greatly persecuted these days. I myself saw several fields of wheat, barley, flax and grass into which the Armenians have several times turned herds of cattle and sheep. The Protestants have complained to the Governor of the province but he has turned them away with curses and abuse. They have also petitioned the Pasha here at Erzeroom for a redress of their grievance and for protection, but their petitions have not been noticed. The Acting English Consul, Mr Edmund Calvert, has kindly and energetically exerted himself in behalf of these poor Protestants, but ~~so much restraint was~~ since the treaty, at the conclusion of the late war, was adopted the influence of Foreign Consuls has diminished so much that the Turkish authorities pay but little regard to their wishes. —— There has been a great deal of excitement here since the receipt of the news of the massacre of so many Christians in Syria. There is good reason to believe that meetings were held among the Turks to consult in regard to an attack upon the Christians here. The Pasha took immediate and efficient measures to prevent any disturbance. Soldiers were distributed throughout the city, with orders to disperse all mobs and arrest the offenders without waiting for special command from head-quarters. A report was circulated and is still fully believed that 30.000 Russian troops have assembled at Gumri, on the frontier, ready to march upon Erzroom to protect the Christian population on a moment's warning. This report, tho undoubtedly false, has had a wonderful effect to subdue the excitement.

I cannot close, Dear Sir, without thanking you most sincerely for your kind and sympathising letter, addressed to Mr Herrick and myself, of April 27th. So far as my personal feelings were concerned I was not unwilling to leave Constantinople. I did not and could not agree with the brother who has the principal charge of the Turkish Department on several questions that seemed to me vital to our work. One of these questions was the relation of the Turkish converts to those from other nationalities; another was the amount of salary to be paid the native helpers employed in the Turkish work and another still was the great question of the relation of this Department of our work to the whole Mission. I will not weary you with a review of these questions, tho very important. On this last question you have expressed yourself very fully and explicitly in several communications to the Mission. You have already been informed, by the Minutes of our last Annual Meeting that your views are most fully endorsed by the Mission. The only demonstration of applause made at that Meeting was while I was reading your letter of April 20th, addressed to Mr Schauffler, in explanation & defence of your letter of Jany 30th. I trust the Board will adhere to the policy so wisely adopted and so long pursued in regard to the work among the Turks.

When I came out as a Missionary in 1855 I drew $444 as an appropriation to my outfit, this being the sum allowed to unmarried men, as I was then informed. There remained $222 of the 666 allowed to married Missionaries. As I hope to be married in the Spring I suppose, by the Rules of the Board, I am entitled to this sum. I should be glad if it could be made somewhat larger, as my original outfit, consisting mainly of a small library & clothes, will not avail me much as a house-keeper, and I have no private funds of which to avail myself. If however the Committee find it difficult to make any addition to the $222 and if that sum can properly be placed to my credit will you be so kind as to have it done and inform me of the same? —

With much esteem I am

Most respectfully and sincerely Yours &c

Tillman C. Trowbridge.

Erzroom Aug. 15, 1860.

W. C.

Rec'd Sep. 28.

acq. in the Appropri-
ation act.

√ Approp. — Pub. Ad.

Ack'd Jan. 17, 1861.
Approv.

√ Pub. Ad. $350.

~~[illegible]~~

Erzroom Oct 9. 1860.

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Dear Sir — Since last writing you I have visited Constantinople for the purpose of meeting my associates, Mr & Mrs Livingstone and also to obtain my own goods which I left there last spring. I left here on the 27th of August and arrived here again in company with Mr & Mrs Burbank on the 28th of September. You have undoubtedly been informed of the reasons that led the Committee ad Interim to change the location of Mr & Mrs Livingstone from Erzroom to Sivas. One result of this change is that I must remain alone here for the winter or the station must be abandoned. I am willing to remain, although I think it a very undesirable thing to do. Others have written you in regard to the importance of our having a good man for this place. I wish to add my testimony to what has already been written. And I will say frankly that we had better wait some time and get the right man for the place rather than take up with one who is not qualified for it. The station is large & important, the opposition to Protestantism strong & violent and the past history of the station has been such as to require

wisdom and caution in its future management.
I need not enter into particulars to establish these
positions. Mr Cobb who has gone on to Oroomiah has
written to his brother Rev. Oliver E. Cobb, of Adnoice,
Duchess Co. N. Y. proposing to him to come here. I
knew Mr C- in the Army and from all I can learn
in regard to him from Mr Rhea & others I think he
is the right kind of a man and I should be most
happy to welcome him as my associate. His wife is
very anxious, I understand, to become a Missionary.
I hope to hear soon that the Prudential Committee
have succeeded in finding the person so urgently
needed here. —

On my return here I found Mr & Mrs Knapp
waiting to welcome their associates. Mrs K- is in poor
health and Doct Nutting urged her to make this journey
and recruit. Mr & Mrs Burbank bore the journey from
Trebizond remarkably well; we came directly across
the mountains by the shortest road in seven days.
We reached here on Friday; the party started for Bitlis on
the following Tuesday. On Saturday last the Oroomiah
party arrived and, after spending the Sabbath, left
on Monday afternoon. They were all in very good health.
Doct Young wished me to say that Mrs Labaree had
borne the journey from Trebizond better than either of
the ladies, quite as well in fact as any one of the party.

I enjoyed their short visit here very much —

// The Protestants of Khonoos are still suffering violent persecution. One of them, a member of the church and a very inoffensive man, was attacked a few days ago, and nearly killed, by an Armenian. Kevork, (the Protestant's ~~name~~,) was working quietly at his threshing floor, when the Armenian rode up to him & attacked him with a sword. He struck him several heavy blows on the head, inflicting frightful wounds. Kevork defended himself as well as he could with a wooden pitch-fork, which now stands by my side. It ~~is~~ has many deep gashes in it, made by the sword. Kevork's brother came at once to Erzroom & entered a complaint before the Pasha, but the man who made the assault has not yet been arrested. He is now in Erzroom. As he is the son of the wealthiest Armenian here he has plenty of money with which to bribe the Turkish authorities and thus escape punishment. The Acting English Consul, Mr Calvert, has taken up the case, and will do all in his power to have the offender punished, but the power of wealth is so great ~~that~~ I do not anticipate that anything will be accomplished. Last February, a large company of Armenians, at Khonoos, fell upon a few unarmed Protestants, ~~one night~~ with the avowed intention of driving them from the place. In the skirmish ~~that~~ followed one of the Armenians received a slight scratch on the forehead. The next day he was about his work, as several Turks voluntarily have testified, but in the course of a month he was taken sick and died. The Armenians immediately raised the cry that he had been murdered by the Protestants, whereupon 4 of them were arrested, brought to Erzroom, and thrown into a loathsome prison. A few days after, & before the trial came on, one of their friends, wishing to comfort them, wrote them a letter of consolation, and gave them at the same time, perhaps injudiciously, some advice in regard to their conduct when brought to trial, the manner in which they should give their testimony and so forth. This letter fell into the hands of the Turkish authorities & immediately three other Protestants were arrested & thrown into prison and heavy chains placed on them. The last three, for this slight fault, which was not a fault on their part, these ~~four~~ remained in prison nearly three months; the other three, notwithstanding all the efforts of the English Consul for their release are still in prison. I have just ~~this moment~~ returned from visiting them. They are all young men & as innocent of the crime with which they are charged as I am. Such is Turkish justice —/) Some one has declared Turkey to be "one of the most enlightened governments in the world." The evidences of its enlightenment may exist at the Capital, but they are very scarce in the interior of the country//((Notwithstanding all this) bitter opposition, the good work is going forward. Our audiences here at Erzroom regularly number from 30 to 50, which is certainly not an insignificant fact, when we remember the determined efforts that have been made within the last three years to drive Protestantism out of this Pashalic.//

I shall endeavor to keep you well informed of the progress of our work during the winter, but my time is so fully occupied just now that my letter must be brief. We remembered the Board in special prayer during the week of your Annual Meeting. I trust you had the best Meeting the Board has ever held.

Most respectfully and truly
Yours
Tillman C. Trowbridge.

//Oct 15. The young men are finally released through the efficient efforts of Edmund Calvert Esq. the acting English Consul.//

Erzroom Oct. 9. 1860

Rec'd Nov. 24.

Ack'd Jan. 17. 1861.

Mr. Cobb for Erzroom

Erzroom Nov 5th 1860.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.

Dear Sir — On the 15th of October I left this city for Khanoos, which is fifty miles to the south east of here. I was accompanied by two or three of the Protestant brethren from that place and by the three young men who had been in prison since last February on a false and slanderous charge of murder. They were released through the efficient efforts of the acting English Consul, Edmund Calvert Esq, whose name is mentioned by Mr Knapp in the October number of the Herald. Mr Calvert has now gone to Constantinople, to be connected with English Embassy. His efforts on behalf of the persecuted Protestants have been untiring and in all cases have been crowned with success. Although forbidden by the regulations of Treaties to interfere in the affairs of the Turkish Government yet, by his good judgment, firmness and perseverance he has accomplished a great deal for those who have looked to him as their natural protector. When the Turkish Officials have shown a disposition to treat the Protestants unjustly he has informed the English Embassador at Constantinople and through him has obtained redress. — I am confident that, but for his efforts, these young men would have been in prison still with no prospect of release. I the more cheerfully offer this testimony in regard to Mr Calvert because I ~~am aware~~ believe that he has done what he has in behalf of the Protestants from a sincere desire to defend the right and at no little inconvenience and annoyance to himself. —

When the young men were released they came directly to my house. The distance is only about a mile, yet they were so weak from their long confinement that they had to sit down to rest two or three times on the way. Several of the brethren came with them; after the first salutations were over we united in a prayer of thanksgiving to God for their merciful deliverance from a loathsome prison. The young men said but little; their feelings could not find utterance ~~[illegible]~~ in words, but tears of joy and gratitude filled their eyes and told us more plainly than language can express what was passing in the deep recesses of the heart. —

They remained at my house that night; as they slept in a room adjoining my own I could hear their happy voices when I retired to rest. About midnight I awoke and they were still talking. Soon one of them read a portion of scripture after which the solemn stillness of night was broken only by the voice of prayer coming from that little room. The light in my room had been put out nearly two hours before so that they must have supposed that God was their only listener. I cannot soon forget the impression made upon my mind by listening to that prayer; it was so earnest, so humble so full of gratitude that I could but feel that it came from a rich & deep religious experience. It was one of the incidental proofs of the progress of the truth in this land.//

My principal object in going to Khonoos was to try and protect the Protestants somewhat from their numerous and powerful enemies. I remained there eight days and trust my visit had some influence for good. I learned that the Armenians suffer quite as much as the Protestants from the Kurds. The news from Damascus has reached these lawless robbers and made them more lawless than ever. The local governor has no more control over them than he has over the wolves and bears on the mountains. The idea has been quite generally circulated in America that the Kurds are ready and many of them anxious to receive the Gospel. I have been among them a great deal and my observations lead me to conclude that this idea is very erroneous. They are willing to profess to be almost anything that will take them out from under the authority of the Turks, whereas there are no savages in North America more barbarous & utterly without mercy than are these Kurds. They are emphatically the scourge of this entire region. I could mention many facts that came to my knowledge during this last tour to establish this position beyond all controversy, but it is not necessary. They may be reached after many years, but at present they form one of the great obstacles to the progress of the truth in this part of Turkey, for the Armenians naturally feel that their only safety is in remaining a united body and presenting a united front to these their old oppressors & enemies. —— I learn from Mr Bliss of Constantinople, that Mr Wood will not be able to return to Turkey at present and that neither Dr Pratt nor Mr Perkins will be able to join the Constple station and that I may have to return there, in consequence, in the spring. If I have to leave this station I trust the Prudential Committee will take measures to supply it during the coming summer with two able, judicious men. The work here is in an encouraging state, humanly speaking it only needs proper guidance to lead to glorious results. There is not a more important nor a more interesting field of labor in Turkey than that embraced by this station, yet how poorly is it supplied! —— I rejoice at the removal of the debt. We remembered the Board in special prayer on Thursday of the week in which your meeting occurred. Yours most truly T. C. Trowbridge

Erzroom Nov. 5. 1860.
Rec'd Dec. 21.
Ans. Jan. 3. 1861.

Erzroom December 8th 1860.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir

Having recently made a tour on the plain of Pasin you may be interested in some of the results of my observations. Pasin is a long narrow plain lying North East of this city; its entire length is about seventy miles while it varies in breadth from three to ten miles. It is exceedingly fertile, the principal crops being wheat and barley, of which immense quantities are raised. On this plain there are between thirty and forty Armenian villages, the names of most which I have ascertained. My companion or native helper was Kevork, of Khanoos, the Protestant who was so brutally attacked at Khanoos some months ago and in regard to whom I wrote you in my last letter. He came here to attend to the prosecution of the case, but as several days would be needed to collect the witnesses we improved the time to make this tour. Kevork is a member of the church at Khanoos and a devoted Christian; he was especially qualified for visiting these villages as he has acquaintances in many of them. We left here on Thursday the 29th of November at noon and went fifteen miles to Elvar, where we arrived half an hour after dark. In this village there is a large Turkish population and a few Armenians. Our audience on Thursday evening consisted of two Turks, one Persian, two Armenian men & one woman. We talked with them of religious things until a late hour; they listened attentively. On Friday morning two other Armenians came to see us. One of them said, "I have a brother in Gumru, in Russia, who is a Protestant at heart; he has a copy of the Modern Armenian Testament which he reads constantly." — The man in whose house we spent the night can read; he took an Armenian Testament instead of money for keeping us. The price of the Testament was twenty cents. We left Elvar at 2 P.M. and went on two hours to Enguri, an Armenian village of fifteen Armenian and a few Turkish houses. During the evening twenty-five persons came in for conversation. Among them was a young man from a Monastery near the village. He took a Testament and began to read very fluently aloud, stopping now and then to comment on what he read. We of course aided in the explanation of the passages. Two hours were thus pleasantly and I trust profitably occupied. The company then dispersed, several however remained with whom we had further conversation. I reproved the young man for swearing, which is a very common sin in this part of the country. He seemed greatly surprised to find that Christ had said, "Swear not at all". On my pointing out to him the passage he read it aloud. One of those present said, "it is *impossible* for *an*y man to keep that command".

On leaving the next morning, Dec 1st, the owner of the house where we staid gladly received a Testament instead of money for our expenses. In the forenoon of that day we passed on ten miles to Kupru Keuy, an Armenian village of thirty houses, where we stopped for lunch. Here we had no opportunity to speak with any one except the owner of the house where we rested. In the afternoon we went to Todoreran. This also is an Armenian village of thirty houses; it is 36 miles N. E. of Erzroom. In the evening eight men came to see us, one of whom could read with great fluency. We spent the Sabbath at this village but the people seemed to be afraid of us, supposing us to be "Freemasons", which, with them, is another name for all heresy and wickedness. Sabbath evening a few came to our room, one of whom was a good reader. On Monday we left Todooeran at 11 A. M. and started on our way home, passing down the S. E. side of the Pasin plain. One hour and a half brought us to Ishke; this is a village of 30 Armenian houses. We stopped for lunch at the house of the head-man of the village. Our room was soon filled with people, who greeted us very cordially. Among the 25 or 30 men who were present two or three could read with fluency. They seemed somewhat enlightened. One man said, "I have a Modern Arm. Test. & it is the same in all respects as our own". Another said, "there are no fasts or feasts commanded in the Testament." The headman of the village said, "Our priests and bishops have bound our mouths as if we were cattle. We know nothing". From Ishkë we went to Yagan, where we spent the night. In this village there are sixty Armenian houses. Only three or four came near us and they said we were "Freemasons". We exceedingly hungry so much did the man in whose house we were placed hate the name of "freemason" that he gave us only a little bread and sour-milk for supper. From Yagan we went six miles to HeKEbat, a large Armenian village where we stopped for lunch. Ten men came in to see us, with whom we had religious conversation for two hours. One of the number was much enlightened; he said Pastor Simon, of Moosh, gave him a Testament several years ago. After reading it himself he gave it to a man from a distant village, in obedience to the command, "freely ye have received, freely give". The people at this village wanted some tracts, we therefore distributed quite a number. From Hikébat we came to Hertef, 18 miles from Erzroom, where we spent the night. We were lodged with a Daghastanli, who told us a great deal about the Malakans in Russia.

He said they have more than five hundred villages in this part of Russia, some of them very large; that they never travel on the Sabbath nor do any kind of work; they do not smoke, lie, steal nor swear; that they are a very industrious, honest & virtuous people. He gave us many particulars in regard to their customs which it is not worth while to repeat. He seemed to be a merchant of more than ordinary intelligence. His testimony confirms what we have learned in regard to this interesting sect from other sources.— On the fifth we started three hours and a half before daylight for Erzroom, where we arrived at 10 A.M. The weather was intensely cold so that we were right glad to sit down by a warm fire in a comfortable house.

This is a brief but truthful account of our short tour. I have omitted many incidents that might, perhaps, have been interesting, for want of time to give them in full. // The impression left on my mind by this tour is that, humanly speaking, only proper *labor* is needed to bring all the Armenian villages on the Pasin plain under the quickening influence of the living truth. I ~~have taken the names of more than~~

~~thirty Armenian villages that are situated on that plain.~~ Good native helpers are needed who will go with the Testament in hand from village to village & from house to house declaring the simple story of the cross. The way is open; we need but to press forward & great results, with the Divine blessing, are certain. ||

Nothing has yet been done in the case of Kevork, and present appearances indicate that we shall have to abandon the prosecution of it without having accomplished anything. This result I somewhat anticipated from the first, notwithstanding the aggravated nature of the assault, but still felt it necessary to try to obtain redress. The offender is very wealthy and here wealth is emphatically power. Still the cause of God will triumph. || Our work on the whole is encouraging. I have no doubt as to the ultimate results of our labors in this part of Turkey. Those results may be kept back for a time but they will surely come & will be glorious. ||

Yours most truly

Tillman C. Trowbridge.

Trowbridge.
Erzroom Dec. 8, 1860.
Rec'd Jan. 25, 1861.
Ans'd Feb. 20/1862.

Aravnir, Eastern Turkey, Feb. 7. 1861.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M. }
Boston. U.S.A.

Dear Brother,

For our own satisfaction and for convenient reference hereafter I have embodied in Tabular form most of the items of interest pertaining to this Station. The easy copying process leaves the original free, which I send herewith, hoping that it may not prove an unacceptable mode of information to our brethren at the Rooms.

The First Table is our Annual "Tabular View" for the year 1860, from which it will be seen that we have occupied during the past year, besides the Central Station, 7 out-stations. Erzingan was restored to the care of Erzroom Station at the commencement of the year. Our regular Helpers have been 12 in number; besides, we have employed three of our Theological Students from the Kharpoot Seminary during their vacations. Two of those numbered as Regular Helpers have also been at Kharpoot during term time. — Our 8 Congregations have been regularly supplied with preaching on the Sabbath, with only occasional exceptions. Although the "average attendance" has not materially increased, there has yet been a new and constant accession of new and permanent hearers to some if not all our Congregations.

A fifth Church has been organized, and 19 new memb received on profession of faith in Christ, making the present aggregat number of Communicants 106. – Our 10 Common Schools hav had an average aggregate attendance of 247; and it will seen that the female pupils have been equal to about one half the numbe of males. As we have but 3 Helpers devoted exclusively to teaching, it will appear that the majority of our native "preachers" and "assistants," add teaching to their other employments. —

The Second Table, embracing the Statistical History of our Five Churches from their organization to the close of 1860, affords us much reason for devout thankfulness for the past, and encouragement for the future. The Church at Arabkir was formed in 1854, that at Markkir in 1855, that at Kebban Maden in 1856, that at Shapik in 1857, and the little union Church of Agn & Vank in 1860. They have been blest with new accessions of members from year to year. During these 7 years of "planting and training", 73 males and 38 females have been rec'd by profession, and 6 males and 1 female by letter from sister Churches in Turkey, making the whole number received from the first 118. Of this number, 6 males have been dismissed to other churches, 2 males have been excluded from church fellowship, and 1 male and 3 females have, as we trust, been transferred to the church triumphant in Heaven, leaving our present membership, as before stated, 106.

The Third Table shows at a glance the various appropriations and Expenditures of the Station during the four years that we have been connected with it. If exceeding the appropriations ~~has~~ was a principal cause of the depressing debt which the Board has at length succeeded in throwing off, we may justly we think congratulate our Station that it did not contribute to the burden. The "retrenchment" for the present year would have been disastrous but that the T. M. A. Soc. still continues its acceptable aid. The Lord will in some way provide means for the prosecution of His own blessed work.

The Fourth Table will show you what our native brethren have been able to contribute from their substance for various objects of Christian benevolence; an aggregate of a little less than $400. during the Four Years. Considering their means, they may not compare unfavorably in this respect with many of their more favored brethren in other lands. Still we hope and labor for a much higher development of the giving spirit among them than we yet have witnessed.

The Fifth Table is a Schedule of appointments for the administration of Christian Ordinances in the various Churches connected with the Station. These are administered at Arabkir on the second Sabbath of each alternate month; at Mashkir, Maden and Shepik once in three months; and at the new Church of Vank and Agn once in four.

These sacramental appointments, 21 in all for the year, have as yet to be filled by one or other of the missionaries; as we have no native candidates for the pastoral office prepared for ordination. We have, however, persons in view, and in course of training, to whom we hope in due time to commit this important charge.

The sixth and last Table shows that during the four years we have sold for cash 635 copies of the Sac. Scrip. and 1107 copies of other Religious Books, or an aggregate of 1742 volumes for $655.64. When we remember the profound ignorance from which this people are awakening, and the inveterate prejudice which the interested ecclesiastics nourish against books in the vernacular language, and especially against all Protestant books, the fact that so many of our books are sold, when only a few years ago they were rejected when offered as a free gift, we may well thank God & take courage. It will be seen also that our sales were very much larger in 1860 than in any one of the three former years.

I have thus endeavored to present you a faithful picture of the various departments of our work at this Station. Who will say that the results already obtained are not worth the cost? But our work here is only begun. We are in fact but just prepared to work to good purpose. We must continue to cherish the tender vines, that they may at length, with the divine blessing, bear much fruit unto Eternal Life. Yours, S. Richardson.

Rev. T. C. Trowbridge:
Arabkir Feb. 7. 1861.
Rec'd. April 9.
Ans'd Feb. 20/1862.

Erzroom Feb. 22. 1861.

Rev. Rufus Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir

Enclosed you will find the Tabular View of this Station for the year 1860. I have also included a part of 1861 in order to bring in the organization of the church in this city. // This very pleasant and interesting service took place on the 27th of January. Five men, four of them heads of families, were received after the most careful and prayerful examination. Others would have been received but they preferred to wait until another communion season. We celebrated the Lord's Supper with this little company of believers, for the first time, on Sabbath morning Jan. 27th. It has been industriously circulated by the Armenians that the Protestants have no "Communion" and no "baptism." We took no pains to make public the fact that we were about to celebrate this sacred ordinance, still many Armenians ascertained that such was the case and came accordingly. It was plain that the congregation was very deeply impressed by the services. It was a day long to be remembered. The Saviour himself seemed to be at the head of the feast. An intelligent Armenian woman who was present, and whose husband is a Protestant, afterwards said to him, "Now I understand what the Communion means. I have partaken of it many times, but it never did my heart any good, as I did not know what it meant, nor why I was commanded to observe this custom." — The Protestant brethren were made very happy by the occasion; some of those who did not receive the Communion ~~it~~ were deeply affected. One of these afterwards remarked, "My heart was burning within me all the time and I prayed to myself, 'Oh Lord, when wilt thou prepare me to unite with this church & thus celebrate the death of our Saviour Jesus Christ'?" —

There are many evidences of the progress of our work in this city. One of the most interesting is the fact that the old Armenians are reading the Scriptures as never before. I hear this from so many quarters and the information is so definite that I cannot doubt its truth. The brethren are greatly rejoiced at this state of things; they say they have never known the Armenians to be so willing and even anxious to converse upon religious topics as they are now. It appears plain to me that

that the week for prayer in January gave a new and very decided impulse to our work in this city. It is commonly remarked by the Protestants that there has been a "waking up" during the last two months. But we need an *outpouring* of the Holy Spirit that shall break down these hard hearts.—

We have urged upon the people the necessity of systematic contribution to the cause of Christ. During this month they have pledged themselves to pay into the Lord's Treasury 65 piastres (about $2.40) a month or nearly $30 a year. Considering their small number and great poverty this is an encouraging step in advance. I have no doubt the amount will be increased, as the people are just begining to learn how much truth there is in the words: "it is more blessed to give than to receive".//—

I expect to start for Constantinople in about a month from this time, leaving the work here for the present in the hands of the Native Preacher, Baron Hohannes.// The news from America, which is up to Jan. 17th, is very sad, sad indeed. I fear the Board will suffer greatly, more than it ever has yet. Mr Washburn has urged us to "take in all the sail possible and look out for brokers." — I am glad the Board had got rid of its entanglements with Slavery before this storm came on. You may be sure that you are remembered, not only by the Missionaries in their addresses at a throne of grace, but by hundreds of praying native brethren in this land. I might almost say that I have not heard one prayer of a native brother since I have been in Erzroom in which special reference has not been made to the American Board.

Respectfully and most truly
Your brother in Christ
Tillman C. Trowbridge.

Rev. T. C. Trowbridge
Erzroom Feb. 22, 1861.
Rec'd Apr. 9
Ans'd Feb. 20, 1862.

so well prepared that you will not have to go through the process of "breaking them in," while you will find many deficiencies in them. My time is so much occupied with other duties that I cannot drill them as they shd be drilled. Baron Hohannes, the preacher, has been confined to his room for some weeks with a lame knee, so that I have had extra work, having to preach twice on the Sabbath & conduct a large Bible class besides. Hohannes is better now however. I am pretty much out of the "Slough of Despond" in regard to preaching in Turkish. formerly it was a terrible cross, but I now look forward to the Sabbath with great pleasure. Still I am weak in the language. I spend as much time in study as possible. We observed the week for prayer & certainly it has done us good; the meetings each evening were well attended and the brethren seemed to have the true spirit of prayer. I long to see here a genuine Revival, an outpouring of the Holy Spirit. We have examined several persons with a view of forming a church. Although they were all men whom we knew intimately & whose entire walk and conversation assured us that they [illegible] born aga [illegible] to &c still we examined them thoroughly, taking one each evening for several evenings in succession & making a business of it. If there was another Missionary here I shd wish to examine others but as it is I think best to take only those whose cases are clear. We hope to organize the church & celebrate the Lord's supper a week from next Sabbath. I look forward to the occasion with deep interest. Would that one of you could be here with us!——

I am sorry to see from brother Wheeler's letter to Mr Knapp that Dr Anderson has not a very high

pinion of the importance of this Station. He is probably
ery much influenced by the fact that a great deal of
bor & money have been expended here & very little has
sulted from it all, but this can be accounted for
ithout concluding that the Station is not an important
e. If the effect of Dr A's opinion sh'd be that a couple
2d or 3d rate men ~~are~~ sh'd be sent here it w'd be sad indeed
think I appreciate other Stations and speak impartially
hen I say that, in my opinion, there is not a more
important Station in the interior of Turkey than this, &
~~&~~ one there is not a more interesting one. I am sure also
that Messrs Bliss (E.E.) Dwight, Dunmore & Pettibone are
nearly, if not quite, the same opinion. I know ~~that~~
e brethren at Const'ple tried hard & faithfully ~~to~~ get some
e to come there so that I might remain here. Had they
ucceeded no one w'd have rejoiced more sincerely than
yself. The interests that hang upon the proper occupation
this place are of great magnitude & I am surprised
t any man with a map of Turkey & the adjoining
[illegible] before his ey[illegible] and fail to see it. These have been
my opinions & feelings for three years & every day increases
eir strength. Had I time I could give you many proofs
f the real progress of our work here, but this letter is already
uch too long. — Your reasons for having the Annual
Meeting at Kharpoot are good & sufficient. It seems plain
that I ought to go back to Const'ple. Do you not think so? —
Write me about the students as soon as you can after you
ceive this. Can you not send one note via Geghi & another
Stamboul, so that I may be sure of hearing? Much love
all at Kharpoot from Your affect. brother T. C. Trowbridge.

Constantinople
June 18th 1861

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir —

By this mail I forward to you the Reports and other Documents that have been presented at this Annual Meeting of our Mission. You will see that it has been recommended to do more in the Educational Department among the Bulgarians than has been attempted heretofore. The Mission advised that fifteen students be supported in the School for young men at Philippopolis, but subsequently it was decided that five of these should be supported by English funds. A good deal of time has been given to the examination of questions connected with the work among the Bulgarians. The necessity for these two schools seemed plain to all the members of the Mission; there was but one opinion in regard to them. We have been pained to hear from our brethren in Bulgaria of the almost total lack of interest in spiritual things among the Bulgarian people. The great sales of Scriptures among them is no evidence of an interest in God's word, as it wd be among the Armenians; the people buy the Scriptures for reading books & because they are cheap. God's providence seems now to point to Education as an important means of access to the people, tho we see no evidence that our brethren in that part of the field are disposed to place too low a value on the oral preaching of the truth. The great & practical difficulty meets them everywhere that the people will not come to hear them. The faith of these brethren and sisters is being severely tried; they need your sympathies and your prayers. We trust their applications in regard to the schools will receive the careful attention of the Secretaries and Prudential Committee.

You will see by the Minutes that the Letter from Mr Schauffler, informing us that he had sent you his resignation, came before us at the very last session of our Meeting. It was a very kind and even affectionate letter. He did not ask us to take any action in regard to his case; the most we could do therefore was to adopt the Resolution which you will find among the Minutes:

I believe the cases of Messrs Dunmore and Pettibone were not mentioned in the Letter to the Missionary House. With the former you are already well acquainted. There seemed no other course for Mr Dunmore to take than the one recommended by the Mission. He carries with him the best wishes and the most tender sympathies of the entire body of Missionaries in this land.

Mr Pettibone has been much out of health for nearly a year, tho he is somewhat better just now. He will write you more particularly in regard to his visit to the United States. It seemed plain to us all that he ought to get away from Constantinople for one or two months and recruit and if on his arrival in England he should learn that your receipts are so low that his Department of the Seminary cannot be reopened there seems to be no reason why he should not continue his journey to the United States. The strong hope is however that his absence from the Missionary field will not be very long.

Our Meeting has been very harmonious, the most so of any Meeting I have attended since I came out. I see no disposition to falter in our work on account of the state of things in our native land. On the contrary these trials seem to draw us nearer to each other, to quicken our zeal & to lead us to trust more fully the power of God. The feeling is strong that our receipts will be greatly reduced but we believe, as never before, that "all things work together for good" to them that love and labor for God. — We are looking anxiously for news from the Missionary House. It is our most earnest and constant prayer that your treasury may be relieved from the heavy pressure that is coming upon it.

Yours most truly

Tillman C. Trowbridge.

Rev. T. C. Trowbridge

Constantinople June 15, 1861.

Rec'd. July 12.

Ack'd Jan: 25, 1862.

✓ Prud. Com.

Bulgarians

Schools

[illegible]

[illegible]

Constantinople.
July 1st 1861.

Rev. Rufus Anderson D.D.
Secy. of the A.B.C.F.M.
Dear Sir—

At a meeting of the Committee ad Interim held on Saturday last it was, "Voted to recommend that Mr & Mrs Ball visit the United States without waiting for permission from the Prudential Committee." You will be considerably surprised, I have no doubt, at this intelligence, as we all were at the painful circumstances that have led to this decision. Mrs Ball has been in rather feeble health for some months, the worst symptom being a bad cough. She did not suppose, however, that it was anything very serious. Towards the close of the Annual Meeting she consulted Dr Millingen who informed her that her lungs were very seriously diseased. He afterwards examined her again and said that one lobe of her lungs is entirely softened and the other has begun to soften. She then consulted Dr Zorab, who is considered the best authority at Constantinople, at least by the majority of people. Dr Z— fully confirmed Dr Millingen's statement and even went so far as to say that he did not think Mrs Ball would live until Spring. Dr Sonit, a younger and less experienced physician did not speak so discouragingly of the case, tho he also said that Mrs B's lungs are seriously diseased. Under these circumstances it seemed out of the question for Mr Ball to think of returning to his Station. He was of the opinion, and the brethren all agreed with him, that the only course left open to him was to return to the United States. Both he and his wife are deeply interested in the Missionary work and it is a heavy trial to them to be called to leave it. As Mr Ball will soon be in Boston he can explain the circumstances of his own case more fully & to better advantage than I can by letter. The care of the Yozgat Station will be committed to Mr Farnsworth, of the Cesarea Station. I am instructed by the Committee ad Interim to call the attention of the Prudential Committee to the fact that Mr Farnsworth is alone at Cesarea and Mr Leonard alone at Marsovan. The Mission did not ask for new Missionaries but it was only because there seemed to be no prospect of their being sent. Tocat & Yozgat are now without Missionaries; if Messrs Farnsworth and Leonard could be supplied with associates and Tocat placed permanently under the charge of Sivas we might consider the Asiatic part of our Mission occupied. It is the general impression that those brethren who are *alone* will not be able to remain so long without breaking down. If they themselves are able to bear up under the work that must come upon them their wives will suffer from their great seclusion. Our hope & wish, therefore, is that, *whenever it is possible*, associates may be sent to those brethren. Mrs Leonard especially needs an associate as she is in feeble health.

We are greatly pained when we think of the financial prospects of the Board. May the great Head of the Church be with and guide you in these days of trial! —

Yours most truly

Tillman C. Trowbridge

Sec. M. W. Turkey.

Rev T. C. Trowbridge

Constantinople, July 1, 1861

Rec'd July 25.

Ack'd Jan 25, 1862.

Prud. Com.

Mr & Mrs Bell

Mr & Mrs. Wall

New Missionaries

New missionaries

Rev Dr Anderson

It will be seen that our Mission recommends that this Tab. View be printed for the use of our Missions in Turkey. Should this be done it will enable us to make much more complete returns than under our present system.

Our copies of the old Tab. View are exhausted. If Mr Ward will examine that he will find that it is imperfect, for example there are items placed under the head of "Out Stations" that are not under the head of Stations & vice versa. An improvement can certainly be made.

T. C. Trowbridge.

Sec. of the Mission ~~to~~

Western Turkey.

Rev. T. C. Trowbridge

July 17, 1861.

Inf. Tab. View for the 3 Missions 1861

Supplementary Tabular View of

18

Names of Stations and Out Stations.	Native Laborers.				Church							Preaching &c.			Community			Contributions				Education					
	Ordained.	Licensed.	Helpers.	Teachers.	Number.	Male Members.	Total Members.	Recd. this Year.	Dismissed & died.	Excommunicated.	Total from first.	No. of Places.	Average Sab. Cong.	No. in S. School.	Tax payers.	No. of Males.	Total Souls.	For Civil Head.	For Pastor.	For Education.	Benevolent.	No. of Schools.	Male Pupils.	Total Pupils.	Adults Instructed.	Male Adult Readers.	Total Readers.

Rev. S. B. Trowbridge

Rec'd. July 19. 1861.

Ack'd Jan 25, 1862.

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Constantinople.

Dec 28. 1861.

Rev. R. Anderson D.D.

Secretary of the A.B.C.F.M.

Dear Sir. — On the 5th of this month I left here in company with Baron Baghdasar, one of our native helpers, on a tour to Bandurma and vicinity. We reached B- which is a small town on the south side of the sea of Marmora, the same day about sundown. We were warmly welcomed by the Native Preacher and the brethren. The principal object of our visit was to organize a church at Bandurma. The next day was therefore mainly spent in examining candidates. Three were found who gave such clear evidence of piety as to warrant our admitting them to the church. In a village near Bandurma, Edinjuk by name, an interesting spiritual work has been in progress for about three years. A separate Prot. Community was formed last spring consisting of 11 members. Three of these Protestants came to Bandurma, by our invitation, to be examined for admission to the church. Their examination was peculiarly interesting; their answers were very clear & indicated a thorough acquaintance with the Scriptures. On the Sabbath Dec 8th we organized the church and celebrated the Communion. Six men were received on profession of their faith. These with two members of the Brusa church, who have lately moved to Bandurma and with the Native Preacher, Baron Hagopos and his wife, make the number of church members at B- ten; the whole number of male adult Protestants at the two places is 18 and the whole number of souls including women & children 29

Rev. Tillman C. Trowbridge.

9. Constantinople. Dec. 28. 1861.
Rec'd Jan. 29. 1862.

Ack'd Feb. 4.

Sent to Committee

Rd Cur

$ 50 voucher

Constantinople.
Jan 8 1862.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir -

I have to acknowledge the receipt of your letter of Nov accompanying the appropriations to this Mission and also of a copy of your letter to Mr Birch, dated Dec. 2. We have had the principal part of your letter to the Mission printed, as it is important each Station should have a copy and the printed copies will go to the interior as newspapers, the postage being very little, whereas the same matter in manuscript would pay very heavy postage. The postage on the Mss would be more than the expense of printing.

We have, as a Station, taken decided action on the important subject so fully discussed in your letter. The Station was entirely unanimous in voting important reductions in the salaries of the Native Pastors and Preachers and in passing a Res. to the effect that even these reduced salaries shall be paid "only on condition the people themselves do something for the support of their Pastors." A special Meeting of the Station is called for next Saturday to consider the questions relating to the two schools. We understand that Mr Parsons, of Nicomedia, has expressed a willingness to go to

Marsovan provided the Fem. B. School is removed there. Should this prove to be true I presume this plan will be adopted. I will inform you as soon as any decision is reached.

The Committee ad Interim have voted to approve of Dr West's application for permission to return to America. We forwarded his application by the last mail.

Mr Armstrong, of whose illness I informed you in my letter of last week, is now considered out of danger. He expresses the deepest gratitude for the kindness shown him by the Missionaries during his sickness. We are sorry to see his case made so prominent in some of the religious papers in America.

Respectfully & most truly
Your brother in Christ
Tillman C. Trowbridge
Sec. M. W. Turkey

Rev. Tillman C. Trowbridge.
Constantinople, Jan. 8. 1862.
Rec'd Feb. 1.
Ack'd Feb. 4.

[illegible]
[illegible]

Constantinople
January 22. 1862.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir—

In my last letter I informed you that we were to have a special Meeting of the Station to consider the questions relating to the Bebek Seminary and Fem. B. School. The Meeting, having been postponed a few days to allow time for the arrival of Mr Pettibone, was held on Saturday last. There were present Messrs Goodell, Riggs, E. E. Bliss, I. G. Bliss, Pettibone, Washburn, Herrick and myself. The first question discussed was that of the removal of the B. School to Marsovan. Without going into details I will simply state that all were in favor of the removal provided a suitable Missionary family can be found to go with it. Some hope had been entertained that Mr Parsons would be ready to go, but a letter received from him while the Meeting was in session informed us that he does not wish to leave his present field of labor. Such being the case we could do but little on the subject. The Station however directed Mr Riggs to inform the owner of the school premises at Hasskeuy that we will not take the building for more than six months from April 1. The matter was thus left for the present, with the understanding that if an Armenian speaking Missionary can be found to go Marsovan the Fem. B. School will be removed there during the present year.

In regard to the removal of the Bebek Seminary still greater difficulties presented themselves. Mr Pettibone informed us that the idea of one large Seminary for all the Armenians does not meet with favor at the Missionary House. The Southern and Eastern Missions do not seem to like the plan. The question then arose, "will one Seminary answer for the the E. & W. Missions"?; This seemed impracticable, as the two extremes are so very far apart, Van being one and Constantinople the other. The most suitable place for such a Seminary would be at Kharpoot, which is altogether too far from Constantinople to send students there. Coming then to our own Mission the question arose, "where is the best place for a Seminary in the Western Mission"? The general impression of the brethren here is that, after all, there is no place that has so many things to recommend it as Constantinople. Marsovan is excluded by the fact that the Fem. B. School will probably go there. Two families and the Fem. School are all that seem desirable to place at Marsovan, whereas if the male Seminary is placed there still another Missionary family would be required for that. Cesarea is not very healthy and the language is Turkish. Sivas is too much on one side of the Mission and too near Kharpoot.

The present Theo. class in Bebek will graduate in April or May, after which time Mr Bliss will be at liberty to begin a new class or to aid in the instruction of those who are to be formed into a new class.

All these considerations induced the Station to vote "that the teachers of Bebek Seminary be permitted to "recall as many of the students who were in the "Preparatory Department as, in their judgement, may "be suitable to form a new Theol. class". And thus the question rests for the present.

I read to the Committee ad Interim your letter of Nov. 21. in regard to Mr Ames. The Committee acted on the subject and I enclose to you √ a copy of a letter that has been addressed to him by the Committee.

For various and urgent reasons Mr Washburn considers it his duty to return temporarily to America and has made application to the Prudential Committee for permission to do so. I am instructed to inform you that the Committee ad Interim approve of this application. The particulars of his case will doubtless be fully explained to you by Mr Washburn himself. Mr Pettibone has been appointed to take Mr Washburn's place as Treasurer from April 1.

I think I have never communicated to you the action of this Station in regard to Mr Dwight, taken about the time he left here. I suppose Mr Dwight took a copy of the vote with him, which if need be, he would show you. It may be better however that you have an authorized copy of the vote in your own hands. It was as follows.

"Resolved, that in parting for a season with our beloved brother Dwight the Station express its conviction of the great desirableness of his returning as soon as possible to resume his labors in this city and to share with us the cares and responsibilities of our great work here."

Copied from the Minutes of a meeting of Constantinople Station held Sept 21. 1861.

Yours most truly
Tillman C. Trowbridge
Sec. of W. T. Missi

(Copy.)

Rev. Wm F. Arms –

Dear Brother –

A letter from the M. House, which was considered in a meeting of our Committee ad Interim to day calls our attention to the question, whether in our view you should be encouraged to contemplate returning to the Mission after visiting the United States or should rather exercise your ministry among the churches of our own land. After a free interchange of views, in a spirit not by any means unfriendly to yourself, the Committee came unanimously to the conclusion that it was their duty to recommend to you the latter course, and I was designated to communicate this result to you. It will of course also be communicated to the M. House. It is perhaps unnecessary to add that this action does not imply any blame attaching to you.

It is the expression of an opinion founded on our views of the special qualifications deemed important in one whose life is to be devoted to the missionary service.

You are yet in the commencement of your career and the experience acquired in your residence thus far abroad might and we trust would be turned to good account, should you be convinced that it is your duty to remain in the United States.

That you may be guided aright in reference to this and any other question, and may be blessed in all your future course is the sincere prayer of

Your brother in the Gospel
E. Riggs.

P.S. In giving you some account of the conversation in regard to the schools I ought to have remarked that what I give is a mere outline of the general discussion. It did not seem necessary to go into all the details.

Yours &c
T. C. T.

Constantinople Jan. 22. 1862. } 8

Rec'd March 5,

Ans. March 12

The High School,

Mr. Evans,

& Prot. Ch.

Constantinople.
March 17. 1862.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir ~

With this I send you the Tabular View of this Miſsion for 1861. One new church has been organized at Adrianople since the beginning of 1862. Your letters of Jany 24 & Feb. 4th have been received. I am happy to inform you that the health of Mrs West, of Sivas, has so much improved that Dr W— has decided not to return to America with her this year.

In reference to your communication in regard to Mr Van Lennep the Station, at its last meeting, passed the following vote;- "That the Secretary be instructed to write to Dr Anderson informing him that we do not think a Miſsionary should be devoted to the Avedaper and that we know of no department of labor for Mr Van Lennep at Constantinople. The views of the Station will be more fully explained by Mr Washburn in person on his arrival at the Miſsionary House".

Having communicated the vote I suppose my duty is discharged. I ought perhaps to make a word of explanation in regard to the Avedaper. The expense of maintaining it has been so great and it has given so little satisfaction to the majority of the Mission that the Station has decided to issue it only monthly and then not as a news-paper but merely to communicate religious intelligence to the churches. The contents will therefore be made ~~up~~ almost entirely from other papers & will therefore require but little time & labor on the part of a missionary. There are now several Armenian newspapers, so that it seems superfluous to keep up the secular news department of the Avedaper.

Respectfully and most truly
Yours &c
Tillman C. Trowbridge.
Sec. of Con^ple Station

Constantinople March 17, 1862.
Rec'd April 12.
[illegible] Feb. 10.

Constantinople.

Rev. R. Anderson D.D. April 4. 1862.

Sec. of the A.B.C.F.M.

Dear Sir—

Last week I returned from Brusa, where I had been to make a visit in company with Rev. I. G. Bliss, agent of the American Bible Society. You may be interested to know the state of the Lord's work in Brusa and how the brethren feel in regard to the efforts that are being made by the Mission to bring the churches up to the support of their own institutions.

The principal object of our visit was to explain the views of the Prudential Committee and of the Mission in regard to this question of "self-support." During our stay of four days we had ample time to consult with the brethren & the Pastor both in formal meetings and in private conversation on this important question. I am happy to be able to report that the brethren at B— take right views of the subject and are disposed to do their duty. They had already taken the school off from our hands, for which they pay 400 piastres or nearly $15 per month. In addition to this they have now pledged themselves to pay their Pastor $8 per month in addition to what he will receive from the Mission. For these two objects therefore the church will raise $23 per month. Besides these expenses they have to employ a door-keeper, whose business it is to build fires, sweep the church, ring the bell &c; they have also to furnish wood & lights for the church; these last mentioned expenses have been borne by the church for many years and when added to the other expenses for Pastor & teacher make a pretty large sum for a few brethren to raise. The spirit which they manifested in regard to the matter pleased us greatly. They are poor, most of them very poor, two or three are in comfortable circumstances but far from rich. The burden they are attempting to bear comes heavily upon them, they feel it yet they do what they do with a cheerful, willing spirit and with all modesty. Many of the brethren are out of employment and as nearly all of them are dependent for their daily bread upon their daily labor to be without work is hard enough, without being called on to support their pastor. //

The pastor himself did not seem to me to have so much of the spirit of self-denial as most of his people. When the church, with the aid of the Mission succeeded in raising for him seven Turkish pounds or about $30 per month he still expressed the opinion that he could not, by any possibility, live on that sum. We trust however that further reflection will lead him to think more favorably of the proposition and agree to it.

The work in Brusa is in a promising state. The people are united and earnest in their endeavors to lead others to a knowledge of the truth. A short time before we were in Brusa a deputation from a company of Armenians came to the house of the Pastor one evening to get him to visit them. He went and found a large room full of Armenians, among whom was one Protestant only. They were persons with whom the Pastor was not acquainted in the least. They received him with cordiality and soon brought forward a Bible and asked him to begin the meeting with reading and prayer. He did so, after which they asked him to explain the idea of "Sacrifice," as found both in the old and new Testaments. After a long conversation on this subject they went to others and thus remained together until two o'clock in the morning, when they separated in the most friendly manner. This is but an illustration of the present state of feeling among the Armenians of Brusa. 2400 piastres worth of books have been sold there within the last three months. The common school has 45 scholars, most of whom are children whose parents are old Armenians. As in all the schools of the Mission the Gospels & the Catechism are the most important text books.

The most favorable results may be anticipated from the policy of throwing a large portion of the expenses upon the people. Thus far, in the Brusa church, it has worked well and if persevered in we may soon expect to see that church entirely self-supporting. This policy appears to me essential to the life of piety in the churches, & such, I think, is the opinion of all the Missionaries. The only difference of opinion is in regard to the rapidity with which this policy should be urged forward. The subject will probably be again discussed at our next Annual Meeting. We need not only uniformity of opinion but of action, and this we shall try hard to secure. At this station we have made very decided advance during the year, while at some of the Stations I fear nothing has been done. Yours most truly

Tillman C. Trowbridge.

Constantinople Apr. 4, 1862
Rec. May 15

Constantinople. April 29. 1862.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir -

Your letters of March 12 and 26 have reached us and I am instructed to reply to the last, which is addressed to this Station.

On the 17 of March I wrote you communicating the action of the Station on the question of the return of Mr Van Lennep to this capital, as a Missionary of the Board. There were present at the Station meeting, when that action was taken, Messrs Riggs, Hamlin, E. E. Bliss, J. W. Parsons, Pettibone, Herrick and myself. The subject was fully and frankly discussed and in a perfectly friendly spirit towards Mr Van Lennep. The brethren were unanimously and decidedly of the opinion that he ought not to come to Constantinople to reside. Some of the reasons were the following, which I give, briefly, as they were presented at the meeting.

1. There is no department of labor for him.

under this head all the departments of labor at the Capital were examined, as that of the Press, the Seminary, the strictly Missionary work in the city proper, &c &c. In all these departments, it was said, great energy, punctuality and perseverance are necessary, qualities for which Mr Van Lennep is not distinguished and without which the work of any particular department soon gets into indescribable confusion.

2. His ideas in regard to the expenditure of money for native helpers, churches &c. We are trying to bring forward the native brethren in the matter of self-support. Nothing is more essential to the progress of our work. The natives are disposed to hang back and complain. It was thought that Mr Van Lennep would sympathize with the native brethren and that thus they would be encouraged in opposing this policy. The Mission has had a good deal of experience, it was said, with Mr Van Lennep in regard to this question of the support and management of native helpers. —

3. His personal expenses as a Missionary. These have always been great. The question of making him special grants has been the source of a great deal of discussion and hard feeling in the Mission. When such grants are made to one Missionary it is hard to say why they should not be made to others; if made the wise policy of making appropriations and requiring the Missions to make their expenditures conform to these appropriations, must be given up. The influence of unnecessary expenditure, by Missionaries, on the Natives is very bad; this is especially true in this city where the expense of living is very great. Much might be said on this point but it is unnecessary.

Many other thoughts were suggested but it seems not worth while to mention them all. [~~Mr Washburn was instructed by the Station to explain fully to you the position of the members of the Station in regard to this important question.~~] All the brethren bore testimony to the Christian spirit, pure motives and kind feelings of Mr Van Lennep. I believe they all love him as a brother in Christ. Nevertheless they all feel that to send him to Constantinople would not be "putting the right man in the right place". And we are quite willing that all interested in the question should know that such is our opinion.

Week before last, with Rev. I. G. Bliss, I went to Rodosto, where we spent the Sabbath. We were encouraged by what we saw; the good work is steadily progressing in that city.

Either this week or next I hope to visit Bandurma and vicinity. There is nothing of special importance to report in regard to our work in the city.

Respectfully and truly
Your brother
Tillman C. Trowbridge.
Sec. of Constantinople Station.

Constantinople Apr. 29. 1862
Rec'd. May 26
Ack'd Sep. 10.
Mis. Com. Circular.
Pr. Cir.

340

Rev. T. C. Trowbridge. Stamboul. July 22. 62

Rec'd. Aug. 19

Wrote. Aug 20, 1862

Ack'd. Sep. 10.

ear Washburn — Since I last
ote we have been trying hard to
t Mr Morris to send a special
ssenger to Adrianople & Philippopolis
& Pres. Cur.
aid in securing the arrest of the
ionaris' murderers. We have called
him, have talked with him &
ve written to him but all to no
urpose thus far. He has finally sent
s a written reply saying that he
inks no one need go. This decision
s excited a great deal of feeling
e. We are ashamed to show our
ads. The Eng. Embassy is doing
l in its power to secure the arrest of the
ssassins; ours is doing absolutely
nothing. We do not like to write you
complaining of this conduct, but

P.S. Mr Morris has reluctantly consented to send Mr Dodd but says he "has no authority to send him & therefore will not be responsible for his conduct nor for his expenses."

If you can inform some of the New
York or Boston Editors, with whom
you are acquainted of the facts & let
them briefly mention the subject
editorially it might do good. Mr
Morris deserves a severe reprimand
for his sluggishness in the matter. It
will be three weeks tomorrow since
Mr Brown was killed yet all our
Embassy has done is to call at the
Porte & also upon Sir Henry Bulwer
& ask him to let Mr Blunt, the
Eng. Vice Consul at Adrianople
a young man, to act in the case! We
called upon Mr Morris & begged him to
send Mr Brown. He said he could not
spare him from the Legation! Here
we have an Embassador, a Sec of Legation
a Consul Gen. a Vice Consul & a Marsha

ut no one can go two days journey
hen an Am. citizen is shot down
cold blood & his head stamped into
dust by his murderer while in the
agony of death! — You may rely upon
ve as the facts. I have talked with
r M— myself & have seen his
itten decision. Is it not a shame
a disgrace? Mr M— said a great
many times, when we had our interview
th him, that he "was not authorized
pay the expenses of a man to
drianople"! And he did not know
hether the Govt. wd pay such expenses
not. We told him that we as a
ission, wd take the entire responsibility
the expense, if he had any hesitation
that score. We have now asked him
send Mr Dodd, but have not yet —
ed his answer. I make the suggestion

above leaving you of course to act as y
think best. I do hope & pray that the condu
of our Embassador will not pass unnotic
& if noticed I hope it will be noticed
such a way as to make him feel it.
Mr Dodd, who, as you know is a mode
man, after our interview with him sai
"he is very small potatoes"; & E.E. Bl
who was just about to start for Am
when Mr M's written decision came
said he "hoped we would protest agains
it earnestly & he wd like to carry th
protest to Boston". Mr Hamlin decla
he wd write to the State Dept. himself.
These things show how all the Mission
feel. You can readily understand how
we feel without more words on the subjec
You will probably see Mr Bliss soo
after his arrival who will give you
the news. We wait with anxiety the news
from Richmond. Remember me to
Mrs Washburn. Ever Your brother
T. C. Trowbridge.

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Constantinople.
Sept. 29. 1862.

Rev. R. Anderson D.D.
Sec &c &c

Dear Sir. I have to acknowledge the receipt of your letters of Aug. 12. 19. 20. 26 and 27. containing your correspondence with the State Department. I regret that my absence from this city for the last two months has prevented my answering these letters. And now I have time only for a short letter. You will be glad to hear that our Minister is exerting himself with commendable energy in regard to the murderers of Mr Meriam. Your representations to the State Department were sent immediately to Mr Morris and probably have had their influence in stirring him up to his duty. I have had a long interview with him since my return and am satisfied that he is doing all in his power to press this business upon the attention of the Porte. My time has been so fully occupied in attendance upon the trial of the murderers at Adrianople and in corresponding with Mr Morris that it has been impoſsible for me to report to you. Mr Morris has given me permiſsion to send you copies of my letters to him and of a Report prepared by Mr Blunt and myself in regard to the trial. These documents I am having copied and will send them to you in a few days. They will give you a pretty full view of the case thus far. I have not much doubt but that the murderers will be executed; they certainly will if we press the matter with a good deal of earnestneſs. I shall probably return to Adrianople the last of this week or the first of next to be present when the trial begins again. It was suspended on account of the Fair at Ouzoundjova and also because the French Consul refused to allow his Cavaſs to be examined. This Cavaſs aided one of the murderers to escape from Adrianople. Mr Morris, the Turkish Government and the

French Ambassador are in active correspondence on the subject.

Mr Riggs has had two returns of bleeding at the lungs within a few days. We feel much concerned about him.

Respectfully and most truly
Yours &c
Tillman C. Trowbridge.

Rev. T. C. Trowbridge

Constantinople, Sept. 29, 1862.

Rec'd Nov. 3.

Ack'd Dec. 29.

Prud. Com.

Adrianople September 20th 1862.

To

The Hon. E. Joy Morris

U. S. Minister Resident

Consple

Dear Sir.

Your Commissioners appointed to aid the Turkish Authorities in the arrest & punishment of the murderers of an American citizen the late Rev Mr Merriam beg leave to report as follows.

For various reasons mentioned in our previous despatches, we at first thot it best for us to be at Philippopolis while endeavoring to ferret out & arrest these brigands. Mr Blunt accordingly repaired to that city on the 31st of July, where he was joined by Mr Trowbridge on the 9th of August.

When however we learned that several of the Assassins had been arrested and that, on their examination, it appeared evident that the cavasses of the French Consul were in some degree, implicated, & that Mr Champoiseau the acting French Consul, had raised difficulties in regard to the examination of these cavasses we started for this city, and arrived on the evening of the 31st.

It was our first duty to Report our arrival to His Ex. the Pasha. We therefore visited him the next morning at an early hour. He assured us that what we had heard in regard to the conduct of the French acting Consul, was too true; that there was abundant evidence that one of the Assassins had been kept by the Cavasses, on the premises of the French Consulate, that they became his security, & thus obtained for him a Teskeréh, by wh. he was enabled to lea the city, and, at last actually employed a man to take him to Rhodosto.

Mr Blunt immediately called upon the French Consul, & endeavored in a long interview as already reported by him to Yr. Ex., to persuade him to allow his Cavass Said to be examined by the Turkish Authorities, but without success. In order that you may have further information as regards the question of the French Consul's Cavasses we have requested the Austrian Consul, Mr Camerloher to prepare a special Report on the subject.

We beg leave to enclose (No 1) Mr Blunt's letter on the subject to Mr Camerl & this gentleman's reply to it (No 2). Mr Camerloher was present, as our Representative, at the preliminary examination of the assassins when this question arose. He fully understands the whole subject; we have entire confidence in his integrity & believe that he has made a correct & reliable statement of the case.

We also beg to enclose copies of a correspondence written on the same subject No 3 & 4 between Mr Blunt & the Greek Consul. We deem it right to suggest that application shld. be made to the Porte for the correspondence that has taken place with Mr Champoiseau & the Pasha respecting the Cavasses.

The French Consul finding that it wld. impossible for him to sustain himself fully in the position he had taken, suddenly dismissed one of his Cavasses (Dervish) but declared that the other was innocent. The Cavass who was dismissed gave himself up to the Pasha, & was placed under arrest. (The effects of this Dervish Cavass are still with the French Consul)

The regular trial of the assassins began of Thursday Sept. 11th at noon & was continued regularly each day, except the Sabbath, until Friday Sept. 19th. The most important particulars of the trial have already been reported to you by Mr Trowbridge, in his letter of Sept. 12, 16, & 17. A great amount of evidence has been taken; three of the assassins have been fully identified, by reliable witnesses, who were present at the terrible tradgedy at Ouzoundjova. The guilt of the prisoners is placed beyond a doubt; it has also been proved that at other times & in other places, they have been guilty of enormous crimes. Indeed we are persuaded that the murderers of Mr Meriam, were members of an organized company of brigands. Proof of this has come to light during the trial. If such is the fact, it is plainly the duty of the authorities & of your Commissioners, to make every possible effort, to ascertain where this company has its centre of operations, & who, if any body, lend it aid & encouragement. We therefore regard the thorough examination of the 2 Cavasses (Mr Champoiseau has another Cavass, an Albanian, against whom nothing has yet appeared) of the Fr. Consul as second only, in importance to the punishment of the assassins. We deeply regret therefore to have to Report that proceedings have again been suspended by the positive & formal refusal of the Fr. Consul, to allow the Cavass, Said, who still remains in his service, to appear before the court & be examined. We have the most abundant evidence that Said aided Mustapha the murderer to escape. This evidence we beg to submit for your examination, in a number of documents written in Turkish & marked No 5.

The trial has been ably presided over by His Majesty's Special Commissioner for this part of European Turkey, Nusret Bey. He has conducted the examinations with great impartiality & energy & we fully believe that, if his life is spared, he will finish this business as thoroughly as he has begun it. The French Consul insulted the Turk. Gov. by declaring that this able officer is not competant to conduct such a trial. The trial wld. have been concluded, & the assassins condemned to death ere this, had not the F. Consu himself, by his unaccountable course, defeated the ends of justice. We trust & believe that you will spare no pains to remove this difficulty, for we do not see how the trial can proceed any further until Seid is examined. We have already borne our testimony to the faithfulness of His High. Mehammed Pasha, the Gov. General of this province. He is earnestly endeavoring to do his duty. We also desire to mention with approbation the Gov. of Phil. Both of these officers have shown us every needed attention, & have listened to our suggestions with the greatest respect. We respect. beg leave to call your attention to Mr Blunts Despatch of the 13th inst. & to his private letter of the 18 ditto as well as to our letter written fr. Phil. on the subje respecting the collusion of the F. Consuls Cavasses with Brigands. It is necessary to report to you a fact wh. for special reasons Mr Blunt has withheld from you. From conversations Mr Blunt (however disagreeable it may be to refer to such conversations) had with his French Colleague, when both at Phil. & ultimately here, he (Mr Blunt) had the impression that the F. Consuls Cavasses particularly Dervish had intercourse with brigands. Mr Blunt from information received from a reliable source (for fr. the outset of this painful business he employed proper persons to learn various facts connected with it) has to suspect that Cavass Dervish was complicated, if not in the murder of Mr Merriam & party, at least in the escape of the perpetrators of this murder. These suspicions were strongly fortified by some observations made to him at the Brs. Consulate, by the F. Consul in the presence of other parties, shortly after the death of Mr Merriam respecting a brigand Mevlah Ex. cavass of his. Mr Blunt in consequence hastened his departure for Phil. where the Cavass Dervish had been some days before the murder of Mr Merriam, & fr. where he started immediately news of the murder at Phil. before Mr Blunt reached that place. It is a very significant fact that, as appears by the evidence some of the assassins were at Phil. when Dervish was there a few days before the murder was committed. There he collected different facts wh. further aroused his suspicion. These suspicions he disclosed to Mr Crane, & subsequently to Mr Trowbridge on the first day of his arrival there. Altho' not yet prepared to bring a formal accusation against these Cavasses, Mr Blunt spoke confidentially on the subject to the Gov. of Phil. & it was agreed by him to telegraph in cipher to the Gov. of Ctple. disclosing the suspicions & requesting him to employ proper persons to watch the movements of the Cavasses, & learn if possible who were their associates. This telegram unfortunately was not sent at the time; had it been sent there is no doubt but the brigand Roumden & perhaps others wd. have been seized in this town. A telegram on the subject was however subsequently sent at the request of Mr Blunt, when the Gov. Gen. of Ctple, immediately replied that unfortunately Mr Blunt's suspicions were not unfounded, & that grt. caution must be used in this matter.— This statement clearly shows that the intimation of the French Amb. that His Ex. Mehammed Pasha has been actuated by enmity to the Cavasses is false. With respect to the Cavass Dervish having been set at liberty after his dismissal (but not surrender), as the F. Consul assumes we beg respectfully to assure you that Dervish delivered himself up to the Gov. General the day after he was dismissed by Mr Champoiseau, when his Ex.

immediately placed him under arrest in a room in the Konak always under the charge of two sentries. There are two facts wh. prompted this measure.

1st. Dervish surrendered himself personally, while his associate Said — equally implicated was at large. 2nd. The charges against him had not yet been tried there. We, your Commissioners approved of this course. Had he been put in irons Mr Champoiseau wld. have cried out against the injustice of the Pasha. The Pasha further told us that as the F. Consul assumed that his Ex. was actuated by enmity in this matter he was disposed to do all in his power not to give reason to the F. Consul to retain this impression.

In conclusion we most heartily thank you Sir, for your, hearty earnest & active cooperation in the trying business in wh. we have been engaged. The trial is adjourned until after the Fair at Ouzoundjova We hope that when once more began again it will be pressed forward to a satisfactory conclusion.

In the mean time Mr Trowbridge will visit you in person & explain more at length the questions referred to in these despatch & the details of the trial up to the hour when it was postponed.

Respectfully and most truly
Your obedient servants
J. E. Blunt . T. C. Trowbridge.

Constantinople. Oct 2. 1862.

Dear Sir –

The above is a copy, rather poorly made, of our Report to Mr Morris in regard to the trial of the murderers of Mr Merriam. My letters to Mr Morris are being copied and will be forwarded in a few days. Mr Brown informed me today that the French Ambassador has sent an order to the French Consul to submit his case for examination. I therefore expect to return to Adrianople next Tuesday to be present at the remainder of the trial. Mr Riggs and family left yesterday for Malta.

Yours most truly
Tillman C. Trowbridge.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
33 Pemberton Sq.
Boston. U. S. A.

P.S.

You can make any use you choose of this Report.

T.

Constantinople, Oct. 2. 1862

Rec'd Nov. 12.

Ack'd Nov. 17, 1862.

Report of Proceedings against the murderers of Mr. Meriam.

Adrianople.
October 11. 1862.

Rev. R. Anderson D.D.
Sec &c &c
Dear Sir —

I am happy to inform you that the trial of the murderers of our dear Brother Merriam was closed today and they were sentenced to death. Their names are Ramizan, Bairam and Khaleem. The other two of the party that attacked Mr M- have not yet been taken. I am assured that the execution of the condemned prisoners shall follow speedily. The Turkish authorities deserve great praise for the energy and impartiality with which they have prosecuted this case. I desire especially to mention His Excellency the Governor General of this Province Kybrisli Mêhammed Pasha and Col. Nusret Bey who has presided at the trial with marked dignity and success. John E. Blunt Esq. the Eng. V. Consul at this place and

Mr Camerloher the Austrian Consul deserves the hearty thanks of all the friends of the Board and of Missions for their continued and earnest efforts to bring these offenders to justice. The accomplices of the murderers have also been sentenced to various degrees of punishment according to their deserts. All classes of the people rejoice at the result of the trial. We fully believe that human life will be more secure in all this part of Turkey in consequence of the arrest and conviction of these villains. I regret that I have not time to write more by this post.

Your brother in Christ
Tillman C. Trowbridge

Adrianople, Oct. 11. 1862.
Rec'd Nov. 10.
Ackd Nov. 17. 1862.

Constantinople. Nov. 6. 1862.

Rev. R. Anderson D. D.
Sec. of the A. B. C. F. M.
Dear Sir —

On the 19th of October I returned from Adrianople to this city. The murderers of Mr Merriam had been condemned to death and their sentence forwarded to the Porte for confirmation. As a good deal of time was likely to paſs before the order for the execution of the prisoners would be iſsued by the Porte I wrote to Mr Morris, our Minister, and obtained permiſsion to return to my post at Constantinople. I had been absent from home nearly three months and had rode more than nine hundred miles on horse-back. Mr Morris expreſsed himself in the following language in regard to the results of my visit. "You have discharged your duties in the most satisfactory manner and I have spoken of you in proper terms to Mr Seward. I am personally much obliged to you for the zeal and fidelity which you displayed and which have contributed so much to the successful result."

On my return to this city Mr Morris received me cordially and we had a long interview in regard to the various questions that have arisen in connection with this case. I presented to him a bill of my expenses which he promised to forward to the U. S. Government with the recommendation that it be paid. Indeed before my return Mr Morris had informed me that the Government had approved of my appointment. I am happy to say that our present relations with our Minister at the Porte are more pleasant than they were about the time of the death of our brother Meriam. From the time of my appointment until my return to this place Mr Morris did all in his power to aid in the prosecution of the case. He listened to our suggestions with respect and gave to them immediate attention. I am the more ready to make this statement because of the unpleasant misunderstandings we at first had with Mr Morris and because you become aware of these misunderstandings through my note to Mr Washburn. We are better acquainted with Mr Morris now than we were then and he, perhaps, understands us somewhat better than he did then. It is sincerely to be hoped that hereafter our relations will be entirely pleasant. The order for the execution of the assassins has not yet been issued but we trust the delay will not be long.

We have nothing of special interest to report in regard to our work here at the Capital. Our hearts are greatly saddened by the failure of Mr Riggs health. You know how much we leaned upon him for counsel at this Station where so many important questions are constantly arising. He is not a man of many words but his opinion always has great weight. We know not how to spare him but the hand of the Lord is laid upon him and he must cease all labor, at least for a time. We shall greatly rejoice if his life is spared. Perhaps you have not heard that he has had a return of bleeding at the lungs since his arrival at Malta. He was very much prostrated by this attack.

We are daily expecting Mr and Mrs Haskell. The season is getting to be so late that they will not be able to remain long here; they will need to push on at once to Sophia. Mr Pettibone will probably accompany them as he greatly needs relaxation. He has worked very hard since the Annual Meeting. Mr Dodd has written you directly I believe in regard to his going to Philippopolis. I am sorry he did not decide to go this fall, but he could not see it to be his duty. I greatly fear for Brother Clarkes health.

Your brother in Christ
Tillman C. Trowbridge

Constantinople, Nov. 6, 1862.
Rec'd Dec. 6.
Ack'd Dec. 29.

Mr [illegible]

1. 346

(Private.)

Constantinople.
Dec 29. 1862.

Rev. R. Anderson D.D.
&c &c &c

Dear Sir –

I beg leave to inclose to you copies of a correspondence that has recently passed between myself & Mr Morris, our Minister at the Porte. The correspondence explains itself. The charges made against Mr Morris are of such a grave character and the action, based upon the statements of Dr Hamlin, of the New York merchants is so important that I think it my duty to write to you on the subject. I do so the more readily because I have reason to believe that Mr Morris will demand a thorough investigation of his own conduct both in regard to Mr Meriams murder and in regard to Dr Hamlin's College. It is very undesirable that the Board or its Missionaries become involved, to any great extent in this controversy. At least so it appears to me if you agree with me you will thank me for informing you somewhat of the state of this question. First then in regard to Mr Morris conduct in the Merriam case. Almost immediately after the death of Mr Merriam the Missionaries requested Mr Morris to appoint Mr Blunt the Agent of the Legation to prosecute the murderers. Mr Morris obtained permission of the English Embassy & made the desired appointment. We afterwards strongly urged him to appoint some one from our own Legation to act with Mr Blunt. He hesitated & urged a good many reasons for not appointing another Agent. One was that he had already requested Mr Blunt to prosecute the case; another was that he had no authority to make such an appointment; another that he was not authorized to pay the expenses of such an Agent; another that he believed the Turkish Govt. would do all in their power to arrest the murderers; and still another was that Mr Brown, the Sec. of Legation, advised him *not* to send such an Agent. We were not satisfied with these reasons and said and wrote a good many hard things about Mr Morris. It was just at that time that I wrote to Mr Washburn the letter which he sent to you. We still pressed Mr Morris on this point & he yielded it and appointed an agent. Certainly from that time until the end of the trial and since I think we all can say that he has labored with great earnestness & successfully to bring the assassins to justice. That I might know just what he did before the agent was appointed I requested him to give me a statement on the subject, which he did. I enclose a copy of this statement.

The case is now closed; the sentence has been signed by the Sultan & has probably gone to Adrianople to be put into execution. In looking back over the case & having felt the difficulties of prosecuting it, although I felt, at the time, as strongly as did any of my brethren in regard to what appeared to us like inefficiency on the part of Mr Morris, I now think and am ready to acknowledge with pleasure that Mr Morris managed this business with very great ability. I fully believe that it was through the influence he exerted at the Porte that the local authorities throughout Roumelia were so stimulated to exert themselves to arrest the murderers. I am sure also that Mr Blunt, Mr Crowe and Mr Brown are of the same opinion. After the assassins were taken it was in a great measure due to Mr Morris influence that the trial was prosecuted so rapidly to a desirable result. We who were at Adrianople at the time were convinced that the orders from the Porte to the Governor General of Adrianople and to Nusret Bey were of the most stringent kind. The whole conduct of those officers showed that they felt that those orders were to be immediately obeyed. I will not enlarge on this point, but will simply add that I know of nothing that Mr Morris ought to have done that he did not do and do it promptly & well with the single exception of the appointment of a Commissioner & I must confess that I can now see not a little force in the reasons that led him to hesitate. Let us now turn to the charges made against Mr Morris by Dr Hamlin. I cannot give them to you particularly but will mention a few things in regard to them & give perhaps two or three as specimens. They are taken from letters written between July 1st & Sept 1. As I left here Aug. 5. for Adple these charges are continued nearly six weeks after Mr Morris had agreed to appoint a special agent. They are not based, to any great extent, on documentary evidence. They are very sweeping in their character; if they can be sustained as true all good men in America should unite in an earnest effort to have Mr Morris removed from office. Mr Morris is charged not only with inefficiency but with direct & bitter hostility to the Missionaries; the lives of Americans are declared, in the opinion of the writer, to be unsafe & a "lawful prey" to every assassin in Turkey while Mr Morris remains here. It is said that Mr Morris & Aali Pasha are "undoubtedly disgusted with Mr Blunt for exerting himself so to arrest the murderers" & would greatly "prefer to have him remain at home & mind his own business." Such is the general character of these charges. Can they be sustained? I think not. I think that Mr

Morris can and will show that they are, almost without an exception, exaggerated & groundless. He assured me a few days ago that he intends to make thorough work in defending himself against these charges. He has a large amount of evidence & is collecting more & he has the best evidence of all in the fact that he has secured the arrest & condemnation to death of four Mussulmans during the past nine months. I say he has done it, tho of course I do not forget all that all ^others have done. He has been the responsible man, the head of the Legation, & has mainly directed the prosecution of the business. I do not think he is disposed to say much about the action of the Prudential Committee in regard to himself, nor of the action of the Board at Springfield, which seemed to be aimed at him. He certainly will not complain of the Board if he finds that, subsequently to the Meeting at Springfield, his services have been properly acknowledged. Mr Morris is, in some degree compelled to make a formal defence by the fact that Dr Hamlin will not retract but reaffirms the charges he has made. I tell you these things for your information. My own opinion is that the Board had better not try to sustain or to aid in sustaining, in any manner, these charges. Even admitting that Mr Morris did not do at first all that we think he ought to have done, still he accomplished so much afterwards & what he did is of such vital importance to our work throughout the Empire that I think we ought to fully & cordially acknowledge the great value of his services. I presume this has been done by the Prudential Committee. If not it appears to me no more than honorable & just that it be done. I know that Mr Morgan, Mr Johnson, Consul at Beyroot, Mr Blunt, Mr Crane, Mr Brown & our Consul here Mr Goddard have all assured Mr Morris that they think he deserves great credit for the successful manner in which he has prosecuted these murder cases. These gentlemen have all been associated with Mr Morris in this business and their testimony ought to have weight. I must beg your pardon for troubling you with so long a letter. The subject is important. All that I have said I have said entirely on my own responsibility and without any suggestions from any quarter. It is not improbable that you wish & expect to hear from me & from others at Con^ple more often than you do. We have so much to do that we find but little time to write. We are all very well at present. We hope soon to welcome Dr Wood.

Yours most truly
Tillman C. Trowbridge.

Constantinople Dec. 29. 1862
Rec'd Jan. 22. 1863.
Feb. 3.

Bulletin. July 8/63.

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CONSTANTINOPLE, THUI

Published daily (Wednesdays and Sundays excepted) at 1 p. m. with the price
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(By Special Telegram.)

ADRIANOPLE, Jan. 7.

In compliance with the repeated demands of Mr. Joy MORRIS, American Minister, MUSTAPHA, RAMAZAN, and BAÏRAM, the murderers of the late Rev. Mr. MERIAM, were hung yesterday at 10 a. m.

PRICE OF FUNDS.

THURSDAY, JANUARY 8.

Hon. Sec.

SERVICE, SCHOOL
L, PERA.

desires to inform any who ervice that he intends to ening next, (at ½ past 7

GIFTS

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NTAL, No. 2.

gland a new Assort-
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sonal supervision of a member of the firm, who from his own experience with the English army during the whole of the Crimean campaign, can guarantee their completeness.

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TUITION.

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Such as suffer from weakness, or debility, and those who feel want of energy, should at once have recourse to these Pills, as they immediately purify the blood, and the main-spring of life, give strength and

Constantinople.
July 10. 1863.

[Jan. 10. C.R.C.]

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

You will see from the enclosed telegraphic despatch from Adrianople that three of the murderers of Mr Meriam have been executed. It is a sad thing over which to rejoice yet I do rejoice that justice has overtaken these terrible, blood-thirsty assassins. The lives of our Missionaries are made secure by the execution of these men. Mr Morris, our Minister has pressed the Porte Board very hard to have the sentence of death put into execution. He deserves the thanks of the Board and of the Mission for the energetic and skillful manner in which he has prosecuted this painful business. I have reason to know that in the Diplomatic Circles here the success with which his efforts have been crowned is considered quite remarkable, especially considering the fact that the murderers were all Mussulmans. I hope the Board will properly acknowledge Mr Morris's services. — We have nothing of special interest to report in regard to our work. We are becoming more and more acquainted with the "strangers" who are here from all parts of the Empire. At a meeting held a few evenings since at one of the Khans there were persons present from twelve different towns and villages in the Interior. The troubles in regard to the Protestant community have not yet come to an end and there is no immediate prospect of such a desirable result. For my own part I long since made up my mind to avoid taking part in these unhappy disputes. Mr Goodell, Mr Pettibone and Mr [illegible] act on the same principle.

Dr Wood has not yet arrived, nor have we heard of his arrival in England.

Respectfully & most truly
Your brother in Christ
Tillman C. Trowbridge

T. C. Trowbridge
Constantinople June 10. 1863.
Recd. July 14.
Ans. Sep 30

Constantinople. Feb. 16. 1863.

Dear Mr Treat—

I have time to add but a few words to the Tabular View of this Mission for 1862, which I have just completed and send to you by this Post. You will see that in the matter of *giving* the churches are advancing. The whole amount contributed in this Mission for all purposes, in 1862, was 37.534 piastres or $1.651.49. There are only 583 male Protestants over 21 years of age in the Mission. Most of these are very poor. My own impression however is that we ought to press the churches even more strongly than we have yet.

Mr Wood has not yet arrived. We expect him soon and shall be most happy to see him. We are all in good health.

Yours most truly

Tillman C. Trowbridge

Sec. of the Mission.

Rev. T. C. Trowbridge

Constantinople Feb. 16. 1863.

Rec'd March 14.

Ans Apr 30

Constantinople. March 3. 1863.

Rev. S. B. Treat. Sec. A.B.C.F.M.

Dear Brother,

Yours of Feb 5th came to hand this week. I am glad the Prudential Com. have recognized the services of Mr Morris. The action taken leaves nothing to be desired, except, as it seems to me, that some notice of those services should be taken in the Missionary Herald. As you must have received the news of the execution of the murderers of Bro. Merriam ere this I have no doubt something has been said in regard to Mr Morris. If so I trust a copy of the Herald will be forwarded to him. It may seem that I am overanxious on this subject. I think there are two reasons why we should be on good terms with our Minister. 1. He has managed these matters trials very succeſsfully. 2. As Miſsionaries we are mainly dependent on him for protection. All questions in regard to our houses, our property, our treatment by local Governors &c &c must go to the Porte through him. It seems to me therefore the part of wisdom to be on good terms with him. ——

We have agreed to have our Annual Meeting at Constantinople and that it begin on Monday the 19th of May. I would suggest that any important communications to the Miſsion, in regard to the Schools, or the location of Miſsionaries or on questions of finance be made so as to reach us before or at that time. There is a great advantage in our being able to lay directly before the Miſsion letters fresh from the Miſsionary House. If the letters come after the Annual Meeting they are really not laid before the Miſsion until the next Meeting and then the circumstances under which they which they written have changed & thus the value of the letters is greatly diminished. We are greatly concerned in regard to the finances of the Board and I think that we shall generally anticipate pretty strong advice from Boston. For my own part I hope such advice will come. During the past seven years I have been constantly & intimately associated with the people and I am fully convinced that in order to bring them up to a proper discharge of their duty in regard to their own Pastors, Preachers, Schools &c we must say to them kindly but firmly, "we can help you only to such an extent & we cannot do even this unless you will exert yourselves for your own support." — For example here at Yeni Kapoo the wood for the day schools & for the chapel had been bought by the Missionaries until last fall. After consultation we concluded to tell the people that they must buy the wood;

that it was their duty to do it; that they were able & finally that unless they did buy it they must go without. They bought the wood without any trouble & feel a great deal better for having done it. I mention this as an example. My own opinion is that this kind of gentle pressure should be applied to a much greater extent than has thus far been attempted. Perhaps your advice will help us to arrive at good results in regard to this most important subject.

Mr Wood has not yet arrived. We expect him this week. —— We expect a full attendance at our Annual Meeting.

Respectfully & most truly
Your Brother in Ch
Tillman C. Trowbridge.

Constantinople March 3. 1863.
Rec'd Apr. 1.
Ans. " "

I hereby certify that Mrs Crane's system is so much impaired by chronic disease and by a recent attack of fever induced by the malaria of the country, that I consider a prompt removal to America exceedingly desirable if not altogether indispensible to her recovery.

H. S. West M.D.

Constantinople May 8th 1863.

Constantinople July 2. 1863.

Rev. S. B. Treat —
Sec. of the A.B.C.F.M.
Dear Sir —

I enclose to you the certificate of Dr West in regard to Mrs Crane. Mr & Mrs Crane and their children are now here. They expect to leave on Saturday for Liverpool in the English Steamer "Albanian".

It is my painful duty to inform you that Emma Riggs lies at the point of death in our house. Her mind is calm but her sufferings of body are very great.

Mr Riggs arrived on Monday from his long journey in the interior.

Yours most truly
Tillman C. Trowbridge.
Sec. of the Mission.

Rev. T. C. Trowbridge

Constantinople July 2. 1863.

Rec'd July 23.

Ans'd Sepr 30

Constantinople. Sept 2. 1863.

Rev. Selah B. Treat
Sec. of A.B.C.F.M.

Dear Sir — At the last meeting of the Committee ad Interim it was voted to "recommend to the Prudential Committee to refund to the B. & F. Bible Soc. that part of the salary of Mr Riggs which has been paid by that Society for the past 2 years, provided the Board can do so without embarrassment to its funds." The amount is four hundred £s Sterling (400£ S.) As Mr Wood has explained this subject in a recent letter to Dr Anderson it is only necessary for me to inform you of the above vote. Your letter of July 28 in regard to the salary of Mr Washburn has been received. As Mr W— will probably soon be here we have concluded to defer the consideration of this subject until after his arrival.

Yours most truly
Tillman C. Trowbridge
Sec. of the Mission.

Rev. T. C. Trowbridge

Omitted by mistake in copyin
the Lst. View that was sent to the
Mission House. J. C. Trowbridge

W, N I

D OTHER HELPERS

ation.

Constantinople Sep. 2. 1863.

Rec'd Oct. 3.

Ack'd Apr. 12, 1864

Constantinople. Sept. 22. 1863

Rev. L. R. Worcester
Dear Sir.

Mr E. E. Bliss writes me that in the copy of the Tab. View of this Mission for 1862 the totals at the bottom of the columns do not correspond with the actual numbers in the columns. I at once examined the copy we have on file and found it entirely correct. I soon discovered the mistake. You will probably find that the figures for this Station were omitted. I copy them from our Tab. View and send with this letter. For example the No of Ch. members rcd by profession is put down at 59. Mr Bliss says it foots up only 50. Now the no rcd at Cons"ple was 9 which added to the 50 makes just 59, and so of all the other numbers. I greatly regret this mistake and cannot imagine how it occurred. My fear now is that this letter will not reach you in time to insert the correction in your Annual Report.

Yours most truly
Tillman C. Trowbridge

Constantinople Sep. 22, 1863.
Rec'd Oct. 23.

Ack'd Apr. 12, 1864

Constantinople. Dec. 3. 1863.

Rev. R. Anderson. D.D.

Dear Sir,

I am instructed to communicate to you the following votes of the Committee ad Interim. 1. That we approve of Mr Pettibone's return to America without waiting to hear from the Prudential Committee.

2. That Messrs Washburn and Pettibone be a Committee to express to Mr Johnson the wish that he return in the spring to take charge of the Treasury.

3. *Voted* that Mr Washburn take charge of the Treasury after Mr Pettibone leaves.

Mr Wood has consented to take charge of the Avedaper for several months. We hope that Mr E. E. Bliss will be able to return at an early day. He is greatly needed in connection with the Press.

In regard to the Treasurership the Com. ad Interim saw no other way than to request Mr Washburn to take it for a time. It is exceedingly important however that Mr W– have his whole time for the study of the language and for active Missionary labor. We hope therefore that some one will be found to take this Office and

Also take charge of the secular work here at the capital. Mr Pettibone will soon be with you (D.V.) and will be able to explain many of these things to you in person.

Yours most truly

Tillman C. Trowbridge.

Sec. of the Com. ad Interim

Rev. T. C. Trowbridge
Constple, Dec. 3, 1863
Rec'd Jan. 25/63
Ack'd Apr. 12, 1864
Answ'd

Constantinople. Feb. 24. 1864.

Rev. R. Anderson D.D.
Sec. of the A. B. C. F. M.

Dear Sir — || On the 9th of this month Briskega, a daughter of one our Protestant Armenian neighbours died a most happy death. She was about 16 years of age and was a loved member of a very large circle of relations and friends || Her disease was consumption; for some months before her death she had been confined to the house & most of the time to her bed. || Some of her relations are devoted Christian women || these and other friends frequently visited B— during her last sickness and conversed with her in regard to her spiritual state. They found her calm and hopeful. || As the time of her departure drew near faith seemed to grow strong & give assurance that there would be a complete triumph over death and the grave. This hope was not disappointed. As the hour of dissolution approached she called many of her young companions and conversed with them in regard to their own danger and urged them not to postpone making preparation for death. To one young lady older than herself, a cousin, she said, "We have been to school together, have played together, have long been friends; look at me now. I am near the grave. Do not place your affections on this world; prepare for death." — her voice failed her & she could say no more; before she died however she sent ~~again~~ for this cousin and urged her again in the most affectionate & earnest manner to love the Saviour & prepare for death. In the same manner she addressed other cousins, young men who, ~~she~~ she had reason to fear, had no hope in Christ. She was very fond of the Sabbath school hymns that have been published in Armenian and asked repeatedly that particular hymns might be sung to her. She especially delighted to hear those ~~ones~~ beginning, "We're going to our happy home", "Come sing to me of Heaven", "~~There'll be no more sorrow there~~" and "Oh, happy day". One of her uncles who sat up with her one night a short time before she died, said to me the next morning, "I did not wish to leave her for the room seemed like Heaven to me." — This modest young girl who when in health, was afraid to speak to others of her hopes & fears, in the hour of death became a faithful witness to the power of God's grace and the abounding love of Christ. There was no extravagance in her language no excitement in her manners. The simple desire of her heart seemed to be to assure her friends that she had no fear of death & to warn the impenitent of the danger of delay in making preparations to die. We have many things to try our faith here at the capital but one such death-bed scene is enough to sweeten many bitter cups & fill our hearts with praise.||

I enclose the Annual Tab. View of this Mission for 1863.

Your brother in Christ

Tillman C. Trowbridge

Constantinople Feb. 24. 1864.

Rec'd, March 25,

Ack'd Apr. 12, 1864.

Constantinople April 14. 1864.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir — I am instructed by the Com. ad Interim to forward to you the following Res. — "Resolved that in the opinion of the Committee ad Interim it is in the highest degree important to the Miſsionary work in Constantinople, to the affairs of the Miſsion generally and to the health of some of the Miſsionaries at Cons'ple that Rev. Dr Wood remain in Cons'ple until the return of Mr Bliss. Resolved that this resolution be communicated to Mr Wood and that the Prudential Committee be earnestly requested to invite him to remain until the time above mentioned."

Mr Riggs is in very feeble health and ought not to be burdened with the care of the Armenian printing. We hope to hear from you on this subject before the close of our Annual Meeting which begins on the 24th of May.

Tillman C. Trowbridge.
Secretary.

Constantinople, April 14. 1864.
Rec'd May 11.

Ans'd May 17

Pru. Com.

Dr. Wood's return

Cons^ple. July 4. 1864.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir ~ The enclosed letters had not been copied when I forwarded to you the other Documents & Reports soon after our late Annual Meeting.

But two copies of the "Plan" for the Theol. School at Marsovan were made. One of these I sent to the Missionary House; the other was borrowed by Dr Wood and was not returned by him. We therefore have no copy of that Plan. Will you be so kind as to have a copy taken and forwarded to us at an early day and greatly oblige

Yours most truly
Tillman C. Trowbridge.
Sec. of the Mission.

Constantinople, July 4. 1864

Rec'd. July 28.

Ans'd Jan 4, 1865

Plan for [illegible]
at [illegible]
to [illegible] &
[illegible]

Constantinople. July 21/64

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir –

On Sunday last the Police of this city arrested & imprisoned quite a number of the Turkish converts. Mr Williams (Selim Effendi) was soon released; the others are still in prison; they were undoubtedly arrested because they have professed Christianity, no other charges having been preferred against them. On Monday a police force came to our Book-Store, which, as you know, is also used by Mr Washburn as the Treasurers office & by Mr Bliss & Dr Thompson as their office ~~of them~~ and informed us that they had orders to close it. We objected to their doing so; they placed a guard at the door and went away. The officer in charge of the business soon returned saying that his orders were imperative to close the establishment immediately and to use force if necessary. Those who had charge of the building therefore surrendered it into their hands; it was closed and the Government seal placed on the door. The police had already closed the Printing Office of Mr Horootune Minasian, at which nearly all of our books have been printed for many years. The room of Dr Pfander, of the Church Missionary Society, was also closed. Mr Washburn at once represented the case to Mr Brown, our Secretary of Legation, now acting as Charges d. affairs. Mr Brown lost no time in communicating with Aali Pasha, the Turkish Secretary for Foreign Affairs, protesting against this violation of the rights of American citizens and demanding an immediate removal of the order in regard to the Book-Store. Yesterday morning therefore the seal was taken off & we were allowed again to take possession of it. At the request of Mr Brown, however, several persons were sent from the Porte to examine the books in our Book-Store. This examination is now going on. We have no books attacking the Mussulman religion, nothing that we are not perfectly willing to show even to the Sultan himself if he wishes to see what we have. All our work is open and free from any charge of being in opposition to the laws of the Country.

It is too soon to speculate much in regard to the cause of this sudden movement on the part of the Turkish Government; the above is a very brief statement of facts. There is not time to write more fully by this mail. When the excitement occasioned by these proceedings has subsided somewhat and we have learned other facts, of which we are now ignorant, we shall be in a better condition to judge of the real meaning of these proceedings. One thing seems certain, the public mind will only be excited to more earnest enquiry in regard to our work by these attempts to hinder it. Let us ask your prayers for the Turkish brethren who are in prison for Christ's sake.

Yours most truly Tillman C. Trowbridge.

Constantinople July 21. 1864.

Rec'd Aug. 12.

Ans'd Jan 4, 1865

Constantinople. July 30. 1864.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M
Dear Sir —

Last week I wrote you briefly in regard to the forcible closing of our Book-store by the Turkish authorities and the arrest and imprisonment of most of the Turkish converts. I do not know how fully others may have written you in regard to these events. Mr Herrick, who is engaged in labors for the Turks especially, has assured me that he intends to give you a full & detailed account of this persecution of the Turkish brethren. I will leave it for him to give you the details, simply stating, in a few words, that the persons arrested are still in prison and that up to this time we have no hope of their speedy release. For some days we had communication with the prisoners by means of natives who were allowed to visit them in prison but for the last four days such communication has been denied so that we have not heard anything directly from them. The Levant Herald of this week in a leading

Editorial in regard to the action of the Govt. asserts that the prisoners are to be sent away from Constantinople for a time & placed under the protection of some Protestant Consulate. The Turkish authorities made a thorough examination of our Book Store but found nothing of which they did not approve. The Printing offices were also examined and all the books now in the Press approved. Our work is therefore going on as usual. Next week I hope to visit Rodosto with my wife. The work there has grown rapidly in interest and importance during the past six or eight months. ff We look for the return of Mr Bliss with great anxiety. Mr Riggs is in exceedingly poor health. The rest of our circle are usually well.

Yours most truly
Tillman C. Trowbridge

Constantinople, July 30, 1864
Rec'd Aug 23.
Ans'd Jan 4 1865

Constantinople. Aug 25. 1864.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir —

Having spent a few days recently at Rodosto, with my family, you may be interested in hearing something about the Lord's work at that out-station. I was aware before going there that great progress had been made during the last two years but I was not prepared to see such an encouraging state of things as we found. I took especial pains to visit the brethren in their shops & houses, to go among the old Armenians also & learn their state of mind towards the Protestants. On the Sabbath there were nearly 100 present filling the small chapel full to overflowing. All that I saw and heard convinced me that the good work is going forward silently but with power in that place. The wealthy and better educated among the old Armenians are greatly dissatisfied with their Bishop and Ecclesiastics and have formed themselves into a separate organization, ~~whose~~ the object of which is to secure for the Armenian Church in Rodosto educated Preachers and teachers and thus reform the church without separating from it. This is not an easy thing, for all the Ecclesiastics, both at Rodosto & here in Constantinople, are opposed to the movement; so also are the ignorant & common people. These 'Reformers' have a church of their own in which they will not allow the Bishop or any of his ecclesiastics to officiate. Not long ago the Bishop visited their church; as soon as he entered the congregation nearly all left it. This division in the old church opens a wide door to the Protestant brethren and their Pastor into which they are not slow to enter.

All parties appear to have a high respect for the Protestant Pastor who seems to use his influence with good effect among them. A house has been purchased lately in the ~~eastern~~ western part of the city, in a large Armenian quarter, & the upper story made into a neat chapel & school-room. This school is for girls, of whom there are 33 in attendance; it is a most useful instrumentality as much the larger part of the scholars are from Armenian families. Although the brethren are very poor they contributed one hundred and twenty dollars in gold towards the purchase of the house & they have borrowed on interest (which interest they themselves pay) about three hundred dollars to change the premises from a dwelling house into a chapel and school room. Preaching has been sustained in that part of the city both morning & afternoon of the Sabbath during the past year & the audiences have been good. Of the great importance of securing a permanent place for our meetings in that part of the city I am fully convinced & think our brethren have shown both zeal & discretion in making this purchase. They hope for aid to pay the debt they have incurred for the repairs; they deserve it. Will not some generous friend, who has been made rich by the war, give them this amount? // While I am not willing to ask it from the treasury of the Board, I hope some one who may see these lines be induced to send us the above mentioned sum. // The Turkish converts are still in prison, with no immediate prospect of a release; they have now been in prison more than six weeks. I saw Ahmet Agha at the prison yesterday. He seemed low spirited & discouraged. The Evangelical Alliance are to hold another meeting today in regard to these brethren.

Yours most truly

T. C. Trowbridge.

Constantinople Aug 16/62
Rec'd Sept 22
Ans'd Jan 186

From Mr. Trowbridge.

Katie Allen, daughter of Rev. O. P. Allen died at Kharpoot, Aug. 22, 1864

Speaking of his own children Mr. Barnum says, they "are stile in quite miserable health Willie does not get strong at all. Has a good deal of diarrhea & no appetite. He is very warrisome & it is a good deal of trouble to take care of him. Fanny is just beginning to show the premonitory signs of the measles - She is reduced already to a skeleton and I fear that the measles will be a pretty hard job for her. But the Lord will not forsake us."

=

Ap. 15th.

Day before rec'd. news of the death of Mr. Goss at Marash.

Mr. [illegible] —
Eufaula Ala

Rec'd Oct. 15, 1864.

Ans'd Jan 4, 1865

Death of Nolan Allen —

Death of Mr. Gobb. —

361

Constantinople. Sept. 16. 1864.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir — I send you a short letter which I have written to the "Congregationalist" newspaper. You will see from it that we have just heard of the failure of Mr Livingstones health. Dr West says he has written a statement of his case to Dr Tracy of Andover who will probably show it to you. I will not therefore repeat what he says about him in his letter to us. The Committee ad Interim have not yet consulted in regard to Mr L— but will do so in a day or two and I will inform you of their action.

The case of the Turkish converts is briefly referred to in my letter. Others, who labor especially for the Turks, will probably keep you fully informed in regard to these important movements.

Yours most truly,
Tillman C. Trowbridge.

Perhaps you will be interested in reading the enclosed notes from Mr Barnum. The brethren t that Station are greatly afflicted. Please nd the notes to Mr Walker who will forward them to Mr Pettibone.

T. C. T.

Constantinople, Sep. 16, 1864.
Rec'd Oct. 15.

Ans'd Jan 4, 1865

(Private.) 362 Consple Oct 4. 1864.

Dear Sir — In the regular course of business your letter of the 12 of Sept will be read at our next Annual Meeting. It seems unnecessary and undesirable to have it read, especially if Bro. Ball is present. Will you therefore give me permission to treat it as a private letter and withdraw it from the files of the letters received from the M. House? — By so doing we may avoid the introduction of an unpleasant topic into the meeting & save perhaps the feelings of a Bro. whom we all esteem however much we differ with him on some not very essential points.

Yours most truly
T. C. Trowbridge.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston.

P.S. — I make this request after conversing on this point with the members of the Committee ad In.

T. C. T.

Cons'ple. Oct 4, 1864

Rec'd Oct 31.

Ans'd Nov. 3, 1864.

Private.

Mc Bath

Constantinople. Oct 4. 1864.

Rev. R. Anderson D.D.
Secy of A.B.C.F.M
Dear Sir —

In forwarding the enclosed letter from Mr Winchester in regard to the chapel at Tocat I wish to say that the action of the Com. ad In. on the subject was taken before our last Annual Meeting & that all the doings of the Com. were reported in full to the meeting. Mr Winchester was at the meeting and probably heard the votes read. He therefore had no reason for being "surprised" on learning our opinions on the subject. We are glad to hear that the Sivas Station intend to control the property as though no Rules had been adopted by two Miſsionaries and the Church. The "Rules" entirely give up the control of the property and renounce all claim to it on the part of the Board. The Committee ad Interim had received no intimation that such a course was to be taken and they at once declared that the so called "Rules" were invalid. — We felt that if one or two Miſsionaries are allowed thus to dispose of the property of the Board others w^d claim the same right & thus much valuable property might be abandoned to the control of irresponsible natives. I would like to ask whether the Prudential Committee ever intended to give the Committee ad Interim authority to give up all right & title to that property at Tocat in order that a Chapel might be built on it? It seems to us that they did not, especially if no compensation whatever was to be made for it. A few words from you may help decide similar cases in future.

Yours most truly
Tillman C. Trowbridge
Sec. of Com ad Interim

...C. Trowbridge
Const'ple, Oct 4, 1864
Rec'd Oct 31
Ans'd Nov 25 1864

[illegible]

Constantinople. Oct 4. 1864.

Rev. R. Anderson D.D.
Sec &c &c

Dear Sir —

Your letter of Sept 12. addressed to the Com. ad Interim reached us today. In order to be able to answer it by the mail of this week I have shown it to the members of the Com. without waiting for a regular meeting.

It is the unanimous opinion of the brethren here that Mr Ball should return to Turkey and go to Adrianople. Having said this it is not necessary for me to say more in regard to his opinions on the question of baptism. A Missionary is greatly needed at Adrianople; the sooner Br. Ball comes therefore the better.

We rejoice over the success of the Board in raising funds. I notice that very few letters have come to the Mission from the Missionary House for the past few months. You are doubtless all very busy just now. May this be a week of rejoicing at your Annual Meeting.

Yours most truly
Tillman C. Trowbridge.
Sec. of Com. ad Interim.

Consple, Oct 4, 1864

Rec'd Oct 31.

Ans'd Jan 4, 1865

Mr. Ball

√ Prd. Cat

I hereby certify that Mr Livingston's health has become so much impaired by chronic disease as to render it necessary in my opinion that he should have leave to go to America as soon as practicable

H. S. West M.D.

Sivas Oct 4th 1864

Sivas, Oct. 4, 1864

Rec'd. Dec. 6,

Mr. Livingstone

Prud. Com

Constantinople.
Oct. 25. 1864.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

Dear Sir —

You have already been informed of the failing health of Mr Livingston of Sivas. At the last meeting of the Committee ad Interim letters were read from Dr West and Mr L— showing that it is necessary for the latter to leave Sivas as soon as possible. The Committee therefore "Voted to recommend the Prudential Committee to allow Mr Livingston to return to the United States in the spring". On account of Mrs L's health it will not be possible for him to leave before that time

The Rev. E. E. Bliss & family, Miss Pond and Mr and Mrs Giles have all safely reached Constantinople. Miss Pond has already gone on to Kharpoot. Mr & Mrs Giles expect leave on Saturday for Caesarea. — —

Mr Farnsworth will meet them at Samsoon.
Mr Allen of Kharpoot come on to meet Miss Pond here at Con'ple.

We have begun again our evening meetings at the Khans and thus far have met with no opposition.

Yours most truly
Tillman C. Trowbridge
Sec. of Com. ad Interim

C. Trowbridge
Constantinople Oct. 25, 1864.
Rec'd. Dec. 6,
Ans'd Dec. 7, 1864.
Rev. Cur.
Mr. Livingston

Extract from letter of Rev. T. C. Trowbridge to Rev. G. W. Wood, dated Constantinople, Feb. 9. 1865.

"Let me say one word about Russia. It seems plain that the present Emperor is disposed to liberality in regard to the circulation of the Scriptures, and in regard to freedom of worship. It is also certain that there are very many enlightened Armenians in Russia, near the Caspian Sea and about Tiflis, in all Eastern Russia. I hope the Board will keep informed on this subject, and be ready to plant a Mission there whenever the door is open. That region belongs to the Board by good right, in consequence of its nearness to Persia and Turkey, and because the first persons for whom missionary labor can be performed, are Armenians. But other societies will enter the field at an early day, if the Board is not prepared to do so. I could write much on this subject, but have not time now. It is worthy of attention, for the barriers to the free promulgation of the Gospel in Russia must fall before the onward progress of public opinion in the world, and of free thought in Russia itself. The Armenian nation should be evangelized by the American Board, but that nation is found in Persia, Russia and Turkey. Through Missions to the Armenians in Russia we may at last reach the Russians themselves, as we now reach the Turks through thousands of enlightened and converted Armenians. I have no plan to propose. I only wish to keep the subject before the minds of those in charge of the interests of our own board. An early occupation of the ground will secure one of the most promising fields of Missionary labor in the world. The *preparatory work* now going forward, of which there can be no doubt, should not be forgotten."

Mr Trowbridge writes again under date of March 9, 1865:

"Since writing you last month, I have had a conversation with Dr. Pfander in regard to the Russian Armenians. He has lived among them and knows a great deal about them. He says there are without doubt nearly *two millions* of them, and that there is very *little* doubt but that the Protestants, or "Enlightened," among them will soon be set off into a distinct

Community by themselves. He intimated that, in that case, the Basle Missionary Society might resume its operations in Russia. That is a good, Evangelical Society; but the field is so large, so inviting, so uniform with our other fields of labor among the Armenians, as we have books, papers, tracts and the entire S. S. prepared, and the relations of the Russian and American governments are so good, ~~that~~ that the occupation of the ground, seems to me earnestly to demand the attention of the Board. Missionaries are scarce I know; yet the calls from such a field, would raise up men. But I will not dwell on the subject now."

Constantinople Feb. 9. 1815

Recd April 20,

Ansd June 7.

Constantinople. March 23. 1865.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

Dear Sir —

I have not acknowledged the receipt of your letters of Jan 4. 5 & 6 of this year. These letters came to hand some weeks ago and were read to the Committee ad Interim and will be read to the Mission at its next Annual Meeting.

In regard to Chapel building I wish to ask a question. In case the Mission should think best to put in an estimate for the balance needed for the Yeni Kapoo Chapel would it probably be granted by the Prudential Committee? The sum still needed is about two thousand five hundred dollars. I ask because we have recd the impression that the Prudential Committee do not wish to have estimates for Chapel building put into the general estimates of the Mission. From some remarks in your letter in regard to the Tocat Chapel we are led to think that our impressions were not correct.

Our Annual Meeting is to begin on the *22 of May*. Any communications intended especially for the Meeting ought if possible to reach here before the meeting begins.

// From all parts of the country we hear of increased congregations and of deep and lively interest in the truth. Through quite an extensive correspondence with nearly all the stations in the Interior I have long been able to "feel the pulse" of the three Missions in this country. My opinion is that the number of those who attend the Protestant services has greatly increased during the winter & that solemn attention is given to the preached Word. We cannot speak of *revivals* but we can say that the current of religious feeling flows more rapidly than it did some months ago. I believe the brethren will all come up to the Annual Meeting with *most* *encouraging* reports of what the Lord is doing in this land. I think will be one of the best we have had for many years.

The experiment of employing Pastor Simon thus far works well. His position is a delicate and difficult one, as many or at least some of the members of his Chh & Congregation do not approve of the course he has taken in again entering our service.

We have made arrangements for Pastor Stepan to remove to Hasskeuy and take charge of the Missionary work in that place.

We are all in our usual health.

Yours most truly

Tillman C. Trowbridge.

Constantinople, March 23. 1865

S.c. Rec'd April 18.

Ans^d June 7.

Pru. Com.

Yeni Kapoo Chapel

Mit. & 81. Wood

Constantinople.
July 1. 1865.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir.

I am instructed by the com. ad Interim to forward to you the following Votes.

1 That Mr Herrick be authorized to send his family to America.

2 That we recommend Mrs Henry A. Schauffler to the Prudential Committee for appointment as an assistant Miſsionary of the Board.

3 That we approve of Mr Schauffler's applying to the Prudential Committee for 102 £. Sterling as outfit.

Mr Herrick has undoubtedly written you in regard to the circumstances that make it neceſsary for his wife to go to America. She expects to leave here by the French Steamer of next week. —

Mr Goodell and his family left us on Wednesday of this week for America. They received, both from the native and foreign population, many proofs of esteem and love. Should the voyage agree with Mr Goodell I presume you will be surprised to find him still possessed of so much strength of body and mind. I was surprised that he was able to attend so many of the sessions of our Annual Meeting and take part in so many of the deliberations.

No letter has been received from the Missionary House, addressed to the Mission, informing us of the appointment of Mr H. A. Schauffler as a Missionary of the Board to Turkey. I presume it is an oversight, yet it seems to me worth while to mention it that it may be corrected. I have heard that Mr S— himself has received a letter from Dr Wood informing him of his appointment and on the strength of that letter he was located at Constantinople and now draws his salary from our Treasurer. I have no doubt this is just as it should be, yet an official notice of his appointment, addressed to the Mission, is desirable, in order that it may be placed on our files and read at the next Annual Meeting. Mr Schauffler has taken a house in the village of Beshiktash on the Bosphorus.

Yours most truly
Tillman C. Trowbridge.
Sec. of the Mission.

Wrote Mr S. May 10 -

Constantinople, July 1, 1865.

Rec'd Aug. 1.

Ans'd in part Aug. 1,

Mr. Heinrich's [illegible]
outfit [illegible] [illegible]
[illegible]

Dr. Goodell

Ack'd Aug 3, 1865

Constantinople. July 31. 1865.

Rev. Geo. W. Wood D.D.
Sec. of the A.B.C.F.M
Dear Brother_

Your letter to this Mission of June 7 reached us on the 4th of July as we were returning from a pleasant 4th of July excursion at a village on the Bosphorus. I was glad to hear from the Missionary House in regard to several points mentioned in your letter. In regard to the state of things in Russian Armenia you of course will see an interesting letter from Mr Coan in a recent number of "Christian Work". I would suggest that some one be sent to Shamaki to examine the ground personally. Such an exploration of that distant field would be of advantage in many respects. Our information would then be reliable, first hand; now all we know has come through others. Our Mission, after much consultation decided to send Mr Dunmore & me to

Moosh and Van, simply to explore the country and preach as we might have opportunity. I do not take special credit to myself for what I did as one of the deputation but I am convinced that the reoccupation of Erzroom & the establishment of the Bitlis Stations was the result of our tour. The occupation of Van will now be easy whenever the proper men are found. I have much the same feeling in regard to Russian Armenia, that if the ground can be well explored the way for beginning operations will be made clear in some way. I may be mistaken but my faith is strong & I think not without foundation. True there were will be great difficulties; so there were in getting into India. Men are scarce, but the opening of new & interesting fields stirs up the missionary spirit & presses home the wants of the world upon the Church. You suggest that this field be kept before the Prot. Churches in Turkey & especially before the young men as a field for them; this is a good idea & one that has been in my mind a great deal. I have little hope however that any of the Prot.

young men in our schools will offer to go there until some one from our own number has been there & can from personal knowledge speak of the extent & wants of the field.— If the Prudential Committee think favorably of making such an exploration and will so express themselves to our Mission before its next Annual Meeting I presume the Mission would favor the plan and appoint some one to go. I do not wish to "run before I am sent" but Providence seems to call me in that direction. I should like to take a Native Armenian Preacher and spend six or eight months on that tour and I believe the results would amply repay all the cost of money, time & temporary absence from duty here. The Missionary spirit & the Missionary enterprise are like the spirit of Emigration in America; ~~so soon~~ as it has ~~it~~ conquered one region ~~before~~ it is eager to push forward to others. Thus the early settlers of Ohio, Indiana & Michigan have also been among the first to go on to Kansas, Wisconsin Minnesota & the other new territories. It is right that it should be so; it is especially proper that those fields should be reached & cultivated that give promise of quick & abundant harvest. Such a field is Russian Armenia; whether considered in reference to the Armenians, the Russians, the Persians or the semi-pagans in & beyond Russia or to the extension of the Gospel into the more distant provinces of Central Asia everything seems to me to call for the earliest possible proclamation of the Gospel in that region. The truth is already taking a powerful hold of the Armenian mind in that part of Russia, but without an educated ministry, without spiritual guides, without Church organizations what can we expect but a one sided, imperfect development of what might be a powerful & useful growth of true piety?—

— Aug. 2. We are startled by a terrible tragedy. Sdepan Aga is dead! He died of cholera night before last and immediately after his death his son set fire to the house and then hung himself!— The house with all its contents was entirely consumed!— The two bodies were taken to the Chapel where they remained during most of yesterday and were then buried, Pastor Mugurdich performing the services. We, as yet, do not know the cause of the act of suicide by the son; the most probable conjecture is that he was alarmed and became temporarily deranged, but all is conjecture. The Cholera has entered the city proper and yesterday raged fearfully there. An English Miller just above Oun Kapan told me he himself counted 20 dead bodies as they passed his mill during the day. As yet but one Prot. besides Stepan Aga & his son, has fallen a victim. Business is about suspended and terror prevails on every hand. Mr Edwin Bliss & family go to Baghchejik tomorrow. The poor Jews in Hasskeuy have been terrible sufferers. — The Barnums left for Kharpoot on Monday. Mr Richardson & family arrived yesterday from Samsoon & hope to leave today for America via England. I will write again soon in regard to the Cholera.

Yours most truly

T. C. Trowbridge.

Rev. T. C. Trowbridge,
Constantinople, July
31, 1865.
Rec^d Aug – , 1865.
ans. Jan. 1, 1866.

Constantinople.

Rev. R. Anderson D.D. Sept 28. 1865.
Sec. of A.B.C.F.M.

Dear Sir _

I have to acknowledge the receipt of your letters of Aug. 1, 3, 18, and 25. The last is an important and timely letter and requires an answer. In regard to any questions you may think proper to address us I have no doubt that all of our number will feel ready to give as full & explicit answers as poſsible. For my own part it will give me pleasure to impart any information I may poſseſs on any and all questions either of Miſsionary experiance or policy. You may have thought that, as Secretary of the Miſsion, I do not write as often to the Miſsionary House as I ought. My only excuse is that my time is very fully occupied by my duties as a Miſsionary. I have long wished to resign the office of Secretary in favor of some one who can find more time for correspondence with you, but thus far, for a number of years, the brethren have quite insisted upon my serving them in this capacity. For information from the Stations you must rely mainly upon the Annual Reports from the Stations and upon letters from the Missionaries at the Stations. For the doings of the Mission of course the Minutes and Documents of the Annual Meetings give you quite full information. We have not been in the habit of sending to you the Votes of the Committee ad Interim, unless the question acted upon has required also the action of the Prudential Committee. It has occurred to me that it might be well to send to you, say once in six months, copies of all the Votes of the Com. ad Interim, mainly for your information in regard to our operations. I can see no objection to our doing so and if it will be any advantage to you, hereafter I will do so. The Com. ad Interim pass as few votes as poſsible now, for it is found to be much more satisfactory to all concerned to have the *Miſsion* decide important questions. In regard to the criticisms of other stations upon this station and especially of our brethren in the Eastern Miſsion I had decided to write you before the receipt of your last letter. Dr Wood had already informed me that Mr Barnum had written "a severe critique on the proceedings of this station," addreſsed to the Miſsionary House. I am aware that similar letters have been written by other members of that Miſsion. We had begun to feel that we must take up the matter and reply at length to these random charges. It is on this account that I speak of your last letter as "timely." — Nothing certainly can be more just and true than your remarks on the impoſsibility of making one Miſsion the rule for another or even the policy of one Station in a Miſsion the rule for the management of another Station in the same Miſsion. Nicomedia and Constantinople are practically farther apart than

New York and Albany or than New York and New Haven. To claim that teachers, Preachers & Helpers here should be on the same footing in respect to salary &c that the same class of persons are in the Nicomedia & Brusa Stations is like insisting that Pastors, Teachers, Clerks &c should receive no more in New York than they would in and about New Haven and Albany. The same is true in a much greater degree when we compare Constantinople with Kharpoot or Marash. Now what are the facts in regard to the salaries of Native Pastors and Preachers here as compared with Kharpoot? - Our Native Preacher here at Yeni Kapoo receives 8 Turkish liras or 32 Spanish dollars per month; the Native Pastor at Kharpoot receives 7 T. liras per month or 28 Spanish dollars, a difference of four dollars. My own salary is more than double that of Mr Barnum's and other salaries here are still larger. Pastor Sdepan, who has a very large and expensive family, receives a little more than twice as much as the Pastor at Kharpoot. The brethren there, however, say, "we do not care how much or how little is paid provided the people do their share". I reply, here at Yeni Kapoo our congregation is made up almost entirely of Protestants from the Interior who contribute *at their homes* for the support of the Gospel. For example, I asked a young man from the city of Kharpoot to subscribe for the support of our Preacher, he subscribed six cents per month and said "I give *forty cents per month at Kharpoot* & therefore cannot give more here". This is but one case for illustration. Other persons have declined to *give anything* here because they give so much at home. Still this congregation has raised $4.40 cents, in gold, for the Preacher ever since 1861 & do not now owe him anything. As for Hasskeuy the people are exceedingly poor, they are not united as they ought to be and they prefer to give for the support of their school rather than for the Preacher.

Your letter shows such a good understanding of these questions that I need not go into them more at length. I will only say that, on the great question of bringing up the native Christians to the support of their own institutions I think some of us here feel as deeply and are at work as earnestly as the brethren at Kharpoot or anywhere else. It seems to me unfair & incorrect for them to claim that they alone are wide awake on this subject. They have done nobly & have been very successful and we rejoice at the results, but they have *permanent communities* to deal with; ours are constantly changing; they had no chronic difficulties of long standing to contend with; they take their converts in the fresh enthusiasm of their new-born faith; our circumstances are very different. If we cannot do all that we would, but are content & rejoice to do what is *possible* I cannot see the force of raising such a hue & cry, as if the conversion of the world was to be seriously hindered because the Missionaries at Constantinople act on their own judgment rather than on that of others who are a thousand miles distant! –

You justly remark that the question of

the evangelization of great heathen capitals is one of the difficult and as yet unsettled problems. One more thought and I will say no more at present. Admitting that the charges of our brethren at Kharpoot are correct, in regard to this Station, and that a radical change in "policy" is demanded, we have not the requisite Miſsionary force to put such a change into working operation. It would require a great deal of personal labor with the people, with the Native Pastors and Preachers, it would require a great deal of consultation on the part of the Miſsionaries. Who is there to carry out such changes? — The strength of Mr Riggs is barely sufficient for the great work he has in hand. Mr Bliss edits the two newspapers & superintends the operations of the Press generally; he does nothing else & can do nothing else; even if he was in good health, which he is not, the work he has in hand fully & profitably occupies his time. Mr Washburn does not attempt to do strictly Miſsionary work; he also has his hands full. Mr Herrick & Mr Schauffler consider themselves as devoted to the Turks. I am willing to do all in my power for the prosperity of Christ's cause but would it be wise for one single-handed and alone to enter upon such a crusade as the brethren propose?— I think it would be folly, even admitting that the thing itself is desirable. For my part I think there is a *better way* than to "cut things up by the roots" as Bro. Barnum seemed so much disposed to do. I would press reform upon the people & upon the Pastors & Preachers as earnestly as possible and urge the people to *give*, would compel parents to pay for the schooling of their Children, in a word I would work *with* & *upon* our *present materials* rather than destroy them and begin anew.

I need hardly say that these are, very briefly stated, only my own private views with the light I now have. I wish to be open to conviction and to be ready to "go ahead" when I am sure we are right but not till then. May God guide us all in the way in which He would have us go. Yours most truly

Tillman C. Trowbridge.

Constantinople, Sept. 28, 18
Rec'd Oct. 28.

Constantinople. Nov. 7. 1865.

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.
Dear Brother

On the 28th of Oct. I went to Rodosto to visit the little church and community there. Since I was there in Aug. 1864 no little progress has been made. The community is small & most of its members are poor, earning their daily bread by hard labor. Yet they manifest a good degree of willingness to contribute for the support of their own institutions. They have given more than $200 in gold towards a new chapel on the western side of the city. The entire cost of the chapel, with the lot, was a few dollars more than 800 dollars in gold; so that the people gave one fourth and that with a written agreement that the property shall belong to the American Board until it is entirely paid for by them. They have also paid all the incidental expenses of the two schools and chapels, such as for wood,

lights, keeping the Chapels & school-rooms in order
&c &c. They have paid $1.75 per month towards
the support of their Pastor. Just before my late ✓
visit they raised by subscription $50 in gold ✓
for the purchase of a small burial place for their
own community. About three months ago of
their own accord they organized two Sabbath
schools for the study of the Scriptures; these have
been well maintained ever since & are attended
by men, women and children. One is held in the
Chapel on the eastern & the other on the western
side of the town. The teachers are men & women
from their own congregations. Recently & before
my visit they formed a Society to raise ✓
money and send a helper to neighboring
Armenian villages. The subscribers to the
funds of this Society are the men, women
and children of the Congregation; the amount
subscribed is about $3.25 per month. The ✓
whole number of tax-payers is only 34 and
several of these reside most of the time in
Constantinople and make their contributions
there. But more than all else the spirit of
harmony & consecration that seemed to pervade

greatly gratified me. I have visited Rodosto many times before but have never seen such an anxiety to *have a part* in God's great work as prevails there now. That is the spirit we all need, at home & abroad, Missionaries & native brethren alike and *that* spirit will call down God's blessing upon those who have it. I remained until Thursday A.M.; every day I spent in visiting the brethren & others in their shops & houses; on Monday evening we had a business meeting of the adult male members of the Church & Congregation. There were 21 present; I spent an hour & a half in explaining to them our ideas on the important question of "Self-support". My remarks met a hearty response on the part of all. On Wed. evening we had a general Missionary meeting; the Chapel was full & the meeting continued till a late hour. I gave them a good deal of information in regard to the progress of the Gospel in other parts of this country and briefly referred to some heathen lands. I came away from Rodosto feeling that the Gospel has really *taken hold* of the hearts of the brethren and sisters there; when this can be said of even a few we may feel sure that others will be reached for the true Christian Church is emphatically a "Self-Propagating Society". I came back also deeply impressed with the the thought that we should do more, as Missionaries to bring forward, develop, train & use the native Christians. There will be some risks in putting forward Native Pastors, Preachers & Church members but unless it is done our Missions must prove a failure.

At some other time I hope to write you particularly about our work here in Const'ple. I can only say now that I have not felt so much encouraged at any time as I do now, since first coming here to reside in 1861. Pray for us, that a rich blessing may descend upon us during the coming winter.

Yours most truly
Tillman C. Trowbridge.

Constantinople, Nov. 17. 1865.
Rec'd Dec. 30.

Constantinople. Dec. 6. 1865.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

Dear Sir — Having just read quite a long letter from Mr Barnum to Dr Wood & one to you also from him I think it my duty to correct some of the statements in them. I will try to be brief. As the letters are not by me I will not attempt to mention all the points nor to mention them in the order in which they stand in his letter.

1 It is *not* true that Mission funds had been expended on the Hasskeuy chapel before we expended 500 £ Turkish to finish it. Not *one dollar* of the Board's money had been expended either for the chapel or for the lot.

2 It is *not* true that the people did nothing. Two members of the Chh. Bedros & Sarkis Minasian expended over 500 £ Turkish for the lot & the building.

3 It is *not* true that the cross was "forbidden" before it was put on. Some over zealous Prot^{s} put it on before we knew anything about it; the question then was whether, when once there, it shd be removed. Many of our own number, among them Dr Goodell, Dr Riggs & Mr Washburn thought we shd not remove it by force. Mr *Minasian* ordered it taken down & the people put it back. We did not think it wise to have a quarrel about such a thing & let it remain.

4 It is not true that Pastor Sdepan "stipulated" that he sh'd receive nothing from the people. He never made such a stipulation & we never agreed to anything of the kind. The Ch. was torn by internal divisions; was utterly without pastoral care, was much under the influence of men bitterly opposed to the Missionaries & to all good men. We decided, in view of all the circumstances, to place Pastor Sdepan there, hoping that he might bring order out of confusion & heal the terrible divisions of the Ch. Our best hopes are being realized. Mr E. E. Bliss, who is as well qualified to judge as any man in our Mission, testifies that Pastor Sdepan is doing a most excellent work in Hasskeuy; that he is a faithful, conscientious laborer.

5 It is not true that the teacher at Y. Kapoo receives 4 liras per month while another at Baghchejuk "in some respects her superior" has but one. The one lira was paid not as a full salary for the entire time of a good teacher, but to a poor lame girl for teaching a part of each day 10 or 12 little Armenian girls. I have visited the school myself & know all about it. None of those little girls were advanced beyond the simplest branches. When I came here some years ago there were 2 schools at Y. Kapoo taught at an expense of 5½ T. liras, besides the salary of a man to take the children to & from school. I advised the station to make the 2 schools into one, to dismiss the "Dundes" or person who took the children to school, to employ one thoroughly competent teacher. This was done. We give her 4 liras a month now but have informed her that it will be 3 next year (& this Mr Barnum knew when he wrote as he did) - We also give her & her old mother a single room in the old house adjoining the Chapel, a room that has never been rented to anyone since

we owned the Chapel. Mr Barnum says it is worth 100 pias a month; it is not worth half that sum. What kind of a school have we? — The scholars, (last winter 48 since the Cholera only 32) study Arithmetic, Armenian Grammar, Geography, Moral Philosophy, Scripture Exposition &c &c. One of the girls has just been taken for a teacher at Bolat; another is qualified to be a teacher & several others will I trust be so qualified by the end of another year. They are not taken from their own homes, they are educated in strictly native habits in regard to food, dress &c &c. Now I submit that this is worth something & what does it cost compared with the enormously expensive Boarding school that the Mission, with the full approbation of the Prud. Com. sustained for so many years at Bebek & Hasskeuy? Almost nothing. We do not pay for the board of a single scholar; we do not pay for the wood used in the school, nor for the books. The people pay 30 cents a month for every scholar & this money is used to defray the incidental expenses of the school. Is not this a step in the right direction? Is Mr Barnum's statement of the case a fair one? — Miss Laura Bliss spends the fore-noon of each day in the school & the afternoon in direct missionary labor among Armenian women, generally in company with Miss Trowbridge, but often going alone.

It is not true that Mr Barnum spent a great deal of time in familiarizing himself with the details of our work during his late visit. Of this I can speak with certainty. Until Dr Goodell went away he was absorbed in selling his things & packing trunks &c &c Then came the Annual Meeting & very soon after that Mr Barnum left here. As a matter of fact he spent only one night in the city proper at my house & it was not till about 2 days before he left that I found a chance (tho we both sought it often) to have a long conversation with him on Missionary policy. Now how cd he have "familiarized" himself with the details of our work when he had almost *no* conversation with me, who am really the only Missionary, strictly speaking, among the Armenians in Cons'ple. —

7 It is *not* true that Mrs Clarke does the cooking for the boys in the school at Philippopolis. When there were only 4 or 5 of them Mrs Merriam had them in her own family, as they were very young but that arrangement was long since changed for a better one. —

These are fair specimens of the half-facts and half impressions & hear-say statements on which Mr Barnum bases his lengthy & portentous indictment of this station. He thinks they have 20 times as many questions to settle as we have, as the people of Chicago think they do a vast deal more business than the New Yorkers. He thinks we have no *method*, no system, no "policy". I once took a country friend from Michigan through Mr Stuarts famous marble store in Broadway. He had never seen anything of the kind before. In the evening I asked him what he thought of it. "Well," he said, "it is tremendous big establishment but there seemed to me to be a great deal of *confusion* there. One man going here & another there, people talking & coming in & going out &c &c, their business must be all mixed up most awfully"! — I laughed very heartily & said to him, "it seemed so to you but, in truth, there is no business establishment in the United States so thoroughly systematized as that". — What I mean is this, many things appear confused to those who are not engaged in them, keeping the machinery at work. I presume many a country Pastor on going to the Missionary House in Boston wd feel strongly that things go on there in "an awfully mixed up way", — but they do not appear so to you. — Much the same thing is true of us here at Con'ple. We have not made as much noise as some other people about "general principles" "fixed policy," "established rules" "fundamental things" or any style I think we have some ideas on some subjects & that we know what our ideas are. I do not wish to say that we have arrived at perfection, that we need no light, that we are doing all we ought to do in all respects. I only wish to say that the general impression conveyed by Mr Barnum's letters, that we are a set of old fogies, Rip Van Winkles fast asleep while all the world is moving around us, is, in my opinion, quite incorrect. I think money has been expended too freely here in past years; that, we shd try to spend less ourselves & induce the people to give ~~spend~~ more; I think also that our past experience will help us to avoid many dangers & difficulties into which the older Missionaries fell. Our endeavor is & shall be to make the work one of native growth & not merely a work sustained by foreign aid. Mr Dwight was a noble man but in this one particular I think he made a fatal mistake. Ten years ago when I came here, the Cong. at Yeni Kapoo was larger than it is now but the people did not give a dollar a month for the support of their own institutions.

I regret that in a former letter I made a mistake in regard to the salary of the Preacher at Khorpoot; it is 475 pias instead of 700 as I felt confident Mr Barnum had informed me. I stated however distinctly that the real question was that of having the people pay the salary not as to the amount. 475 pias is a larger salary at Kpt however than 800 here. My own is $1.400 & Mr Barnum's is $600. This is all I wished to show, ~~that~~, our salaries, as an actual support, are not high. We are taking measures for a series of meetings with the native churches, to bring them up to their duty. I trust they will be a means of good.

Yours most truly

T. C. Trowbridge.

P. S.

I take for granted that you will read this letter with Mr Barnum's; otherwise you will not understand it. —

Constantinople Dec 6, 1865.
Rec'd Jan. 12/66
Trowbridge T. C.

Rel. to Mr
Barnum's letter

373

Constantinople. Dec. 7. 1865.

Rev. G. W. Wood D.D.

Dear Brother –

The post of this week will take to you Mr Barnum's reply to your letter sent by Mr Walker. I have written a short letter to Dr Anderson to correct some of the misstatements of Mr Barnum. I presume he will show you the letter. Mr Riggs suggests one correction in regard to Hasskeuy Chapel. We did furnish money as advance rent to pay for finishing the school-room before we advanced 500 £ Turkish to complete the whole. I am willing to mention this tho I do not consider it important, for it still remains true that Mr Minasian, his brother Bedros & Mr Hamlin had paid about 1.000 £.T. for the lot & the building before we were asked to do anything. The question presented to us was simply this, shall we finish the work which they began or let it go to destruction? We decided, I think wisely, to finish it. The effect on the work & on the attendance is very marked. Mr Bliss says there is hardly a sabbath when:

there are not from 12 to 20 entirely new faces in the congregation. —

You will see from Mr Barnum's letter that he quotes you as urging him to "write freely"; he has several times referred to a similar remark made by Dr Anderson. He interprets this to mean *free & full criticism* of the operations of Missionaries at other Stations & in other Missions. Perhaps this is what you meant but I hardly think so; if so I think we had better all so understand it. I have been to Kharpoot twice, have seen a great many men from that region, see them constantly. If I was to write "freely," in Mr Barnum's sense of the word, I cd easily make out a letter that would surprise you all. By giving but partial statements, hear-say reports &c &c & then building up a broad indictment on such things the brethren there cd be placed in a bad light. For example, the sale of books on the Sabbath is not only allowed but defended and encouraged. A Native helper there told me that tho his salary was a bare support, (150 pias a month, I believe) while he was stationed at Chemishgizek the Missionaries induced his wife, who lived at Kharpoot, to subscribe liberally for the Pastor at Kharpoot & the amount was deducted from his limited salary by the Missionaries, tho he had never been consulted on the subject & was not willing to pay it. I could multiply almost indefinitely such naked statements. I will mention one more. Last year a man came here & brought a letter from Mr Barnum giving him a high character as a Christian; he was called "one of our best brethren". The man got into trouble here & was thrown into prison. I spent a great amount of time & labor to get him out. Some time after Mr Allen wrote to me to this effect, "We are sorry to have to inform you that Hohannes Enfijian has been guilty of adultery with one of our Chh. members & we are pained to say that Mr Barnum knew of it when he gave him the letter to you. He committed the act a short time before he left here. Mr Wheeler & I wish to tell you that we have no confidence whatever in him".— These are bare statements with no explanations whatever, no qualifications; writing "freely" I could make out a long list of them & on them all build such a theory as this; "there is a good deal of missionary work done at Harpoot but the missionaries are careful to show the fair side of the peach only; there is ~~an~~ another, a rotten side which they keep from the view of the Secs of the Board & from the Am. public; it is my duty to inform those Secretaries and I am conscientiously bound to ~~do so~~ discharge my duty." Now I ask, in all candor, would this be a fair, truthful way of "writing freely" about those brethren and their work? — Certainly not, yet it wd be just as reasonable, just as sensible as the course they pursue in regard to us. If the Secretaries of the Board wish to have such letters written perhaps missionaries will be found ready to write them. I will not be one of them however. Such letters may furnish some information that is now withheld but would they give a just view of the missionary work? ~~Hardly, I should think.~~ — By no means.

Now in regard to matters here at Con'ple I wish to say a few words. ——

We have had our second monthly meeting with the native Pastors. Stepan, Simon, Mugurdich, E. E. Bliss, Herrick & myself were present. The question for discussion was, "how shall the Churches & the Protestants of Const'ple be brought into hearty cooperation with us in Xt's work"?— Nearly 2 hours were spent on this topic alone & it was adopted for the next month. One thing agreed upon however was this, that a series of meetings shall be held with the native Churches to discuss this same topic with them. It was proposed for example to begin Mond. eve'g Jan. 1 in Scutari, Tuesday evening at Balat & so on at Pera, Hasskeuy & Yeni Kapoo. A Com. was appointed to arrange the details; these meetings will be preparatory to the week of prayer and I trust will be a means of good to both Pastors & Churches. We have employed Pastor Thomas, who is temporarily here, to aid us in our common work till spring. He will join us in getting up these meetings— I had intended to mention other signs of good, not of great interest in the truth but signs which show a return of good feeling towards the Missionaries & of the Brethren toward each other. We mourn the absence of the special influences of the Holy Spirit but there is far more hope that those influences will be granted where there is peace, love & harmony than where these things and conditions do not exist.—

It is late at night and I must close.

Your affct. brother

Tillman C. Trowbridge

P.S. —

The real statement made at the Annual Meeting in regard to your connection with Pastor Sdepan's salary was this. "Dr Wood was well acquainted with all the facts of the case; he could speak also from the stand-point of the Prudential Committee; his opinion was that we must consider the case exceptional & employ him even at 12 liras & rent rather than dismiss him with the prospect of his being taken up at once by an Eng. Society." This was a sound & correct view & one in which we are perfectly agreed at this Station. I presume the Prud. Com. cordially approve of our decision.

Constantinople, Dec. 7. 1865.
T. C. Trowbridge
Recd Jan 13 1866.
To Dr Wood

374

Constantinople Jan 6. 1866.
Saturday Evening

Dear Bro. Wood —

It is half past 11 oclock yet I must say a few words in regard to the series of meetings we have held this week, preparatory to the week of prayer. The first was in Scutari on Mond evening. 16 present. 2d in Hasskeuy Tuesday Evg. 80 present 3d in Balat 55 present. 4th Yeni Kapoo (a very bad night) 75 present; 5th Pera (house of Hagop Boyajian) 25-30 present. 6th at our room in V. Khan this evening 75 present. I have attended all these meetings & can therefore speak from personal observation in regard to all. They have been good meetings; the remarks have been made by Simon, Stepan, Mugurdich, Thomas of Diarbekir, [illegible], I. G. Bliss and myself; the native Pastors have spoken remarkably well, with solemnity & earnestness; especially is this true of Thomas of Diarbekir. The main point brought forward has been the importance of united efforts for the salvation of men & the progress of the Church, especially here at Constple.

Many old Armenians, Greeks, Bulgarains as well as Protestants were present and appeard to be much interested. The meeting this evening especially was one of much solemnity. It began at 7 oclock and lasted till 9; no one left the room during the two hours and all seemed ready to remain longer. Many of our cholera patients were there and seemed glad to see me and promised to come again. Ahmet aga was there and made some very impressive remarks.

Tuesday Evening.

On Sunday two Sab. Schools were started, one in Pastor Simon's Congregation & the other at Mr Washburn's house for Mr Herrick's Congregation. There will be a regular weekly prayer-meeting in the Pera church hereafter every Thursday evening. We now have 5 Sab. Schools where there was only one last year.

You ask in regard to the Pastors who are supplies & the manner of the insertion of their names in the Stat. View. You will notice that there is no column for such Pastors, but only for ordained Pastors & licensed Preachers. All the Stations have reported such Pastors in the list of licensed Preachers, as they cannot strictly be called Pastors of the Churches. As you state however that you regard them more as Pastors than as Preachers & therefore think they should be put on the list of Pastors I shall so place them hereafter.

We had a most excellent monthly Concert on Sab. P.M. here at Y. Kapoo. Parsikh gave an account of his tour and Thomas a full account of the work in the city of Diarbekir. He made a deep impression.

Today We have had a good union prayer-meeting in the Dutch Chapel this fore-noon; audience quite large tho' the walking was bad.

In regard to our work generally I wish to remark that, in my opinion, a great deal of embarrassment arises from the fact that Missionaries who are devoted almost exclusively to other departments of labor are constantly called upon to decide questions in the department of direct Missionary labor. Of course it is impossible for such brethren to keep posted up thoroughly in regard to all the details of our work. It is often painful to me to see with what doubt such brethren sometimes vote on the questions that come before us. I think those who are in the Missionary work should be made responsible for it and should be allowed to decide questions in that Depart. without consulting the Station. Only thus can unity of plan & efficiency in execution be secured; & without these the work will drag.

I make these remarks not because I have opinions that differ in any important respect from the other members of the Station nor because I wish to exercise a great amount of influence or authority but because my experience has convinced me that our present method is a very bungling one. Contrast for example our Station with the Benga Station; there everything is under the control of one man, who has one plan & works that thoroughly; here even the most trifling things have to be decided by the entire Station.

and thorough activity & efficiency are lost. The responsibility is divided among six or seven & pretty nearly lost. What I would say is this, that there should be two or three good Missionaries here who should devote all their time & strength to direct Missy work & these alone should have control of that work. I do not expect to see any very satisfactory state of things here until some such arrangement as this is made. Mr E. E. Bliss has come to about the same conclusion & I think all your members have become convinced that it is the destruction of the Missy work here to have it performed, to so great an extent, by Missionaries who devote 3/4 of their time to other departments of labor. If there is any truth in what I have said the importance of reinforcing this Station with bona-fide Missionaries is very apparent. — I wish to write more but have not time.

Your affect brother
T. C. Trowbridge.

2

and thorough activity & efficiency on bd.
The responsibility is divided among six or
seven & pretty nearly lost. What I would
say is this, that there should be two or three
Good Superintendents who should devote
all their time & strength to direct Supply
work & these alone should have control of
that work. I do not expect to see
any very satisfactory state of things here
till some such arrangement as this
is made. Mr E. E. Bliss has come to
the same conclusion & I think
[illegible] number have become convinced that
the destruction of the supply work here
was it performed, to so great an extent,
by Superintendents who devote 3/4 of their time
to other departments of labor. If there is
truth in what I have said the
importance of supplying this Station with
one-fit Superintendent is very apparent. —
I wish to write more but have not time.
Your affect brother
I. G. Bliss.

Constantinople June 6 1866. I. G. Bliss
Recd [illegible]

Constantinople. Feb. 8. 1866.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Dear Sir —

I acknowledge the receipt of your letter of Jan 3. introducing to us your associate the Rev. Dr Clark, who will take charge of the foreign correspondence of the Board. We shall all be happy to do all in our power to aid Dr Clark in the discharge of his new and responsible duties.

I hoped to be able to send our Annual Tabular View for 1865 by this Post but two or three of the Stations have not yet sent in their reports. It will be ready probably within ten day. So far as the Reports have come they show a good degree of progress.

Mr Barnum has again written me that he has felt it necessary to address you a 2nd on the questions about which we have corresponded and in regard to which he thinks we are pursuing a very wrong policy. I did not expect to return to this subject and should not had not Mr Barnum strongly reaffirmed his previous statements. I have now examined all the records of the Mission, of the Committee ad Interim and of this Station in reference to these questions. For the past 9 years those records are nearly all in my own hand writing as I have been Sec. of all three bodies most of the time since 1857. I will state briefly the results at which I have arrived by this examination.

1 The money for the Hosskeny Chapel was given by Dr Hamlin and Mr Minasian in the year 1856, before the "Hamlin Fund" was formed. That money therefore was, in no sense, the money of the Board. This Station never passed a vote in regard to the Hosskeny Chapel until we were called upon to finish it.

2 The Cross. I was Chairman & Sec. of the 'Building Committee' that had charge of finishing that Chapel. I kept an exact record of all that was done; no word was said about a cross. I never heard that the people wanted a cross until I heard that it was actually on the Chapel. No member of the Com. mentioned it. It was not

true therefore that the cross "was forbidden before it was put up." So also in regard to taking it down. The records of the Station show that we expressly declined to order it taken down. As Sec. of the Station I informed Mr Minasian that we would not take it down. He asked me if we would advise him to take it down. I replied, "No, we have no advice to offer; if you wish to take it down you can, but you must do it on your own responsibility." — Mr Barnum affirms that we took it down or had it taken down. He is mistaken, as the records of our Station meeting show.

3 The "agreement" with Pastor Stepan. I had stated in a meeting of the Mission that Pastor S— wished to make an agreement that no part of his salary should come from the people; but I did not state that we did make it; this was Mr Barnum's conclusion but every member of our Station denies ever having made such an "agreement", "contract", "understanding" or whatever you may call it. Native Preachers & Pastors desire & request a multitude of things to which we do not "agree". —

4. Mr Barnum thinks I was unfair in writing as I did about the *number of questions* that comes before us as compared with the number that comes before them. But we act for the whole Mission and very *often* questions are referred to us from the Stations in the Eastern & Central Missions. Thus in one year I find nearly *100* distinct votes passed by the *Committee ad Interim*, besides all that were passed by the same persons as the Constple Station. And so of all the points made against us by Mr Barnum. As to his "familiarity with our work." He spent much time when here in discussing questions of policy with Messrs E. E. & I. G. Bliss. I have written to him that 10 days direct labor with me in visiting families, the Khans, holding prayer-meetings, &c would make him more *familiar* with the real work here than 10 years spent in the discussion of questions of policy. I speak of myself thus only because I am in the direct Missionary work and not because I suppose myself wise above all others.

Bro. Barnum seems to think that I accused him to you of a wilful misrepresentation of the facts; by no means. I declared that his statements were "not true" because I knew they were not, and the evidence at my command is abundant and convincing; but I never dreamed that you or anyone else would suppose that I thought him guilty of telling a false-hood. He was perfectly sincere and his motives were good, but his statements were based on imperfect information.

I will only add that I have been opposed throughout to this method of discussing these questions in letters addressed to the Missionary House. We at this Station did not begin it and, for my own part, I should never have written you a word on the subject had I not felt that what Mr Barnum had written, if not explained, would lead you all to think we are very negligent in regard to the vital interests committed to our charge. Of course we may be wrong on fundamental questions or in carrying out the details of our work; but we are anxious that *all* the facts should be stated if any are and all stated in their proper relations to each other and to the greatly different circumstances in which we are placed from our brethren in the interior, who are far removed from this great centre of moral and political corruption.

Yours most truly
Tillman C. Trowbridge.

Constantinople,
Feb. 8. 1866.
Rec'd March 8.
Ack'd Apl. 9 [illegible]
Mr. Barnum's Statements

Constantinople.
March 15. 1866.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother —

Your kind letter of Feb 17. reached us a few days ago. I hope to write a longer reply than this will be in the course of the next week. My object now is to forward to you the Annual Tabular View for the year 1865. — It should have gone some weeks ago but despite all my urgency some of the brethren have neglected to send me their reports until last week. The information is statistical yet very interesting and worthy of some study.

Here at this station we are reduced rather low in numbers and strength just now. Mr Herrick is in America. Mr Washburn is in Egypt in search of health, Mr Riggs is absent in Bulgaria to attend a Missionary Convention and Mr I. G. Bliss, who is like one of our own number leaves us next week for America. Those of us who remain are in tolerably good health and have enough to occupy our heads and our hands. Our Annual Meeting is to begin on the 21 of May. I would suggest that any important letters for the Mission, if intended to influence our action for the year 1867 should be written so as to reach us before or during the Meeting, as the Estimates and general policy for that year will be decided at this meeting.

The general state of our work in this Mission is very prosperous. I anticipate that the next annual Reports from the Stations will be the most encouraging the Board has recd for several years from these stations. I judge so from the returns made for the Tab. View and from letters which I constantly receive from all the stations. Nothing but the outpouring of the Holy Spirit is needed to bring large numbers into the kingdom of Christ. — Men are *woked up* to a remarkable degree throughout the Mission and throughout the Country.

Here at the Capitol there is a good deal of excitement in regard to the affairs of the Prot. Civil Community; this tends to distract the minds of men and hinder the progress of a spiritual work. Still we have many things to encourage us. The Church at Yeni Kapoo has just called the Native Preacher here to be their Pastor; he will probably be ordained at the time of the Annual Meeting. He is a worthy and talented young man and we are much pleased at the decision of the Chh to invite him to become their Pastor.

Yours most truly

Tillmon C. Trowbridge

Sec. of the Mission.

Constanstantinople
March 15. 1866.

Rec'd April 12.

Ack'd Ap. 28/66

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Constantinople.
March 27. 1866.

Rev. N. G. Clark D.D.
Sec. of the A.B.C.F.M.
Dear Brother _

At a meeting of the Committee ad Interim held this afternoon I made a statement in regard to the failing health of my Mother and the urgent requests of my brothers and sisters that I return home and see her before she dies. My Mother is 69 years old and for some months her strength health have failed rapidly, making it probable that she will not live long. She expresses a strong desire to see me once more before she departs to the better land. I consider it my duty to comply with her request and this was the opinion of the members of the Committee ad Interim and they Voted that "Mr Trowbridge" ~~I~~ "write to the Prudential Committee asking for leave of absence during the months of summer and fall in order that he may visit America." _ I am sorry to present such a request at this time and very sorry to think of being absent from the Station even for a few months but ~~my~~ it seems ~~mind~~ to me ~~is clear~~ that the path of duty is plain. Still I do not wish to act without the consent of the Prudential Committee. My plan would be, in case the Committee assent, to leave here soon after the Annual Meeting reaching home about the middle of July and return here in the month of December. My absence from the Station would be felt more in the winter than in the summer as the winter is our time for active work, in the summer the people are greatly scattered. We hope that Mr Pettibone will be with us again soon; in that case he could take my place in looking after the strictly Missionary work in the city. In regard to my expenses, if my salary continues while I am absent I could pay the greater part of them myself and I should prefer this plan as thus my expenses in going and returning would not appear in the Annual Report. As my absence will be short perhaps this is the best way to arrange it. However I am not particular about this point; however I go I shall go as economically as possible. I should not give up my house during my absence as it is a good house, in a good situation and it would be impossible to get it again if once given up.

I promised to write you somewhat at length in regard to our work in the city but my time has been so much occupied that I find it impossible to do it by this post. There is a great deal of excitement here in regard to the Protestant Civil Community but I cannot enter into particulars at this time.

I may add that I left America in 1855, so that I have been here more than two years. I have enjoyed perfect health & have been very busy and very happy during the whole time. If I go to America I shall take my wife and two little children with me as my Mother & friends have never seen them. Yours most truly

Tillman C. Trowbridge.

observe well [illegible] that. [illegible] this to the best

thing to arrange [illegible] not certain

about this point; however if I shall go I

recommend [illegible] as possible. I should not give

up [illegible] during my absence [illegible]

[illegible] situation and it must be

[illegible] to get [illegible] of

[illegible] for [illegible]

[illegible] it

[illegible] impossible to [illegible] the

[illegible] a great deal of [illegible] the

[illegible] regard to the [illegible] Government

[illegible] cannot [illegible] particular [illegible] at

the time.

[illegible] may add that I left America in

1858 & that I have since been more than two

years. I have enjoyed perfect health & been

[illegible] happy during the

whole time. If I go to America I wish

to see my wife and two little children

with me as my Mother & friends have

never seen them. This must suffice

Tillman C. Trowbridge.

Constantinople, March 27/66

Rec'd April 23.

Ans'd Apr. 25. [illegible]

Pru. Com.

Return

378

Constantinople.
March 27. 1866.

Rev. Geo. W. Wood D.D.

Dear Brother —

I have asked the Committee to call on you and consult in regard to my visiting America for the purpose of seeing my aged Mother once more before she dies. The question of my duty is one on which I have thought much since I heard of her rapidly failing health. I have no special desire to go to America for any other object nor do I desire at all to escape from the work and responsibility that continually press upon me here. I feel that I am needed here. I am perfectly aware that I have many defects & do not accomplish as much as many other persons would in my position. I do not think anything would induce me to remain in America very long. If I go to America I wish to go with the hearty approval of the Officers of the Board. My Mother is a woman of rare excellence and piety; it is worth a long journey to see her. I think if the members of the Committee knew her they would say to me, "come home & receive her blessing & return to your labors"!

There are many interesting things of which I ought to write you, but have not time. Mr Bliss will tell you a great deal about us all. I do not look quite as much on the dark side of things here as he ~~seems~~ disposed to do, tho I feel the difficulties and the hinderances perhaps quite as much.

The Bible women are doing well; the student colporteurs are not only doing well in selling books but are preparing well for the School at Marsovan. Our Ministers Meeting is well kept up & is a real live meeting. Parsekh, Simon, Stepan, Mugurdich, Thomas, Mr Riggs, E. E. Bliss & myself attend. Yesterday Mr Greene & Mr H. A. Schauffler were also present. We spent two hours in an earnest discussion of the question, "*Can we do anything to bring the Prot. Comty out of its present unfortunate state*"? There was a division of opinion; two or three of the native brethren thought we ought to attempt to get Ghazaros Effendi *removed* at once; the majority advised more moderate measures and especially that we insist on the native Protestants electing a regular Medglis to

which all minor questions can be referred.
The Yeni Kepoo Chh. have called Parsikha to be their Pastor and are making a new effort in regard to raising his salary, in whic I am helping them somewhat.

I intended to write to Mr Bliss by this Post, but may not be able to do so.

Yours most truly

T. C. Trowbridge

Constantinople March 27. 1866.

Rec'd April 25,

Ans'd Ap. 25.

Constantinople. April 13. 1866.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.
Dear Brother

I am directed by the Com. ad Interim to communicate to you the following vote which was passed by them at their last meeting. "Voted that the Secy correspond with the Secretaries of the Board in regard to the old Seminary buildings at Bebek, informing them that in our opinion those buildings should either be insured or rent should be paid for them and requesting the Secretaries to correspond with the Trustees of Robert College in New York and arrange the matter with them."

We were informed by Dr Anderson when the buildings were given up to the College that no rent would be required for one year; in fact however several years have passed and nothing has been said about rent. It is quite probable that the Board may desire to aid the college by giving it the use of those buildings; if so of course we would not object. We think however that the buildings should be insured and we presume that the trustees of the College will be ready to pay the premium on the insurance instead of paying rent. The insurance could be effected here but the rates are very high, (2 per cent). We have thought therefore that perhaps Mr Robert may be able to have the insurance made in New York at a much lower rate. The Board would then be secure against loss. The value of the buildings you will find given in the Report on the Property of the Mission recently sent to you by Mr Washburn and myself. We had proposed to Dr Hamlin to have an insurance made on a policy of 2.000 or 2.500 pounds Sterling and he would have accomplished it had not the rate been so high.

In a recent number of the Evangelical Christendom Dr Hamlin states that the rent of the buildings is worth between 300 & 400 £.S. a year, at the present high prices of rents we think this Estimate not too high. The College therefore, we think, can well afford to insure the buildings if it is to pay no rent. Whatever arrangement the Board think proper to make will be satisfactory to us; as the property belongs to the Board and as the Trustees and supporters of the College are also in America we think the business should be settled there rather than here.

Yours most truly
Tillman C. Trowbridge.
Sec. of the
Committee ad Interim.

P.S. I have shown this letter to Dr Hamlin and he will probably write to Mr Robert on the subject mentioned in it. — I have suggested to him that the Trustees of the College *guarantee* *the Board* against *loss* by fire to the amount say of 2.500 £. Sterling; this would be equivalent to an insurance and is the principal thing needed. Dr H- says an insurance cannot be effected in America.

T. C. T. —

Cons'ple - April 13. 1866.

Rec'd May 14,

Ans'd. May 18th

Memorandum [illegible]

✓ Pru. Com

(Copy)

Constantinople.
April 20. 1866

Rev. N. G. Clark. D.D.
Sec. A. B. C. F. M.

Dear Brother.

Your letter of March 16th enclosing one addressed to Mr. Richardson dated March 13 was read to the Committee ad Interim at a regular meeting yesterday. The question of placing Bro. Richardson at Angora was then made the topic of conversation. One important point seems not to have been known to the Prudential Committee in making this designation, i.e. that the language used in Angora is *wholly* Turkish, Greeks as well as Armenians there speak only Turkish: the same is true of nearly all the villages in that region, so also at Cesarea & in its villages. It is the impression of the Committee ad Interim that Mr. Richardson has but a very slight knowledge of Turkish; it would therefore be equivalent to his learning a new language. Considering his age & the great demand there is for Missionaries in places where Armenian is used, it seems undesirable to place him where he would have to spend probably two years before he could preach freely in Turkish. Then again the Prudential Committee appear to have had a wrong impression in regard to the nearness of Angora to other stations. As a matter of fact it is very distant from all other Stations, being ~~more than~~ some 200 miles from Nicomedia the nearest station on the west, & about 180 miles from Cesarea the nearest station to the east. So far as actual distances are concerned, Van is nearer to Bitlis & Oroomiah than Angora is to Nicomedia & Cesarea. When the subject was before our last Annual Meeting it was thought that *two* families should go to Angora, whenever it was occupied. It is true that there are some reasons why a family could live alone in Angora with more comfort & greater safety than in Van, but we think that in either case the experiment should not be tried.

In view of these considerations & in view also of the fact that our Annual Meeting is so near, the committee passed the following vote, which I was instructed to communicate to you. "*Voted*, that the Sec. of the Mission be instructed to write to the Prudential Committee on this subject, suggesting that the fact that the language of Angora is *Turkish*, is an objection to the appointment of Mr. Richardson to that station & that we think ~~that~~ the transfer of Mr. Richardson to this Mission should be deferred until the question can be considered by our Annual Meeting."

We are glad to hear there is some prospect of getting another man for Cons'ple. He is greatly needed, & the sooner he comes the better. We hope he has an earnest missionary spirit. He will find an ample field for all his powers in this great & wicked city.

Yours most truly.

P.S. Since the above was written Dr. Anderson's letter of March 29 has come to hand. In view of what he says in regard to Mr. R's coming out this summer to join this Mission we wish to say that if it is too late to refer the question of his transfer to this Mission & his location in it to the Annual Meeting then you are at liberty to consider this letter as not having been written. If Bro. Richardson does not go to Angora & we think the Mission would regard his going there alone as objectionable, it may be rather difficult to locate him in this Mission; at least we think the Mission should have the opportunity to express its opinion on the subject at the approaching Annual Meeting.

The above letter has been read to the Com. ad Interim & is approved by them

R. Chambers

Ed. Riggs

Const'ple, April 20. 1886.
Rec'd May 14
Repd

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Birmingham
Michigan. Aug 21/66

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Dear Brother

We reached
me two weeks ago last
iday. I find my mother
a very feeble state but
mewhat better than she was
ring the cold weather of the
inter. I am more than
satisfied that it was my
ty to come and see her.
e are all in good health. I
ch on the Sabbath & address
bbath Schools; the people in
s region seem rejoiced to
e us & to hear of the work
God among the Armenians.

hope to [illegible] in the meeting of
the Board & hope [illegible]
Dr Todd to secure a
ce. There are many
ings in regard to which
shd be glad to consult
th you but this must be
ferred until after the
eting of the Board. If however
wd be more convenient for
to have me visit Boston
ore the meeting I will try
so — Any letters for
at the M. House may
sent to me here.

Your brother in Xt.
J. C. Trowbridge

Rev. J. C. Trowbridge
Birmingham, Aug. 21, 1866.
Rec'd Aug. 23

Rev. T. C. Trowbridge

Birmingham, Aug. 21, 1866.

Rec'd. Aug. 23.

Ans'd

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Birmingham. Mich.
Oct. 3. 1866.

Dear Bro. Treat—

From Pittsfield went to see Mr Cobb, ho was formerly a Missionary the Board in Persia. You know rhaps that he is thinking going to Cons'ple as our easurer. I went to see im on this subject. He very much inclined go, tho very delightfully ituated at Washington Hollow chess Co New York. He is much better health than I pected to find him; he has reached twice every Sab. for ix months and has grown tter all the time. I presume ou Know what a valuable

man he is; his views of
Missionary policy are com-
prehensive and sound; he
is such an adept in learn
the languages of the East
I presume he wd preach
in Turkish within a year.
My object in writing to
you is to ask you to
write to him, not as at
my suggestion, but giving
your own impressions in
regard to the importance of
the field, the difficulty of
obtaining new men and
especially urging him to
decide in time to join
our Mission next spring, if
possible, before our next
Annual Meeting.

I wrote to Mr Humph
from Mr Cobbs that I w
attend the Michigan Synod

at Pontiac on the 11 of
this month & then go at
once to Chicago, reaching
there on the 13 & thus be
ready for the Western
Synods of the week following
or for any work he may
wish to have me do.
Will you please show this
note ~~to~~ Mr Clark, the
Sec. as I had some con-
versation with him in
regard to Mr Cobb, when
at Pittsfield.

Yours most truly
Tillman C. Trowbridge.

Rev. S. B. Treat
Sec. A.B.C.F.M.
" "
Boston.

Rev. T. C. Trowbridge.

Birmingham, Oct. 3. 1866.

Rec'd. Oct. 8.

Indianapolis. Ind.
Nov. 26. 1866.

Rev. N. G. Clark D.D.
Dear Brother—

Your note of Oct 31 only reached me day before yesterday. In reply to your inquiry as to the time of our return to Turkey I cannot speak with positive certainty but our plan has been & still is to get off either in the last of Jany or the first of Feb. I do not think we shall really sail before the 15 of Feb. & have written to Dr Wood to secure a passage for us from New York about that time. I expect to visit you in Boston and spend a Sabbath if possible before we sail. You have learned of course that Mr Ladd has gone to Constple to spend the winter; he lives in our house & will aid in the Missionary work. Mr Herrick & Mr Schauffler are also there, so that I do not feel especially anxious about the present supply of that Station. I had a letter from Mr Bliss on Sat; he say he is just about as he was when I came away. Still I am anxio to go back & shall do so just soon as we can "swing round the circle" of our relatives & friends is quite an undertaking as they a a great multitude.

For a few weeks I have been aiding Mr Humphrey of Chicago, D Sec. of the North West. I cannot now tell you of the meetings I have been permitted to attend but will do so when we meet in Boston. They have been good meetings.

Yours most truly
T. C. Trowbridge.

[illegible]
Nov. [illegible]
Rec'd Nov. [illegible]

Brooklyn Jan 22/66

ev. Geo. W. Wood D.D.

Dear Brother —

Enclosed you will
ind a statement of the
laces visited by me during
e summer & fall & where
preached or made addresses on Missions. —
ince my arrival in this
ountry I have labored for
e Board continuously at
mportant points in the West
peaking always twice on the
b. often 3 times & frequently
uring the week. I have
ddressed Synods, Presbyteries,
tudents in Colleges & Seminaries
nd large churches & Missionary
eetings. I have expended

iply for travelling expenses &
this country $458.50 this
ludes the expenses of my
mily as well as myself. I
wish to request that the
ard pay this amount in return
the services I have rendered
seems to me reasonable
t it sh'd be pd for I think
t I have done is worth
ot it has cost. I ask
s sum in view of the
ct that I pay the expense
our journey to this country
d back, the Board allowing
y salary to continue while
I am absent from the field.
ven with this aid I shall
robably be somewhat in
ebt on our return to Cons'ple.
t the journey was necessary
has been pleasant & I trust
rofitable to us & to others.—

friends in Brooklyn have aide
us in renewing our ward-robe
good deal, otherwise I shd ha
felt compelled to ask for so
aid for this purpose, as we
lost nearly $200 worth of
clothes by the foundering of
a steamer on which a portio
of our baggage had been ship
from Liverpool. — That los
has been made good. —

Yours truly
J. C. Trowbridge

Places where I have preached & spoken in America.

ly 22. 1866. — S.S. in Warren st Meth & South Pres. Chh: Brooklyn.
" 29 . — Reformed Pres. Chh. Brooklyn —
g. 5 — Funeral Birmingham Mich.
12 Preached on Missions " " A.M. "
19 " " Waily Lake " P.M.
26 Addressed Union Meeting of S.S. Birmingham Mich.
t 2. Cong. Chh. Pontiac Mich A.M.
" Meth. Chh. " " " Evening.
9 Bapt. Chh Troy " " A.M.
" Address on Missions Birmingham. Evening.
16 Union Meeting Pontiac — "
" Preached at Birmingham A.M.
17 Lecture on Early His. Turks Birmingham Evening.
23 Dr Hogarth's Chh Detroit Mich A.M.
" 1st Cong. Chh " " Evening.
30 Washington Hollow N.Y. " A.M.
ct 7 Rochester Mich " P.M.
" " " "
9 Detroit Presbytery Mich " —
12 Synod of Mich Pontiac " —
14 Dr Patterson's Chh Chicago " Evening
17 Synod of Peora Ill " Evening.
18 Students of Knox College Galesburg Ill. A.M.
21 2d Pres. Chh Indianapolis Ind. — A.M.
" 4th " " " Evening.

Oct. 28	Chapel Lane Semy. Ohio	—	A. M
" "	Synod of Cincinnati college Hill	—	Evening
" 29	Students of Lane Semy	—	
Nov. 4	2 Pres. Chh. Knoxville Tenn.	—	A. M
" "	" " "	—	P. M
" 11	Meth. Chh. " "	—	A. M.
" "	2d Pres. Chh " "	—	P. M.
" "	Colored Meth Chh "	—	Evening
" 16	Colored Pres. chh. Columbia Tenn.	—	
" 18	Large meeting of Freedmen on Missions "	"	
" 19	" " " our duties & responsibilities.	"	
" 21	" Union meeting of 3 Pres. Chhs new Albany Ind.		Evening
" 25	1 Cong. Chh Indianapolis		A. M.
" "	1 Pres. Chh. Old school	"	Evening
Dec 2.	Pres. Chh Greensburgh Ind.	"	A. M.
" "	"	"	Evening
" 9	Students of University of Mich	"	3 P. M.
" "	1 Pres. Chh Ann Arbor	"	Evening
" 16	2 Pres. Chh. Lansing Mich	"	A. M.
" "	Union meeting in 1st Chh	"	Evening
" 23	Fort st Pres. Chh Detroit	"	A. M.
" "	1 Pres. Chh. (Dr Duffields)	"	Evening
" 30	S.S. of 1st Pres. Chh, Ypsilanti Mich		A. M.
" "	Address on Missions	—	Evening
Jan 6/67	1 Pres. Chh. Horseheads N. Y.		A. M.
" "	1 " " Elmira	"	Evening.

mitted)

Ref. Pres. Ch. Southfield Mich Dec 27. 1866. —
rwell meeting Birmingham Mich ~~Dec~~ 29. " —
an 10. 1867 — Union Meeting Saratoga N. Y. —
" 13 " South Pres. Ch. Dr Spears Brooklyn A. M.
" " Missy Soc. of " " Evening —
20 3 Pres. Ch. Brooklyn " A. M.
" Dr Rockwell's S. S. concert " 3. P. M —

Brooklyn, Jan. 22. 1867.
Rec'd Jan. 30.
Attended to.

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Rev T. S. Trowbridge

Washington. Feb. 8/67

Dear Bro. Clark

Dr Wood fully
proves of our arrangements
regard to the farewell
eting &c and will cooperate
th us cordially in regard
all these matters. I did
t have time to see
Griffith but shall
back to New York.
Y. on Monday &
ll then complete the
arrangements for the

Brooklyn, Jan. 22. 1867.

meeting & for the sailing of the party. I saw the Agents of the different companies of Steamers and concluded to go by the "National Line". They will take us for $85 each in gold; the usual price is $90; they will take Willie for $20. Other companies charge 25 or 30 in gold. The Inman Line charge $110 in gold and make *no* reduction. The "Pennsylvania" will

probably sail on the 2d.
he is the best steamer
f the National Line; if
so we shall be very
comfortable indeed
on the voyage.
I will write you again
next week from New
York after seeing Mr
Griffith. I found
a brother in N.Y. waiting
for me to take me
on to Washington. As I
had never been here
I was glad of the opportunity.

I found all in good health in Brooklyn

Yours in Xt

T. C. Trowbridge

ROOMS OF THE
American Board of Commissioners for Foreign Missions,
BIBLE HOUSE, ASTOR PLACE.

New York, Feb. 14 1867.

Dear Bro. Clark —

I returned from Boston on Mond. evening. We have arranged in egard to the farewell eeting that it be held i the parlor & lecture oom of Dr Spear's Chh, (South Pres) Brooklyn. hat is a very good place. Mr Griffith will issue cards f invitation and send them o some of the leading Pastors and men of the principal churches.— I trust we shall have a pleasant & a profitable meeting: —

Mr Griffith promised to write you inviting you and one of the young ladies to stay with him Miss Seymour & one of the others will stay with Mrs Lanman, No 6 Carroll Place, Brooklyn Mrs L— is one of the best Xtian women in Brooklyn & her house is but a few doors from Mr Griffith. — You can all go direct to Mr Griffith. ——— I

have engaged passage
for my own family
& the 3 young ladies
by the *National Line*;
the fare to us is $85
each in gold; the Inman
line wd not come down
below *$110* in gold.
The steamer will probably
be the "Pennsylvania," wh.
is reported to be one of
the largest & best steamers
on the Ocean. Dr Bidwell
gives her a high recommendation.
We are all well.

Yours truly
J. C. Trowbridge.

Rev. N. G. Clark D.D. Boston.

Rev. T. L. Trowbridge

New York, Feb. 14. 1867.

Rec-d. Feb. 15.

New York. Feb. 18. 1867.

Dear Bro. Clark —

Mr Griffith tells me this A. M. that he wd like to have the farewell meeting on Thursday evening instead of Friday eveg, as Frid. eveg is the eveg of the Chh. Prayer-meetings. Dr Storrs & others wish to attend but cannot if the meeting is Friday eveg. Shall we make the change? Please answer immediatly.

Yours most truly
T. C. Trowbridge.

Rev. N. G. Clark D.D.
Boston.

Rev. T. C. Trowbridge

New York, Feb. 18. 1867.

Rec'd. Feb. 19.

Ack'd Feb. 19

Mr Griffiths' office
Brooklyn —
Feb. 22. 1867.

Dear Bro. Clark —

On consultation with Bro. Griffith, with your letter before us, we conclude to have the meeting as at first proposed, on Friday evening of next week. — We think it very desirable that you be present & tho we may not be able to get as many of the Pastors together as we might on Thurs. evg, still as there is a good deal of doubt about your reaching here before Frid. we conclude to have it Frid. evening. Yours most truly

T. C. Trowbridge.

Rev. N. G. Clark D.D.
Boston. —

Rev. T. C. Trowbridge

Rev. T. C. Trowbridge
Brooklyn, Feb. 22. 1867.
Rec'd Feb. 23.

Steamer "Pennsylvania."—
March 15. 1867.

Rev. N. G. Clark D.D.
Secretary of the A.B.C.F.M.
Dear Brother—

You asked me to write in regard to the steamer, treatment of passengers &c &c. I am glad to be able to make a good report. The "Pennsylvania" is a slow boat but a most excellent sea boat; the staterooms are very large and well ventilated; the table is good; the servants are very polite and obliging; the Capt very sociable and kindhearted; his cheerful temper and pleasant words are better than medicine for those who are sea sick. He asked me to preach on Sunday last but I was too much affected by the sea to undertake the service. Altogether we have had, thus far, a pleasant passage considering the season of the year. A great deal of the time we have had head winds which have kept us back not a little. As you may wish to keep on record the rates of passage by the different lines I give you the figures. —

Cunard Line; 3 ladies;	1st Class	= =	$480	in gold
Self and wife	" "	= =	" 320	"
Willie, 3½ years of age	"	= =	" 80	"
	"	=	" 880	"

Inman Line.

Three ladies	" 1st Class "	=	$330	in gold.
Self and wife	" " "	=	" 220	"
Willie	" " "	=	" 55	"
		=	" 605	"

National Line; (this one)

Three ladies	1st Class	=	$255	in gold.
Self and wife	" "	=	170	"
Willie	" "	=	20	"
			$445	"

The Inman Company would not go a cent below $605, in gold, for the whole party, which you see is $160 more than we pay by this Steamer. We shall be three or four days longer on the voyage with this Steamer but that is not a great matter, while in all other respects I believe we are more comfortable and receive better attention here than we should have rec'd on one of the Inman boats. I must not omit to mention the kind attention of the Stewardess to the ladies who have been sick. Miss Warfield has suffered from seasickness a great deal; is not ~~great~~ able to come to the table even now. Miss Norcross also has been sick a great deal but is better now. The Stewardess has been most constant in her endeavors to relieve them, as well as the other passengers and I know that they feel very grateful for her kindness. True it is her duty to do as she has done but some persons find it very easy to neglect their duty. The Stewardess of the "City of Paris" paid no attention to my wife and children last summer but devoted herself exclusively to three or four wealthy ladies who probably paid her large fees.

I will endeavor to write you again from Liverpool or certainly from London.

Yours most truly

Tillman C. Trowbridge

P.S.—

Liverpool. April 2d. 1867

We reached here on Saturday P.M. and go on to London tomorrow A.M. We are all in good health. Mr Jones writes me that he has £300 for me to take on to Constantinople; he does not expect me to do much for them after our long detention. I must again postpone writing about our dangerous voyage until we get to London as I have been very busy getting our boxes and trunks shipped to Con'ple. I wd only say, avoid the steamers of the National Line. I find that all parties here agree in saying that their affairs are badly managed. The cause of our danger was the _small supply of coal_; it cost the company about £6.000 sterling! Dear economy! — No time for more. Yours truly

T. C. T.—

You can read the enclosed note to my Mother & then forward to her. "Mrs S. V. R. Trowbridge
Birmingham. Michigan."

Rev. T. C. Trowbridge.
L'pool, April 2, 1867.
Rec'd. April 24.
Ans'd June

7 Adam St Strand
London. April 4. 1867.

Dear Brother Clark—

I have just had a long interview with Mr Jones on various subjects but especially in regard to Bishop Gobat and his movements. The package of letters which you sent to Mr Jones came at a very good time and have had a good effect. So far as this T. M. Aid Soc. is concerned there seems little occasion for any further action at present; it will not be necessary even for me to have an interview with the committee on the subject.

Mr Jones has £ 300 sterling to send to our Mission by me and from all

I can learn I think the Society is doing quite well just now. Mr Jones has made several appointments for me for this week and next so that we do not expect to leave London till the 15 of this month. This will enable us to spend three days in Paris and yet reach Conple by the 1st of May.

The facts in regard to our detention and danger are briefly these. When about 600 miles from land on this side our supply of coal was exhausted; the engine stopped working on the evening of the 16th of March Sat.; at the time we were in the midst of a terrible storm, the wind blowing a gale from the East; the engine was not used for six days, at the end of which time we were nearly as far from land as when the engine stopped; on Sunday the 17. the ship shifted a portion of her cargo but the next day was pleasant and the Capt was able to put the vessel in time again. On Friday the 22d the capt began to burn the cargo, spars, topmasts &c &c to get up steam; we went under steam for 41 hours when the screw got out of order and steam was useless. On Monday the 25 we were still 129 miles from land; on Tuesday at dark we entered the harbor of Galway, Ireland, and landed on Wed P.M. — I have only time to give you the main points, but if ever I find leisure I will give you some account of the precious prayer-meetings we had on board that steamer and of the wonderful answers God granted to our prayers.

Miss Warfield is not very well but it

seems that she is sea sick still. I trust she will be better in a few days. She is not very sick but keeps in the house most of the time.

Mr Jones will write by the mail on Wednesday next

Yours most truly

T. C. Trowbridge

Rev. T. C. Trowbridge.
London, Apr. 4. 1867.
Rec'd. Apr. 19.
Ans'd June 30

P.S. Misses Seymour & Warfield, who are now with us, wish to be remembered to you. —

Constantinople. May 9. 1867.

Dear Bro. Clark —

You have doubtless heard through others of our safe arrival here on the 27th of April. We had a pleasant stay of three days in Paris and had a good sight at the Exhibition. It is truly a wonderful affair.

You may wish to know our impressions in regard to the young ladies who came out with us; they are superior girls; the more we saw of them the more we became convinced that they are the right persons for the missionary work and such, I believe, is the opinion of all who have seen them here. Miss Warfield seems to have a delicate constitution; the rough & tumble life of the Interior will be rather hard for her.

I find things here in a very bad state; the native Pastors are more disposed to complain than ever before and at the same time are less active. We are now considering the question, what shall be done to remedy this state of things. I have propos'd that we take a decided stand on the question of self-support. We are to have a Station meeting this afternoon to consider the subject. I will inform you of the result of our deliberations.

Friday. May 10.

Yesterday we had a long & important station meeting. The question of the Estimates for 1868 was before us. The Com. on Estimates consisted of Messrs Bliss, Washburn & myself. We recommended that the Station propose to the Mission the following plan in regard to the churches; that all the churches in the Mission be divided into 3 classes; of the first of these we wd require the entire support of the Pastor after the close of this year; of the 2d class 1/2 & of the 3d 1/4 the salary of Pastor, with the understanding that in 1869 1/2 will be required & so on till the entire support of Pastor comes from the chh. & we recommended that our estimates be made out on this plan and that we offer to the Pera chh. six liras per month provided the chh will pay him six liras & come into the same relation to us that the other churches hold; that chh. now pays the Pastor 3 liras & we 12; offer to Hasskeuy chh 3/4 of salary of Pastor or 9 liras & they to pay 3; we now pay 11 & they only 1; to Yeni Kapoo chh 7½ liras they to pay 2½; they now pay 1 & we 7. — This was quite a radical move & I had very little hope that we could carry it through but we did, only one vote being cast against it! — So you see the world does move after all! — I was in favor of going further & cutting off these old Pastors entirely but the brethren were not ready for this; the action we have taken however amounts to about the same thing for I have no idea that the Pera & Hasskeuy chhs will accept the terms; if they do very well; we shall rejoice. I intend to propose to the Mission that we organize no more churches till they are ready to have Pastors ordained over them & pay them at least ½ their salaries from the first. If we can carry these propositions through the Mission I shall feel that we are getting on a right basis; even then we shall only be carrying out our own principles & putting them into actual operation. The question of my going to Marsovan was made the topic of an earnest conversation, the brethren generally opposing the plan. I think however that the pressure will be so great upon them that they will have to yield some one from this station.

Please say to Mr Chapin that when London my time was so fully occupied by Mr Jones that I could not personally attend to the collecting of the missing numbers of the Periodicals &c as requested by him. I gave his lists to Mr Trübner & urged him to attend to the matter & charge the expenses to us; he promised to do so, tho he said it wd be difficult all the things mentioned. —

We are all in good health. —

Yours most truly

Rev. N. G. Clark D.D.   T. C. Trowbridge.
Sec &c &c —

Rev. T. C. Trowbridge,
Constantinople May 9. 1867.
Rec'd May 29.
Encl [illegible]

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Constantinople. May 28. 1867.

Dear Bro. Clark—

We have had an interesting and important Annual Meeting. Mr Pettibone will send you the Minutes and general letter from which you will learn what we have done— The supply of Marsovan was one of the most difficult questions before us. Mr Pettibone will go there for three months. The Mission were quite unanimous in recommending that Mr Baldwin spend the coming year at Marsovan; shd he prove to be the right man for that place we shall be inclined to keep him there as the supply of that station is all-important to our work. I have just rcd a letter from Mr Cobb, of Washington Hollow N. Y, saying that he has strong hopes of coming out here. I told the Mission of our negotiations on the subject and urged that he be associated with me in Con'ple; all agreed to this plan. Now I beg you to make a strong appeal to Bro. Cobb; he is just the man we need here and all the active Missionary work among Armenians here will be in our hands. I greatly need his help & if possible he shd come so as to spend the coming winter here; but if we must wait till next spring no matter; we know him; he is a tried & true man on all the important issues now before us. Can you not manage to see him yourself, show him our Reports, Minutes Letters &c &c and talk the matter over with him? — It was impossible to refuse Mr Ladd's request for permission to go home; there was no work for him here and had he remained without a definite work it would have been very difficult to carry out our new Measures in regard to self-support. The Native Pastors wd have turned upon us and said, "you are very sharp on Native Pastors but can support Missionaries, who have nothing to do, on large salaries." Mr Ladd will make no trouble at home I think. I told the Mission frankly what you & Mr Treat and the Prudential Committee said in regard to the return of Mr Ladd to America; still they were unanimous in granting his request.)

We are now entering on a new and important campaign, a direct march upon Richmond through the wilderness; we shall have a hard struggle, probably, with these fault-finding Pastors. We need and shall expect the cordial support of the Prudential Committee & of the Secretaries of the Board. A revival of religion here at the Capital wd make all straight and easy; urge Xtians therefore to pray *especially* for *an outpouring of the Holy Spirit on this city.*

Mr Wheeler has been with us and his visit has done us much good; he is a remarkable man tho all his suggestions cannot be followed safely. We had reached our conclusions in regard to self-support before he arrived here so that he had no occasion to ply his cane to our backs. Last Sunday P.M. he addressed a large audience of natives at Yeni Kapoo; he put a vast amount of electricity into the people in his address of an hour and a quarter. The results of Missionary labors at Kharpoot are most wonderful. I wish you wd send Mr Wheeler to the Western colleges & Seminaries & churches.

I may not be able to write Bro. Cobb; can you not send him a copy of this note? – He must "come over and help us." –

Men are greatly needed for Sophia, Eski Zagra and Sivas or Cesarea. If the Sivas & Cesarea Stations could be united and all the Missionaries live at Sivas and work the whole field somewhat "a la Kharpoot" and if the same arrangement cd be made for Nicomedia, Brusa & Angora, all the Missionaries living at Brusa, we shd then have strong stations & well manned, 3 men at each – Speak to Farnsworth on the subject & write to the brethren at Brusa & Nicomedia; they are pretty much agreed to unite on this plan. No time for more.

Yours most truly
T. C. Trowbridge.

Rev. T. C. Trowbridge
Constantinople, Nov 28/67
Rec'd Jan 15.
Ans'd June

Constantinople. June 1. 1868.

Rev. N. G. Clark D.D.

Dear Brother –

You will find among the documents from this Mission at the Missionary House a Report in regard to the real Estate owned by the Board in Western Turkey. That Report was prepared by Mr Washburn and myself, after a good deal of correspondence and investigation. If you choose to examine that Report you will find that the actual value of this real Estate is not large. The questions that continually arise in regard to this real estate are often perplexing, taking much of the time of the Missionary which he ought to devote to direct Missionary labor. The Board can have no object in owning property in this country except as a means of introducing and establishing the Gospel. I think we are all becoming more and more

T. C. Trowbridge

convinced that we must avoid becoming entangled in these questions of building & owning chapels; this burden must be thrown upon the churches and congregations of Native Protestant Christians. I am of the opinion that, in our efforts to bring forward the churches in regard to self-support, we should take measures to pass over the chapels, as soon as possible, into their hands.— There are many reasons for this course that will doubtless suggest themselves to your mind.— I will mention a few. (1) Such a transfer wd settle at once the unpleasant controversy in regard to the ownership of the chapels; the Mission wd be relieved of all responsibility in regard to the chapels & that responsibility would be placed where it properly belongs, on the shoulders of the Pastor & people who use the chapel. (2.) Such a transfer wd go far to convince the Protestants that we have confidence in their piety, their honesty & are laboring only for their good. (3) It wd lead the Chns to feel that this work is really theirs & not ours. At present the Prots have a feeling that this work belongs almost exclusively to the Missionaries; the Miss's beg the Chapels & own them, employ Pastors & direct them, hire school teachers &c &c &c while the Native brethren are spectators of what is being done by others.

(4) It wd *greatly* aid in regard to self-support. We cd say to the Chh at Rodosto, for example, "here are 2 Chapels; one owned entirely & the other in part by the Board. If you will assume the support of your Pastor after Jany 1. 1868 we will give you the titles to this property & henceforth the entire control of it & all questions relating to it, as in regard to repairs, improvements &c, are for you to consider & decide and not for us. We only wish you to understand that having given you the Chapels we shall not hereafter expend one cent of the Boards money upon them for any purpose whatever." — I wd be in favor of making such a transfer when the chh. is ready to pay *one half* the salary of the Pastor, for when we get them up as far as one half it is not difficult to push them a little farther & get them to take the whole. I have great hopes that, if we should take this course with the Chh. here at Yeni Kapoo both Pastor & people would cheerfully agree to our putting *one half*

the salary of Pastor upon the chh after Jany 1. 1868 — & when we can secure this latter result the chh. is saved & not only saved from death but at once becomes a real, live *power for good*. Moreover the vexed question of our *relations to the Native Pastors & Chhs* wd be greatly simplified if the *chapels* & church buildings were owned entirely by the people. I could mention other reasons why it seems to me very desirable that *we* get rid, as rapidly as possible of these *property* questions & give our attention more & more to the raising up of a Native Ministry & other important departments of our work that demand all our strength. The case, however, seems so plain to me that it needs only to be fairly stated to carry conviction in its favor. Now my object in thus writing to you is to suggest that the Prudential Committee authorize the Com. ad Interim to make, in any case, such a transfer as I have mentioned, whenever, in their judgment, the best interests of Christ's work, in this Mission, require that it be done. The Com. ad Interim consists of Messrs *Riggs*, *Bliss*, *Washburn*, & *Herrick* & *Parsons*, all men of sound judgment. These wd be no danger in leaving the decision of such a question in their hands. We may not have occasion to use such authority in a single instance and yet we may wish to use it in several cases, as at *Hasskeuy*, *Yeni Kapoo*, *Rodosto*, *Brusa*, *Adabazar* &c &c. I would say that *wherever* the people will come forward promptly and assume the *entire support* of Pastor or Preacher from Jan 1. 1868 we should encourage them by presenting them the titles to the place of worship which they occupy. I am inclined to believe that my brethren would agree with me in this opinion; if not the matter is in the hands of the Com. ad Interim and cannot be settled either one way or the other without the assent of that Com. — If what I have written commends itself to your judgment will you bring the question before the Prudential Committee at an early day & inform me of the result.

Yours most truly

T. C. Trowbridge.

be no danger in leaving the decision of such
a question in their hands. We may not have
occasion to use such authority in every
instance and yet we may very [illegible]
in some cases, as at Nicomedia, [illegible]
Rodosto, Broosa, Adabazar, [illegible]
that wherever the people will come forward
and assume the entire support of
a Preacher from Jan 1. 1868 we shall
encourage them by furnishing them the [illegible]
place of worship where they occupy.
inclined to believe that [illegible]
there would agree with me in this opinion
but the matter is in the hands of the Com
ad Interim and cannot be settled either one
way or the other without the consent of that
Com. — If what I have written commends
itself to your judgment will you bring
the question before the Prudential Comm.
at an early day & inform me of the result
Yours most truly

Constantinople June 1. 1867.
Rec'd July 1.

Constantinople. July 16. 1867.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother—

Your welcome letter of June 19. announcing the appointment of Mr Tracy to Marsovan came yesterday and cheered us all very much. You express the hope that one or two men may come to the Bulgarian work this year; they are greatly needed; the Bulgarian field is rapidly opening yet we have but four men among four millions. If the Methodist Board are not disposed to continue their operations north of the Balkans we ought to occupy the ground at once and make the Bulgarian field an independent Mission. Certainly more men are needed at once in that field.

I have just returned from a tour of 8 days with Bro. Parsons through a portion of his Station. We left Baghchejuk at one oclock on the 4th of July, visited Armash, Haskall, Elmalu, Ferazli, Samluk, Adabazar, treasury of the Station, with which to carry on the work for the last six months of 1866, as you can see by examining the Report of the Treasurer. I hope the Pr. Com. will protest against such a use of the funds of the Board & refuse to allow the charges, for it is useless for a part of our number to try to carry out measures of self-support while others use money as if the supply were inexhaustible & it can be had for the asking. This is a most important matter; reform if begun at all must bengin at the coin box of the Treasury.

We are all in good health.—

Yours most truly
T. C. Trowbridge.

Rev. T. C. Trowbridge
July 16 – rec'd Aug. 6/67
Ans'd Sep. 19

Constantinople. Aug. 6. 1867.

Rev. N. G. Clark. D.D.
Boston —
Dear Brother —

Your note announcing the departure of Messrs Barnum & Cochrane & their families came yesterday. We shall do all in our power to make their visit here comfortable & then send them on their way.

From a passage in your letter to Mr Washburn I am sorry to see that he, in some way, gave you a very false impression in regard to an address made by Mr Wheeler in our Chapel, in which he is said to have advocated having "an ignorant clergy" in order to carry out the policy of self-support. Your interviews with Mr Wheeler must have convinced you that he never entertained a proposition so absurd & I wonder that any one should think of charging it upon him. His record on the importance of an educated ministry is known & read of all men in this country. I heard the address mentioned & am free to say that the above charge is a vile slander. Mr Wheeler did bear down heavily on some of the students educated at Bebek, who, since they left that institution have been heart & soul engaged in open opposition to us & our work. The consequence was that he was attacked in vile a little paper in the most scurrilous manner; the paper is edited by one of these renegade Prots. who was for some years in the Fem. B. School at Hasskeuy as a teacher. He became a skeptic & was dismissed from our service; he is a thoroughly bad man; the article attacking Mr Wheeler was written, I am told on good authority, by one Dr Kaloosdyan, who was once a teacher in Bebek Semy. He too has become a most bitter opposer of the Missionaries. Dr Wood can tell you fully about both these men; they are men who seem actuated by a thoroughly bad spirit. Mr Washburn himself told me the other day that both of them make regular Missionaries of themselves in opposing us. What good end is to be gained by repeating at the Missionary House the slanders of such characters is beyond my comprehension. On reading your letter I told Mr Washburn that the charge was entirely false; he replied that he only gave the report of the paper referred to without vouching for its truth. I take this much pains to write about this matter not only for Mr Wheeler's sake but because this case very well illustrates how careful we shd be of each other's reputation, especially when the attacks come from avowed enemies. I heartily wish every one of our number had done as much as Mr Wheeler to raise up in this country the right kind of an educated ministry. Certainly no other man has done as much & he has not educated a large number of bad men to fight Missionaries & oppose the Lord's work.

Next week I expect to start on another tour through the Nicomedia & Brusa Stations with Bro^{s} Parsons & Richardson. We expect to be gone about a month.

The only object of the Mission in calling your attention to the subject of appointing men to particular, Stations before they come out, was to put you a little on your guard in regard to the matter. Your method of securing men for the Missionary work is certainly the best one & enables you to pull hard yet, in my opinion, the question of location might be put thus to a young man; "We want you for Marsovan, for example; such & such is the demand; such is the field; you will probably go there; we shall recommend that you be sent there but there may be circumstances that will require you to go to another station." I am very glad you secured Mr Tracy for Marsovan & sent him out expressly for that place. That school is rapidly gaining ground in the confidence of the churches. The young men who are there are greatly pleased with the school & write encouraging letters to others, as at Rodosto, Baghchejik, Adabazar &c &c. Pray much for our schools. Your brother in Christ

T. C. Trowbridge.

P.S. Aug. 10.

Messrs Barnum & Baldwin arrived yesterday.

Constantinople, Aug. 6/67

Rec'd Sep. 2

Constantinople. Sept. 4. 1867.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother —

On Saturday of last week I returned from a tour of three weeks length through portions of the Brusa and Nicomedia Stations. I accompanied Messrs Richardson and Parsons & we had in our company Mr La Dove, the excellent teacher of French in the Robert College. We therefore went *in force*. We have requested Mr Richardson to make a full Report of this tour to you and he has "notes", taken down at each village, that will enable him to do so. I will not therefore enter into the details of what we did and saw but will simply make a few general statements.

"In Aug. 1857, just ten years ago, Mr Parsons & I went over the same ground. The progress during that period has been very great. Then we were met by sneers, contempt, and open opposition; very few persons were found who knew how to read. Now, there are large numbers of readers in every village, and everywhere we were recd with cordiality by the people and urged to prolong our stay.

2. We determined to make preaching the Gospel our one great object, and with the blessing of God we were enabled to carry out our wishes very fully. In coffee-shops, in the streets, in open air meetings, by the way-side, and in Khans, we told the old story of the cross. What a wonderful story it is; what a power there is in it to hold the attention of a company of rustic villagers! Christ crucified is the most suggestive & attractive theme in the whole range of Theology or Homiletics.* This I knew before, yet this tour has deepened the impression on my mind very much. In one mountain village, I went into a coffee-shop where there were 10 shepherds, ~~all~~ seated in a row, each with his shepherds crook in his hand. They had brought home & folded their flocks, & had come together to gossip a little during the evening. At 9 oclock I opened the Testament & read to these children of the mountain the words; "I am the true shepherd", &c. coming at last to the prophetic passage; "I lay down my life for the sheep". The whole scene left an impression on my

own mind not easily forgotton.

3 I took especial pains to speak with Turks, and to give them religious tracts. In this, too, the way was made more plain before me than I had anticipated. The principles of the Protestants are now so well known by the Mohammedans that it is easy for a Prot. Preacher to enter into conversation with them on religious subjects. As the other brethren are not familiar with Turkish, the principal part of the preaching to Turks came upon me. In many cases, while I was addressing myself especially to Mohammedans, large companies of Armenians & Greeks stood near and listened, & vice versa, when preaching to large companies of Armenians & Greeks, there would almost always be a few Turks present to listen.

4 The field is white for the harvest, in all that region, the great want is more & faithful laborers. We all felt, as the result of our investigations, that the Brusa Station shd be greatly strengthened with especial reference to raising up more Native Preachers and Teachers for this particular field. //

You are already, through Mr Greene's Reports & letters, well informed in regard to the wants of that field. I think however that when you receive Mr Richardson's Report of this Tour you will be convinced that it would not be wise to take Mr R— away from Brusa at the present time. Nor is Dr Nutting the man needed as the 3d man of the Station; an out & out Missionary is needed who shall devote his whole time to Missionary work. I truly hope such a man may be found speedily.

On the whole, tho I have travelled many thousands of miles in making Missionary tours in this Country I never made a tour that was, in all respects, quite as pleasant and successful as this one. May the Holy Spirit water the seed we were permitted to sow, & cause it to spring up & bear fruit, "some 30, some 60 & some an hundred fold."

Your brother in Christ

Tillman C. Trowbridge.

Rev. T. C. Trowbridge

Constantinople, Sep. 4. 1867.

Rec'd Sep. 24

Ans.

Constantinople.
Oct. 28. 1868.

Rev. N. G. Clark D.D.
Sec. of the A.B.C.F.M.

Dear Brother —

Your letters of July 30th and Sept 19th are before me. In both of these letters you refer to the state of things in the Cesarea Station, with intimations of some fear as to the result of the application of our new measures in that Station. For my own part I have no fear on the subject, provided Bro. Farnsworth will hold the churches there kindly but firmly to the rule of the Mission. There is no doubt of the ability of the Chh. in Cesarea to support their Pastor; the Mission felt convinced of this; read the Tab. View, 92 Chh. members, not to speak of the members of the Cong. You will see, I think, that they have paid their Pastor thus far only 150# pias. per month or six dollars, (about 72# $ a year) & have paid nothing for schools. The truth is Bro. F. has always been free in the use of money and has

# I write from memory not having the Tab. View by me. His salary is 8 liras or $20 per month.

never been in favor of much pressure in the direction of self-support; he has dreaded, as he has said, the friction produced by such pressure. I am glad to see that you are deeply impressed with the fact of the great indebtedness of that Station. Of course if one Station can over-draw another can & if every Station in this Mission had exceeded its appropriations by, not $1.800, but $1.000 you would have had a debt of $11.000 in gold from this Mission alone. You say Bro. F- puts in a claim for "a misunderstanding of the facts which he can clear up;" there may be facts, unknown to us here, that will explain how the money came to be used but no explanation can justify the main fact of the indebtedness. The great mischief is, not that the treasury of the Board would soon be bankrupt were all Missionaries thus to use its funds, but in the fact that such a free expenditure of money is spiritual death to the churches. When Bro. Farnsworth was here the other day I had a good deal of conversation with him on the general question of self-support and told him that here at Con'ple we fully intend to carry out the action of the Mission, come what will. He seemed inclined to fall in with that action but I would suggest that you take pains to write to him plainly but kindly on the subject. As to paying the debts of Stations that overdraw, the Prudential Committee should take decided ground on the subject and *refuse*, out & out, to pay such debts and adhere firmly to such a course. As I have said before a general reformation on the question of spending money in the Mission is *essential* to the prosperity of its work in this Mission & that reformation must begin by turning the key of Mr Ward's iron box in Boston. If Missionaries will, contrary to the action of the Mission & contrary to the wishes & action of the Prudential Com. overdraw their appropriations they should be left to the consequences of their own action. I have written to the Mission House on this subject a good many times and I believe you are all on the right side in theory but new cases constantly occur and each cases, by some hook or crook, receives a special solution & thus the evil goes on. Stop it if you can!.—

You have heard from Mr Bliss & others & from my letters to Dr Wood how we feel about the course Mr Van Lennep has taken of late. I must give you another item in the case. Mr Van Lennep was here the other day and Mr Bliss spoke with him in regard to the importance of Parsekh's coming back to his church at Yeni Kapoo. He at length agreed that P— ought to come. Since his return to Smyrna however he has written to Mr Bliss saying, among other things, "I shall do all in my power to keep Parsekh here until some one can be found to take his place."— You will see, therefore, that there is no prospect that the Pastor of this church will return this fall. When the Mission urged me to remain at Con'ple Mr Van Lennep, with all the others, solemnly & publicly pledged himself to do all in his power to sustain Mr Washburn and myself in carrying out the new measures in regard to self-support here at Cons'ple; this is the way in which he redeems his pledge! This city was felt by all the Mission to be the most difficult yet the most important point in Turkey to conquer and hold. As Mr Barnum says "it is the *Richmond* of the Confederacy".— In pressing the siege of this place we are astonished to find one of our number acting the part of Fitz John Porter in the Campaign in Virginia. In a recent letter Mr Greene says, "had not Mr Van Lennep entered in to confound our counsels and mislead the minds of native brethren I believe you would have retained hold of at least some of the Pastors at Cons'ple".— As the Mission have insisted on my trying to carry on this campaign and as you have expressed for Mr Washburn and myself your warm sympathy & promised the cordial support of the Board I feel bound to express my own deep conviction that we cannot succeed while Mr Van Lennep remains connected with us, professing cordial agreement with the policy of the Mission but really, at home and abroad, working in opposition to that policy. This, I am aware, is a grave charge but one which I believe is *fully warranted* by the course taken by Mr Van Lennep at Amsterdam and by his conduct at Smyrna. His own Reports & Letters are the strongest proof that can or need be brought against him. I speak only for myself but I speak with deliberation when I say that, in my opinion, if the Prudential Committee wish us, in this Mission, to establish the Gospel on a *self supporting basis* they must recall or dismiss Mr Van Lennep and I believe the sooner it is done the better; it is an unpleasant but an imperative duty to express this opinion for I well know that I myself am liable to fall under the same condemnation. In the circumstances in which we are placed, however, *personal* considerations are nothing; the vital interests of Christs Kingdom are everything; believing, as I fully do that those interests are placed in jeopardy by the conduct of one of our own number I should be a coward & fail of discharging a plain duty did I not express that opinion to the Executive officers of the Board. —

Having thus plainly expressed my opinion on this subject & having given you authority to use this opinion as you think best I have no further responsibility in the matter. That the Prudential Committee have a painful duty to perform in this case I have no doubt but I believe they should perform that duty deliberately, firmly, thoroughly and leave the result with God.||

In your letter of the 19th you ask about the Armenian work in Consple. While I was absent at Eski Zaghra my family moved back to the city, so that for some weeks we have been about our usual work in the city. As Parsekh is absent I preach every Sabbath P.M. in Turkish. The sermon in the A.M. is by a certain Hagopos, who was for seven years a student in Bebek Semy. When Parseka went away the Chh. invited him to preach and asked us to pay him the same salary that we had paid Parsekh; we declined to pay him anything. We have started the Sab. School again; there is a meeting at V. Khan on Sunday and Wed. evenings, of which I have charge, the regular chh. prayer meeting is held on Monday evening; this meeting is very well attended; it is held in the houses of the brethren. On Wed. P.M. there is a women's prayer-meeting; I open this meeting with prayer, a hymn is sung; a portion of Scripture is read and briefly expounded & then I withdraw & leave the meeting to be concluded by the women. We spend more or less of our time in visiting from house to house; as we live in a Turkish quarter Mrs Trowbridge & I have resolved to spend one day in a week in labors for the Turks. The attempts we have made to obtain admission in Turkish houses have thus far been successful. Of course we can at first say little or nothing directly about the great object of our labors in this country. I spent nearly two hours last evening in the house of a Turkish gentleman who lives near us, but with whom I had never before exchanged a word; he promised, very cordially, to return the visit. Thus much in regard to my own labors. As to the work in general there is very little to write about & that little not encouraging. The Reform movement among the Armenians, of which such full notice was taken in our last Report, has pretty nearly come to an end. The Vartabed who took the lead in it has proved to be a worthless fellow who wished to escape paying his debts. I am inclined to think that the whole work here will have to be begun *de novo*; the old Pastors discarded, the Churches reorganized & everything begun anew. So things look to me now. Perhaps the Yeni Kapoo Church has vitality enough to live but I do not believe that the others have; perhaps I am mistaken but such is my impression. I should not mourn greatly over such a result as I have mentioned if it does come. When the old rubbish is all out of the way then we shall be able to start aright & lay good foundations. If the new measures adopted by the Mission produce an opposite result & bring these feeble, over-nursed Churches up to a real spiritual *life* I shall rejoice, but I hardly expect that they will. Better to have ten working Chhs in the Mission than 20 into which life must be *pumped* by foreign Missionaries. We must wait for time to show the effect of the new measures. In the meanwhile we are earnest in prayer, in labors with individuals and through the Press, aiming by every means in our power to stir up our own hearts and the hearts of others to a more entire consecration to Christ. We need your advice, your support, your prayers.

Mr & Mrs Baldwin are with us and expect to spend the winter with us; they are earnestly engaged in the study of the Armenian language and are making commendable progress. We have already become much attached to them.

I beg your pardon for troubling you with so long a letter. Considering the importance of the topics referred to I could not well have said less.

I much approve of your method of writing to individual Missionaries. Such letters tell much more than 18 pound shots fired at the Mission.

Your brother in Christ
Tillman C. Trowbridge.

Nov. 4. 1868.

I open this letter to say that Pastor Parsekh returned yesterday from Smyrna, leaving his family there however. He says Mr V. L— has invited Hagopos to go to Smyrna. I have not had an opportunity to talk with P.—

J. C. T.—

P. S. November 1st.

Yesterday Mr Riggs returned from Brusa and reports that while there two letters were rec'd from Pastor Adepan by the native brethren, in one of which he gives an account of the occurrences at Amsterdam, of Tomas' speech, of the "wrong statements" of Messrs Bliss & Green &c &c; in the other he declares himself ready to go to Brusa as Pastor of that Church whenever the people will send him money to pay his travelling expenses!! The brethren at Brusa will doubtless inform you fully on these subjects. My object in mentioning this point is to show you that we are likely to have quite an extensive secession from our native force; this we anticipated as a possible result at our Annual Meeting. I then assured the brethren that, in my opinion, if we pressed the policy of self-support we should soon come to open war with Tomas, Parsekh, Adepan and probably Simond & that, in all probability Mr Van Lennep would put himself at their head. Every new development confirms this opinion. When the matter comes before the public Mr V. L.

will doubtless attempt to show that he is defending an oppressed Native Ministry against the arrogance of (young) Missionaries; this will be a monstrous claim; you know the facts well enough to satisfy reasonable men that it is false. We are doubtless on the verge of a long and bitter contest, a contest, in my opinion, rendered inevitable by the policy the Mission has pursued during the past ten or 12 years. Had we taken the stand ten years ago that we took last spring the result would have been sure & good. Now I confess the future is dark. If God is with us all will be well. I hope the Board will learn wisdom from this experience for its great work in China. Every man who goes there ought to go pledged *not* to use the money of the Board to aid those who can far better pay their own teachers, Pastors & Preachers. One thing is plain to my mind, we cannot now *go back*; we *must* go *firmly*, *kindly forward*. If it is your duty to dismiss Mr Van Lennep you should do it without fear; if it is our duty to recommend it I think we are ready to perform it; if we must break with dissatisfied Pastors then we *must* and abide the consequences, placing our trust in God. T.C.T.

Constantinople, Oct. 28, 69.
Rec'd Nov. 16.
Ans'd Dec. 4

Constantinople.
Nov. 7. 1869.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Dear Brother

Mr Van Lennep seems to have changed his mind somewhat in regard to keeping Baron Paseth in Smyrna for the winter. At least Baron P– has come here and brought with him an invitation to Hagopos to go to Smyrna and he has accordingly gone. I am very glad of this and think it proper to inform you of it after what I wrote on Tuesday of this week.

There sits by my side a young man from Mosul; he is here without friends, very little, almost no money, an object of charity. He has been in the Seminary at Oroomiah five years. He does not know what to do in this expensive Babel. I tell him to go to Mr I. G. Bliss & get some Arabic Bibles & Testaments and go among the thousands of Arabs here and sell them & thus earn, at least, his daily bread. He blushes & hangs his head & says "I cannot do that; perhaps if I could have a shop & sit in a shop & sell them it would be worth while, but I can't walk about. I am not strong enough." — He is a large, strong looking young man & I have explained to him ~~that~~ there are several Khans full of Arabs not 3 minutes walk from the Bible Depot, still he will not think of becoming a common colporter. Why do I mention these circumstances to you? Because you are placed, under God, in a position of great responsibility. Missionaries about to sail for China, India, Turkey &c will look to you for advice. What I have mentioned illustrates a pernicious system of Missionary policy, that of taking young men & giving them an education without any trouble or cost to them & with no definite understanding as to what they are to do or be when they have finished their studies. This is but one of very many facts that come before my eyes continually, all pointing in the same direction. Your brother in Christ

J. C. Trowbridge.

Constantinople, Nov. 7. 1867.
Rec'd. Nov. 30.

Constantinople. Dec. 10. 1867.

Rev. N. G. Clark D.D.

Dear Bro. I must write a few words to report progress. "The following churches have already complied with the terms of the Mission in regard to the salaries of their Pastors and Preachers during 1868; viz Brusa, Nicomedia, Baghchejuk and Adabazar Chhs; all of these take the entire salary of the Pastor; Demirdesh, Muradchai, Rodosto, Bilijik and Yeni Kapoo Chhs; ~~all these~~ will pay each one fourth of ~~1/4~~ the salary, - all that was required by the Mission, but heretofore they have given only a nominal sum." // Here at Yeni Kapoo we have had a good deal, not of excitement but of earnest talk on the subject. The Pastor Parsekh resolved to leave and go to America, as he said the Chh. cd not & wd not pay 1/4 his salary; their share wd be about 11 $s in gold per m.; this was a week ago; six members of the Chh. came to me to know what was to be done & to beg that I would break the rule in their favor. I told them that they knew well that by a proper effort and a little self-denial they could raise the required amount; as for breaking the rule I wd not do it if the result shd be that Parukh shd go to America & the chh. be entirely disbanded; that, in such case, we wd begin "de novo" & try & build up a chh on a right basis. They went to work & within a week have secured pledges for the entire amount & yet have not seen nearly all the members of the chh. and Congregation! — They are quite astonished at the results of their own efforts. The Pera chh. has secured pledges to the amount of 500 pias ($20 in gold) per m. for their Pastor's Saly; this is 110 p. or $4.00 per m. less than what they need; of course they can easily make it up to 600 or $24; this wd be half his salary. They say they will decline, as before, to receive aid from the Mission but that, if we chose to give Simon 600 pias per m. for preaching in Scutari they "will not object." Mr W. & I have decided to decline entering into any such agreement under the new régime. If they want aid they must receive it in a straight forward way as other chhs do. —

I have no news from the Interior

on this subject but we shall soon know how the thing works there.

re any such
h to send
cept the
ntly notices

I would suggest that you send some of the extra sheets of the Herald which you send to England to us for distribution among our Eng. speaking friends here; they are needed *here* quite as much as in England. It wd. be a good thing also to send copies of the Herald to some of our Native Pastors. If you can get any one to pay the postage I will pay the subscription price of four copies, to be sent to Pastors Parsekh of Yeni Kapoo, Aprahaham of Rodosto, Stepan of Hasskeuy and Simon of Pera. If according to the old rule every contributor of $10 can have one copy of the Herald I suppose I wd. be entitled to a number of copies, as I contributed 20 £s in the summer. In that case Mr Ward may charge the postage to me.

would send
hem free
— I. R. W.
done ✓

All in good health.

Your brother in Christ
T. C. Trowbridge.

P.S. Since writing the above I have seen Bro. Smith's letter to you in which he expresses a good deal of concern in regard to the plans of the brethren at Brusa. I think he has no occasion to be alarmed; those brethren do not propose to open a regular Theol. School at present; what may be demanded in the future the necessities of the work must determine. My own conviction & hope is that the Lord's work in Western Turkey, under the new measures we have adopted, will advance with such power that within five years one school will be found entirely inadequate to our wants. We ought to make the training of native Pastors & Preachers the great work of the Mission with the confident expectation that all we can prepare will be needed. I have no doubt they will be. The Brethren at B- will undoubtedly explain their plans fully to you and I have no doubt you will approve them. We must make comprehensive plans for I feel sure that the Lord will pour out His Spirit upon this people; when He does then Educated, Earnest, self-denying Preachers will be needed and they will be supported by the churches.

Constantinople, Dec. 10. 1867.
Rec'd Jan. 7. 1868
Heralds p. 3.

Constantinople. Dec. 24. 1867.

Dear Bro. Clarke

Your very kind letter of Nov. 26th came yesterday. I thank you much for your words of encouragement. You have already been informed of the turn of the tide in this region on the subject of self-support. Our hopes may be disappointed but, after long boring, I think we have "struck oil" even through this hard Con'ople rock. The Yeni Kapoo and Hasskeuy churches have complied with the terms of the Mission cheerfully and Pera chh. has raised more than half their Pastor's salary; as they decline to accept aid from the Mission we shall pay Pastor Simon nothing and so the chh. will be compelled by its own action, either to support him or give him up. I think they will support him. I am working with some of the leading members to accomplish this result. (We are marching through the wilderness directly upon Richmond and intend to "fight it out on this line";

we need your aid in holding timid officers to their duty & in checking those who furnish aid ~~and~~ and comfort to the enemy. I am surprised at the indifference of the Com. ad In. in regard to the case of Mr Van Lennep. A few days ago the "Effkyar," the newspaper that attacked Mr Wheeler, made a precisely similar attack on Mr E. E. Bliss for the course he took at Amsterdam. We now learn that when Mr V. L. came here, on his way home, he held a meeting of the disaffected Protestants, in Pera, and gave them an account of the Amsterdam meeting. And the sub-editor, Aproham, of the "Effkyar" was present and thanked Mr V. L. on behalf of the others for his address — but I must pr. I wd only suggest that you propose this question to every Missionary in this Mission, "Do you think the interests of the cause of Xt in the Turkish Empire would be promoted by the removal of Mr Van Lennep from your Mission"? — I think the vote wd be unanimous. Something certainly shd be done before our next meeting.

Yours most truly

T. C. Trowbridge.

Rev. T. C. Trowbridge

Constantinople, Dec. 24. 1867

Rec'd Jan. 28. 1868.

Constantinople. Dec. 31. 1867.

Rev. N. G. Clark D.D.
Sec &c

Dear Brother — Your kind letter of the 2d came to hand yesterday. I am glad you are stirring up the other Missions on the subject of self-support. I have reported to you from time to time in regard to our work here. The most discouraging case is that of Pastor Sdepan of Hasskeuy; educated in the idea that he was to be supported by the American Board he now laughs at our attempts to bring forward the churches to support their own Pastors; the movement at Hasskeuy meets with no encouragement from him, in fact I am convinced he has tried to throw cold water upon it. the consequence is that the people are discouraged and do not wish to contribute for his support. I am almost hopeless in regard to Sdepan.— Parsikh begins to take hold of the work. I should have strong hopes of saving him were it not for the bad influence exerted upon him from Smyrna. How we can ever expect to bring these Pastors straight as long as Mr Van Lennep is in the Mission is a problem which I am unable to solve. The Com. ad In. are now in session on his case and I hope will come to a wise conclusion. It is useless to complain of the proceedings of native Pastors and Preachers while the one who stirs up in them all this bad blood goes on his way rejoicing. While I am willing to do all in my power to bring our disabled ship into port I wish also to have it understood that, in my opinion, the case is nearly hopeless while one who ought to be a Chief officer is engaged in inciting rebellion & distrust among the crew.) The thing will come to a head soon I have no doubt.

I have been at work some days with the members of the Pera chh. Some of them seem to be earnestly at work to raise the salary of their Pastor. He himself does not take very strong ground in regard to the *ability* of the chh. It is really the wealthiest chh. in the Prot. Community, so far as I can judge.

Jan 1. 1868.

A happy new year to you! May this year witness wonderful outpourings of the Spirit of God upon all the Missions of the Board. I am told by a member of the Com. ad In. that they instructed the Sec. Mr Washburn, to answer your letter in regard to Mr Van Lennep, giving you facts but declining to make any recommendations in the case. In this case I presume the Prudential Committee will decline to act and so nothing will be done. I have done my duty in the case in assuring you that it is my firm conviction that Mr Van Lennep does more to hinder the carrying out of our new measures than all other persons and things combined. I shall not "give up the ship" but you may expect bigger storms than any we have had yet if Mr Van Lennep is allowed to remain in the Mission. I speak thus plainly because the Mission has placed me in a position of responsibility and plain words are necessary. I may be mistaken in regard to the exact nature of the letter Mr W— is to write but am assured by Mr Parsons that the Com. ad In. throw the responsibility upon the Missionary House. I hope you will not be afraid to dispense with red tape & do the thing that all acknowledge ought to be done. The question should not be thrown into our Annual Meeting. If the Prud. Com. are not prepared to act in view of all they will have before them when you get Mr W's letter, I think the subject had better be dropped. —

Your brother in Christ
T. C. Trowbridge

Rev. T. C. Trowbridge
Constantinople, Dec. 31. 1867.
Rec'd. Jan. 31. 1868.

Van Lennep
Com'd

Constantinople. Jan. 20. 1868.

Rev. N. G. Clark D.D.

Dear Brother ~

Mr Washburn has shown me the draft of his letter on the Van Lennep case. It is a good letter and will, I think, induce the Prudential Committee to act without further delay. As I said in my last letter if, after the experience of the past 15 years, after what occurred at Amsterdam and with this full and plain statement from the ~~Prudential~~ Com. ad Interim the Pr. Com. are not prepared to act the whole case had better be dropped entirely. Mr E. E. Bliss told me on Sat. last that this also is his opinion. The Pr. Com. have all the data they can expect to have and now I think they ought to say "we will take up and settle this case or we will decide *not* to do anything about it". If you decide to take the latter course I shall be very sorry not on personal grounds but because I believe that the influence of Mr Van Lennep, as a Missionary, is evil and only evil and that continually.

A good deal has been said here of late in regard to bringing out young women from America as "Prot. Deaconesses," to be engaged in the Missionary work. On Friday of last week we had a meeting at Mr Washburns and discussed the matter fully. I was quite astonished to hear Mr W- say that you endorse the plan and have written that you are ready to send six such young ladies to Const^ple & from 2 to 4 to each Station, if we will only ask for them! Bro. W- sometimes shoots with a long bow & I think he did that time. It seems to me that the first step in such a matter wd naturally be to address a letter of Inquiry to the Mission & this I have no doubt you intended to do. For my own part I do not see that we need such an agency. A living Chrstian Chh. is what is needed & this will do the whole work of evangelization of every sort & kind. We are on the track to secure such a Chh. and our main strength shd be given in that direction. I hope before you endorse the ideas of Bro. W— on this subject you will consult with the Mission and see the way clear. "Verbum sap" &c—

The Pera Chh. will support their Pastor; they have, it is true, subscribed thus far only 7 1/2 liras per. month but he agrees to live on what they give him & give his whole time to them. They will give him more. The Chh. in Hasskeuy has rejected Pastor Stepan & employed a good young man who spent 5 years at Basle; his name is Abraham. He appears well; has lately come from Russia & has excellent recommendations from the Profs in the Mission School at B.— The Chh. of course pay 1/4 his salary. Stepan is entirely out of the service of the Board & out of all service. I do not know what he will do.

Does Mr Ladd expect to come back; if so when?—

The Marsovan question is again up & the question is, who shall go?— Mr

Herrick was appointed to go there for a time but wishes to begin the revision of the Bible with Dr Pratt. An effort is now being made to get Mr Pettibone to go but he does not wish to go. Mr Leonard is soon to leave. I shd like to go there myself & think that I can be spared. Drs Pratt & Schneider are coming here. Mr Baldwin is coming on well. Mr Schauffler is taking right hold of the work among Armenians as well as Turks & Mr Herrick ditto. Mr Pettibone will soon put the greater part of the treasury work on Mr Dwight; he might then perhaps take the Avedoper and allow Mr Bliss to enter the active work. In whatever way the matter can be arranged I am convinced that I can be spared soon and my heart goes to Marsovan. There ought to be four Missionaries there. I hope you will write to the Mission on the question of having strong Stations & well manned. Experience proves that this is the wisest plan. Yeni Kapoo chh. is doing well in regard to paying their Pastor. Yours in Xt

T. C. Trowbridge.

Constantinople, Jan. 20, 1868.
Rec'd Feb. 18.

Constantinople. Jan. 27. 1868.

Rev. N. G. Clark D.D.

Dear Brother

I am informed that the Com. ad Interim have forwarded to you the letter of Mr Washburn in regard to Mr Van Lennep. What course you will see fit to take I do not know, but I wish to repeat the statement I have already made to you that I think the question should now be decided by the Prudential Committee.

There are many conjectures as to the course Dr V. L. will pursue, the most probable is that he will endeavor to establish another Mission and have it supported by his friends among the Presbyterians. Much as we should regret this for my own part I think it would be far better than to have the present state of things continue. In fact this state of things cannot continue without our holding the exact position of a "house divided against itself." — It is impossible by means of correspondence to say all that ought to be said on this subject. You however must have in your hands the testimony of many candid, reasonable, judicious men in regard to the main facts & features of the question; the question is not a *new* one; the time has come, in my opinion, when it shd be decided once for all. I would have been glad if the Com. ad In. cd have seen proper to put in such a request in the letter which they have recently sent you but they say you ask for *information*, not for suggestions as to what you shall do. This may be true; I have not seen your letter to them; at any rate I do hope that when you have the required "information" you will not delay to use it. It is only because I feel that the interests of the cause of Ct are at stake that I write thus.

You will remember that our last Annual Meeting appointed a Com. on the division of the Mission. Mr Clarke is the chairman of the Com. & has doubtless written you on the subject. It seems more and more clear to my mind that we must divide soon. The Bulgarian Depart—

ment will never take the position it ought to take while connected with this Mission. My impression is that it would be well to authorize our Mission to make the division whenever the brethren in the Bulgarian field shall desire to be set off; if this is done we can, at our next Annual Meeting, make such arrangements that European Turkey can be constituted into a separate Mission by the time of the Annual Meeting in 1869.

Our Annual Meeting for this year is appointed to begin on the 7th of May. Any communications you may wish to make to the Mission should be here by that time. Mr Washburn takes my place as Delegate to the Central Mission. Mr Herrick goes to Marsovan to spend the summer in aiding Mr Smith.

Mr Parsons has sent me a copy of his letter to you presenting reasons why, after all, he thinks it not wise for him to move to Brusa. I am very sorry. I am fully persuaded that the whole field can be more efficiently worked by 3 men together, from

Brusa than by dividing their forces. The great want of the field is more native *Preachers*; there are several important places where such men are needed *today*, yet almost nothing is done to supply the want; the chhs have no disposition to send their young men to Marsovan; the two best Pastors in the Mission, Alexander and Hohannes, think little of the Marsovan school, because Mr Smith is young & Mr Tracy has just gone there. I wd not say "Open a great Theol. School at Brusa", but put 3 Missionaries there who shall devote a good part of their time to training young men for the work; the best may be sent to Marsovan for a full course; others will be lay preachers; others teachers; something of this kind seems essential if we do not wish to see that goodly portion of the Lord's Vineyard parched & desolate. Mr Parsons says we cannot get living men from dead chhs. — true, but *why* are they *dead*? because they have not had a living, *native* *Ministry*; take the chh. at Nicomedia for example or at Baghchejuk; either chh. is in a far worse spiritual state today than it was ten years ago; they have had the culture of a Missionary

& have gone backward; take on the other hand the Ch. at Adabazar; it has had a living, working, Native *Pastor* & has become entirely self-supporting & *strong*; the cause is obvious; in one case the people have leaned upon the *Missionary* & in the other upon *themselves*. Mr Parsons says *Concentration* was *not* the Apostolic method; neither ~~was~~ is the American method of bringing young men together in Theol. Sems Apostolic, yet who is ready to abandon it? Give us the power to work miracles which the Apostles had & the power to *know* who are the Timothies & Tituses & then I shall be ready to dispense with the slow method of *training* men for the Ministry. Bro. Parsons talks of our waiting for the Spirit to call men into the Ministry. I agree with him that those who are *not* called of God had better keep out but God expects us to use *means*; if we make no effort to *draw out* these young men, to impress upon them their duty & above all if we make no or very inadequate provision for their education when they are ready to go can we expect the blessing of God? No more

I think than we can expect a crop of wheat if we do not plough the ground & sow the seed. The whole question therefore, it seems to me, comes back to this, how can these 3 brethren do the most to bring out young men & put them into the Ministry? Now as a matter of fact I don't think Bro. P. has done or can do anything in this direction if he remains alone. He sent, it is true, two young men to Marsovan, last year but they were so poorly prepared that Mr Smith said he would have sent them back had not the distance been so great. I think also that Mr Parsons greatly exaggerates the difficulty of getting into an Armenian speaking County from Brusa; one days ride from B- takes you into the large & beautiful villages around lake Nice, the largest in this region. Besides there are hundreds of Armenians in Brusa who know Armenian. Mr Richardson uses Armenian there constantly. Still, if Mr P- does not wish to go to Brusa I wd not push him there. I have written thus much to give you my impressions on some of the points of Bro. P's letter, independent of personal considerations. If he does not go I think some one else shd. as soon as possible. Yours most truly

T. C. Trowbridge.

Rev. T. C. Trowbridge
Constantinople, Jan. 27/1868.
Rec'd March 6.

Ack'd [illegible]

Constantinople. May 29. 1868.

Rev. N. G. Clark - D.D.

Dear Brother -

With this post will go most of the Documents from our Annual Meeting. I enclose to you several letters from Mr Barnum in which you will be interested, they were read in our meeting. After you have read them I should be glad to have you forward them to Mr Byington. I think the views he presents are sound and, moreover, where the work has been prosecuted according to these views it has been very successful.

Although we have asked for eleven unmarried females for this Mission, in addition to those we now have, I presume the Prud. Com. will not send them all out in the same steamer. My own opinion is that the action of the Mission in this respect was hasty. If you think it was wise you will of course look up and send the whole number before the next Annual Meeting. Should Mr Washburn represent to you that there was great *unanimity* on this subject I wish to put in my protest. Mr Pettibone, Mr Riggs, Mr Schauffler, Mr Baldwin, Mr Parsons and myself certainly did not regard our action as wise. Others had grave doubts on the subject. If Bro. W- tells you that the Com. ad In. sent him to Egypt and Syria to examine those fields in respect to his plans for one I wish you to know that he went to Egypt & Syria *entirely* on his own responsibility. The Com. ad In. directed him to go to the Central Mission in my place as Delegate to their Annual Meeting; the meeting was to be held April 16; he left here *Feb.* 16, *two* *mo*nths before the time; two weeks is all he needed to reach Aintab before the meeting began. I feel it my duty to say thus much, in a confidential way, to put you on your guard against the somewhat strong statements Bro. W- may be disposed to make. He is a good man but the fact is that he has had so many other irons in the fire that his *Missionary* career has been a dead failure.

The action in regard to Dr Van Lennep was demanded by every Delegate present. You will learn from others I presume that he has formed a Presbytery in the Smyrna field and that without consulting any Missionary or Native Pastor or Preacher out of that field. There is but one Pastor in the field & his ordination was irregular, having been performed by Mr Dodd alone, on his own responsibility. We as a Mission must wash our hands of all responsibility in regard to Mr Van Lennep's operations. If the Prudential Committee insist on his remaining in Smyrna in connection with the Board they should, it seems to me, ~~must~~ let it be understood that they do it contrary to the unanimous request of the Mission. We cannot maintain ourselves before the Native Churches with Mr Van Lennep working against us privately & publicly & yet holding the position of a member of the Mission. Yet there is no vindictive feeling in the Mission against him; it is simply the feeling that the Copper-heads in our little army had better go over to the enemy entirely or go to the rear. We can't have them in the front ranks. I have never seen the Mission more unanimous or determined on any subject than they were on this. May the Lord guide you in regard to this thing!

The action of the Mission in regard to our going to Marash was cordial and quite unanimous. Dr West only voted against it because he thought we ought to go to Sivas. We expect to remain here during the heat of the summer and go to Marash in Sept. I hope to spend my time till then in making preparation for my future work.—

Our Meeting, on the whole, was a pleasant one. We enjoyed much spiritual fellow-ship. It seemed plain to me, however, that the Mission is much too large, too cumbersome. You will see what a great number of topics came before us. There were many others that we did not take up at all. When shall we see you out here? I hope you will come in the course of a couple of years. If you have not sent Dr Nutting to Central Turkey pray dont. He is unsteady. I know him of old. Your brother in Xt

T. C. Trowbridge

Rev. T. C. Trowbridge
Constantinople, May 29/68.
Rec'd June 18.

Constantinople. July 21. 1868.

Rev. N. G. Clark D.D.
Secy. A.B.C.F.M.—

Dear Brother.—

Your letters of June 26th and 29th came day before yesterday. I do not wonder you were surprised at the action of the Mission in regard to Female Missionaries. I sincerely hope the Prudential Committee will not be in haste to send out all the ladies we asked for. I think Dr West, if you see him, will tell you some things in regard to Miss Closson's movements and prospects that will tend to excite your fears in regard to the result of that experiment. Certainly I think that putting Miss C. and Mis Giles at Yozgat to spend the summer there alone, was a very unwise thing.— Even here in Con'ple I shd not consider it safe or wise to put three young women into a house by themselves without a male Missionary. It might do in Pera but not in the city proper. My objection to the whole scheme is simply this; we are on the right track *now* and only need to hold on for a few years and we shall have self-sustaining & Missionary churches all over the country. One such church is worth more than a dozen Missionaries. Why then turn our attention to a new and doubtful experiment? That a few more ladies can be profitably employed I do not doubt but we need no such elaborate plan as the one worked out or "sketched out" by Mr W.—

Your remarks in regard to Station classes have led us all to examine the Minutes of our last Meeting and the plan as first drawn by Dr Pratt. I have before me the original draft in Dr P's own hand writing & it is, it seems to me, precisely what the Mission adopted. The only changes made are to give such students 25 p. a week instead of 15 at Con'ple & Brusa alone; to make the period of study 7 instead of 8 ms so as to give 5 ms for direct labor & to aid married men, when very necessary, to the amount of 50 p. a month for their families. These 3 changes Dr P— readily accepted. When the brethren first read your letter they all said, "Dr P's Report was adopted verbatim", but on examination the above slight changes were found to have been made.—

Our brother suggests that you have confounded the Consple High School with the plan for Station classes. This may be true. The "High School" is altogether a different affair. I presented the first draft of a plan for such a School at the earnest request of Bro. Schauffler & Baldwin but I earnestly opposed the adoption of the Plan as inconsistent with our general principles and with the position of the Board on the question of mere Education. On this last topic I am convinced the Board is right and I hope will stand firm as a rock. The plan we adopted in regard to Station classes is intended to meet the wants of large fields like Brusa & Cesarea, where there are a good many helpers & young men who can with a little aid be put through a course of study preparatory to their going to Marsovan. You will see that no such class can be formed where there are not at least *two Missionaries* at the Station. This excludes *Nicomedia*, *Sivas*, *Smyrna*, and *Adrianople*. In fact the only places where such classes are authorized by the Mission are *Consple*, *Brusa* & *Cesarea* and at these places I feel sure they are needed and may be made very useful. The amount given to each one is very small, not nearly enough to support them even on the plainest & coarsest food. Several of the best young men now in Marsovan were thus prepared for the Sem'y here at Con'ple. There has been no _uniformity_ of action on this subject; our object was to adopt a few simple principles that sh'd apply to all the stations. I confess, however, that, like every thing else good in itself & when rightly used, this plan may be abused; worthless men may be aided &c &c &c but this will be due not to the plan but to the unwise use made of it. A man like Dr V. Lennep will always find ways of spending too much money whether authorized to do so or not. I think it well to warn the Mission not to abuse this plan but to make it a _means_ of pushing forward truly worthy young men into the Ministry. I am glad you will see Mr Greene and I hope you will talk with him on all these points. In my opinion he has opinions about as near the golden mean between extreme _radicalism_ & and extreme _Conservatism_ as any man in our Mission; his head is clear, his judgement good. No man in the Mission has been more thoroughly identified _with the people_ than he has. The only important question on which we have greatly differed was that of my own removal from the Capital. I refer to him because he can explain to you these matters by word of mouth better than I can by letter.

In regard to the work here in Con^ple. I think there will be no "turning back." Mr Herrick and Mr Schauffler have both had a chance now to see the work in the Interior & are both persuaded that we must push the churches forward even at great risks and throw the responsibility *upon them* in regard to the management of their internal affairs. We have lately effected one reform here which will be of great service, it is that of separating our *Station* Treasury from the *Mission* Treasury; i.e, heretofore Mr Pettibone or Mr Washburn has paid the salararies of all our teachers, preachers &c &c, the evil has been that they have often been urged to pay salaries before they were due and to do other such things without the knowledge or consent of those who have direct charge of the work. I proposed that the brethren who have charge of the work appoint a *Station* Treasurer, who shall pay all the helpers & without whose order no money appropriated to this Station for direct Missionary work shd be pd. This met with the approval of all and I am up these three Seminaries they will be fountains of living water in this dark land. — The charge that we wish to keep the Preachers in ignorance in order to manage them is too absurd to be entertained by sensible men. It is ridiculous as well as false. Who does not know that it is much easier to deal with well educated men than with those who have only a smattering of an education? — We, or rather, God's cause will live down such foolish calumny & the Church of Xt in this land will go forth to conquer, terrible as an army with banners. I believe this because I am confident that God is with us; that His word has taken a powerful hold upon thousands in this land and I believe we have some evidence of the presence and guidance of the Holy Spirit. Jesus is our Captain. We shall conquer tho we die. Of course we who are the instruments must be awake to our duty, must be wise as serpents, harmless as doves, firm as rocks when necessary gentle & forgiving when such graces are called for. Oh, how much we need the Holy Spirit! My heart often aches for His blessed influences for I am sure I give but little evidence that my own heart is under His control. Pray for me. Your brother in Xt

T. C. Trowbridge.

Rev. T. C. Trowbridge.
Constantinople July 24/68
Rec'd Aug. 18

Constantinople. Aug. 14. 188

Rev. N. G. Clark D.D.

Dear Brother,

From a letter which has lately come from Brother Washburn it seems likely that he will propose to you to make Smyrna a sort of independent Mission, leaving Dr. Van Lennep in charge & yet retaining his connection with the Board. — I'm quite all surprised at this proposal. For my own part I sincerely hope that no such arrangement will be made. So far as relieving the Mission is concerned we might be able to say that we are not responsible for Dr V. L's course and this would be a gain but in regard to the vital questions now being discussed by the Churches & Pastors this plan offers no relief; on the contrary it seems to me full of danger. In that case there will be no restraint put on Dr V. L. — at present he is held back to some extent. If you the

Mission. // I have been looking over Mr Wheeler's book and the effect has been to make my back a good deal stiffer than it was before in regard to sticking to right principles let come what may. Men are of little account compared with the interests of Xts kingdom. Does any member of the Pr. Com. or any Sec. of the Board doubt the truth of my statement when I say that Dr J. L— is a great obstacle to the carrying out of right principles of missionary policy in this country? — I presume not. I believe his influence is utterly pernicious; there is not a redeeming feature about it. Why then should the Com. hesitate to recall him? I cannot understand the matter. You endanger the success of the Gospel in this Mission by the long delay in dealing with this case. Dr J. L. openly denounces both the Mission & the Board & the native Pastors know that he does; they know that he appeals to Europeans & to Prot. Americans to introduce a new system of operations in this country. How we can stand or how the Com. can stand against such an appeal

While retaining Dr T. L. in the service of the Board is beyond my comprehension. —— From the manner in which Dr Wood wrote we thought that he expected some compromise would be made. It seems to me impossible. The Mission are very much wrought up on this question, for they feel that the cause of Xty suffers immeasurably from the conduct of Dr T. L. —— If you wish this Mission to succeed as the Eastern & Central Missions have succeeded in establishing self-supporting churches you must recall Dr. T. L. — the thing cannot be done while he rallies around him all the disaffected Preachers & Pastors, collects money for them, sends them to America & openly proclaims his opposition to the policy of the Mission. I write strongly because I feel strongly; there shd be no compromise with bad principles nor with men who stand by such principles. We are now in the precise position of a "house divided against itself" — No word yet from Dr Booth. —— Yours most truly

T. C. Trowbridge.

Suspicion. // I have been looking over Mr Wheeler's
book and the effect has been to make my back
[illegible] did [illegible] than I was before in regard
to sticking to right principles. [illegible]
many Men are of little account compared [illegible]
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of the Pru. Com or any Sec. of the Board doubt
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not be appealed to [illegible] Rome [illegible]
America to introduce a new system of
operations [illegible]. How we can stand
on the [illegible]. Can stand against such an effort

Russian Steamer.
Dardanelles. Sept. 24. 1868.

Dear Bro. Clark —

Please have my letters, papers, packages &c &c sent, hereafter, to Marash instead of Cons'ple. — We left Stamboul yesterday.

Dr Pratt said to me on board the steamer last evening, "push the churches right up to self-support; my visit to Marsovan and my interview with Miss West there have deepened my conviction of the importance of pressing them right on from the very start". To which you will say "Amen" & so do I.

The brethren at Stamboul are still too timid on the subject.

As to Dr Nutting, now that his brother has really gone, I am satisfied to have him in the Mission, notwithstanding what I wrote in May. I did not believe that Mr Geo. Nutting wd go home after his brother came.

The last news from Marash is very encouraging.

Pray for us. Your brother in Xt —

T.C. Trowbridge.

Rev. T. C. Trowbridge

Constantinople, Sep. 24, 1868.

Rec'd Oct. 19.

Mr. Lovett ✓ ✓

Periods. ✓

No 1. 1408

Marash. Dec. 1st 1868.

Rev. G. W. Wood D.D.

Dear Brother — (Your note of Sept. 16th in regard to the stoves came some weeks ago. Many thanks for your kindness in forwarding them so promptly. The boxes have not reached Marash but they are doubtless now at Alexandretta.)

I have been intending to write you ever since I arrived here; but one thing after another has prevented until the present time. / "We arrived here on the 6th of October, and have now had time to look about somewhat, get acquainted with some of the people, and begin, in a measure, our work. We are greatly pleased with our associates, with the people, and with what we see of the Lord's work here. Several things have struck me especially. One is the great poverty of the people as compared with the Protestants in Western Turkey. It is simply impossible to describe the wretched condition of the greater part of the Christian non-Mussulman population of Marash. I have taken pains to go to some of the houses of the Protestants, with the Pastor or acting Pastor of the 2^{d} church, just to learn their condition. I confess that I had little conception before of *real poverty*. I have visited among the poor a great deal,- at Bitlis, Erzroom, Trebizond, Constantinople, New York & Brooklyn; but the poverty here surpasses all I have seen elsewhere. ¶ Another thing is worthy of notice. Notwithstanding their poverty the Protestants are cheerful and happy. I have not heard *one word of complaint* since we came here. This you know is very different from what we have been accustomed to in Cons^{tn}ple. The Pastors, teachers, students, the leading men among the Protestants, *all*, men, women, and children, seem to look up to the Missionaries with confidence and love; such things as envy, slander, back-biting, abuse of Missionaries seem to be unknown. Of course I cannot say that they do not exist to any extent but I hear nothing of the kind; they seem foreign to the atmosphere of the place. // Another thing appears plain to me.

which is that the Missionary force in this whole region is altogether inadequate to the demands of the work // Take for example this Station. Leaving all else out of the question, the Theol. Semy alone demands the full strength of two men. At present the students are not studying Doctrinal Theology, and have but one lesson a day in Exegesis; much of the teaching can be done, & is done, by native teachers. Next year, however, the first class will begin Theology; they need also to go into thorough study of the Scriptures both of the Old & New Testament; they should also study Church History, especially the history of Doctrines; they must be drilled in public speaking, in sermonizing, & ought to have a great deal of instruction in Pastoral work. These are subjects that must be taught by Missionaries. Mr Montgomery has consented to take the Department of Theology; I think he will give the students sound, practical Theology; he is, however, a young man & has little or no preparation for this important work. In order to be prepared to do the subject even ordinary justice he should be free to give his strength mainly to that department for the next four or five years. The same is true, for the most part, in regard to myself. My life, as you know, thus far has been devoted to active labors. I cannot give instruction in exegesis, for example, without hard study, & hard study requires time & comparative freedom from care. The same would be true were I to give instruction in Ch. History, Pastoral Theology, or on any other topic.— There remains then all the outside Missionary work of the Station. Of this I know but little, having just come; but Mr Montgomery and Dr Pratt both say that there is much of that kind of work to be done. We need, therefore, a 3d man at this Station very much; they have 3 at Philippopolis, 3 at Mardin, 3 at Hardin, 3 at Harpoot and 3 at Marsovan. Why should there not be 3 here?— The case seems so plain to me as to need little argument. If one comes who is qualified & prepared to teach in the Semy, I will give myself to the mountain work in the outstations; but I do not suppose any one, even Edward Riggs, would undertake much instruction in the Semy for the first year or two. If you will send us *a good man*, such a man as Mr Baldwin of Conple, or Mr Andrus of Mardin, we can easily divide the work in a satisfactory manner. I need hardly say that *no other* shd come. The work has reached ~~that~~ a stage that requires men of sound judgement, firm moral courage, and entire consecration. Of the other stations I cannot speak, except from information gathered from others. Mr Montgomery has just written to Dr Clark on this subject, and has probably spoken of the other stations. — You have doubtless spoken with Edward Riggs in regard to his plans. If you see fit to send him to Marash we shall all give him a hearty welcome; but if he is needed more elsewhere we shall not complain; let him go where the Lord calls him.

I had intended to write you about the present state of the work here in Marash, but cannot by this post. I will say this: that the brethren all seem hopeful; there is certainly an earnest spirit of prayer in the churches; and the Sabbath Schools & preaching services are very fully attended. You will should be free to give his strength mainly to that department for the next four or five years. The same is true, for the most part, in regard to myself. My life, as you know, thus far has been devoted to active labors. I cannot give instruction in exegesis, for example, without hard study, & hard study requires time & comparative freedom from care. The same would be true were I to give instruction in Ch. History, Pastoral Theology, or on any other topic.— There remains then all the outside Missionary work of the Station. Of this I know but little, having just come; but Mr Montgomery and Dr Pratt both say that there is much of that kind of work to be done. We need, therefore, a 3d man at this Station very much; they have 3 at Philippopolis, 3 at Mardin, 2 at Adana, 3 at Harpoot and 3 at Marsovan. Why shd there not be 3 here?— The case seems so plain to me as to need little argument. If one comes who is qualified & prepared to teach in the Semy, I will give myself to the mountain work in the outstations; but I do not suppose any one, even Edward Riggs, would undertake much instruction in the Semy for the first year or two. If you will send us *a good man*, such a man as Mr Baldwin of Con'ple, or Mr Andrus of Mardin, we can easily divide the work in a satisfactory manner. I need hardly say that *no other* sh'd come. The work has reached ~~that~~ a stage that requires men of sound judgment, firm moral courage, and entire consecration. Of the other stations I cannot speak, except from information gathered from others. Mr Montgomery has just written to Dr Clark on this subject, and has probably spoken of the other stations. — You have doubtless spoken with Edward Riggs in regard to his plans. If you see fit to send him to Marash we shall all give him a hearty welcome; but if he is needed more elsewhere we shall not complain; let him go where the Lord calls him.

I had intended to write you about the present state of the work here in Marash, but cannot by this post. I will say this: that the brethren all seem hopeful; there is certainly an earnest spirit of prayer in the churches; and the Sabbath Schools & preaching services are very fully attended. You will not fail to pray for us.

We are all in good health now, tho we suffered from an attack of fever and ague soon after we came.

Margaret sends love to all your family.

Your brother in Ch,

T. C. Trowbridge.

C. Trowbridge

Marash, Dec. 1. 1868.

Rec'd Feb. 2.

Ans'd March 10-

No 2. 1. 409

Marash. Dec. 15. 1868.

Rev. N. G. Clarke D.D.
Sec. of the A.B.C.F.M.
Dear Brother—

"Yesterday I returned from a trip to Zeitoon, a place, as you know, long famous in all these regions, on account of the wild and lawless character of the inhabitants. It was not until 1862 that the people were subdued and brought under the authority of the Turkish Government. The town contains about 10.000 souls ~~inhabitants~~ all of them Armenians. They are men of athletic forms, quick step, & piercing eyes, men who show in all their bearing that they have always breathed the free air of the wild mountains on which they live, and that they chafe terribly under the restraints of a semi-civil Government. The town itself is built right against the side of a high rock, the houses ranging one above another like a pair of stairs, the roof of the lower house forming the front yard of the one above it. In one place I counted 11 houses thus piled & one above another; the streets are right on & over and through the rocks. Altogether the external appearance of the place is very singular.

In 1864 Dr Pratt made a professional visit to Zeitoon, to attend one of the principal men ~~of the place~~ who was dangerously sick. In 1866 Mr Montgomery, with a Native Pastor of Marash, & one or two native brethren, ~~from here~~ attempted to make another visit there; they went at the earnest solicitation of several men who had avowed themselves Prots. As the town had come under Turkish authority they anticipated no special danger or difficulty. They were met, however, on the edge of the village, by a large mob, were violently beaten and driven off, one ~~some~~ in one direction and another in another. Several native preachers or helpers have visited the place from time to time during the past two or three years, ~~and~~ have generally been well treated, & have found that the true leaven was working in the hearts of some of the people. About six months ago a native Preacher was sent from here, supported in part by the Home Missionary Society of

Marash. He has remained there unmolested till the present time and has had abundant opportunity to preach that word whose entrance giveth light.* —

I left home on Wed. the 9th of this month and went to an Armenian village among the mountains 20 miles distant from here and considerably off from the direct road to Zeitoon. The next day we rode all day in a hard rain and reached Z— about sundown. [on Thursday] As the brethren were not expecting me my arrival created quite a sensation. In the evening we had a little meeting which was attended by 12 or 15 persons, — tall, stout fellows, many of whom had never before had an opportunity to speak with an American Missionary. Of course my heart was full, and my words flowed freely. The character of the men suggested to me the story of the dying thief, and so I took that story as the basis of my remarks — Friday and Saturday were spent in private conversation with individuals, — visiting the houses of some of the Protestants calling on the Governor of the town and in talking over various important questions with the native Preacher // On Friday & Saturday evenings the meetings were held, attended by from 20 to 25 persons. On the Sabbath I preached twice and towards evening baptized a child of one of the Protestants, who had been recd into the 2d church here in Marash. There were a number of Armenians present; the Native Preacher occupied some time in presenting the Protestant views of the subject of baptism; this he did in a clear & forcible manner. // On Monday A.M. two hours before sunrise I started for home, reaching here about sun-down. My guide was one of the Zeitoon Prots - a tall, gaunt man, past middle life, who has suffered much there for Xt's sake. At one time the people blackened his face with a coal, put him astride of a donkey with his face towards the ~~donkey~~ tail, & thus paraded him through the streets! A crier went before him, shouting, "thus shall it be done to all who reject the worship of saints, who do not honor the Virgin Mary" &c &c. — I think As Dr Pratt once said of this man, "he is a diamond in the rough". —

I found the Protestants behind those here at Marash in regard to self-support and felt compelled to tell them plainly but kindly that we would not continue to support the Preacher unless they stir around and pay a portion of his salary. In all other respects the Lord's work in Zeitoon is in a hopeful state. There are a few men who seem truly born of the Spirit; many are enlightened & enquiring, searching the Scriptures to see "whether these things be so." — There is much discussion in the streets and markets in regard to Protestant doctrines, one Protestant woman has learned to read, there is now no persecution, and the Preacher is on friendly terms with the Armenians and their ecclesiastics. The soil is rich and deep; the seed has been & is now being sown; pray that it may be watered of the Spirit and bear a quick and abundant harvest".

I had intended to write you before this time in regard to the work at this Station but have not found time. We need a 3d Missionary here very much indeed. During the term of the School the strength of two men must or shd be given to the School. One shd be off among the outstations most of the time. Two Missionaries cannot do the work there is to be done here. Yet a man fresh from America, without any knowledge of the language, would not meet the wants of the case. If you decide to send Edward Riggs here we should be glad and he would aid us almost from the time of his arrival. If he does not come I do not know what we can do better than to wait for a young man to learn the language. If that expensive building for the Girls' school had not been put up at Aintab probably the best thing would be to bring that school here & Mr Perry with it and work the Aintab & Oorfa Stations from here. We need more Missionaries in the Mission. I wonder the brethren here have not made more noise about it. Send us at least 3 during 1869 if possible; there is enough for them to do but pray don't send men who could not sustain themselves well at home.

Yours in Xt T. C. Trowbridge.

Marash, Dec. 15, 1868.
Rec'd Feb. 2.
Ans'd [illegible]

Marash. Jan 6. 1869.

Rev. N. G. Clark – D.D.
Sec. A.B.C.F.M.

Dear Brother –

Your welcome letter of Dec. 1st came yesterday; it has the right ring about it. For various reasons we had begun to fear that after all Mr Nutting by hook or crook would come back. One of the most embarrassing things about our school is the fact that several of the students have been infected by the poison of Mr N's theological teaching". Your letter, therefore, is a great relief. As to Dr Van Lennep I rejoice that his evil deeds have come down at last on his own pate. I am very sorry that you will have so much trouble from these two Missionaries; that you will have a great deal I have no doubt but I have no doubt you will stand firm and may the Lord be with you! — I have had a good deal of feeling on this subject but it has not been personal. I have seen the cause of

Christ injured, retarded, abused and disgraced in this Country by Dr Van Lennep and I felt that to keep still was no better than to approve of all he did. If the Presbyterians are wise they will not burn their fingers with him; if they do they will find themselves in the position of the man to whom an Elephant was given, pleased perhaps at so wonderful a gift but embarrassed as to how to support him or what use to make of him.

I wrote you lately of my trip to Zeitoon. Since then I have made another tour to some Armenian villages 60 miles directly west of here, in the Taurus mountains. My Object was to survey the ground and see where to put students during the coming vacation. I was gone from home eight days, and enjoyed the trip very much. At one village the people asked me to go up on the flat roof of a house and preach to them, which of course was just what I wanted to do. About 70 assembled, and listened to me very attentively, for two hours. In another village, never before visited by a Missionary, the people and the priest asked me to preach in the Armenian Church. I told them I should be glad to do so but would not unless all agreed to the proposition. They knew that I was a Protestant Missionary, & many of the men were enlightened, so that there was no misunderstanding on the subject. After evening prayers, therefore, and before the priest pronounced the benediction, he said to me— "Go ahead" & the people all sat down, I read the account of the crucifixion of our dear Saviour, and made that the topic of my remarks. I assure you it was rather difficult for me to control the tide of feeling that surged through my heart while I talked to those rough mountaineers of the sufferings of Christ. One half hour of such pleasure is an ample reward for all the so-called labors and trials through which a Missionary is called to pass. I closed the meeting with prayer, after which the priest pronounced the benediction. After we came out of the Church, the people all gathered round me with a sort of cheerful satisfaction, and urged me to prolong my stay in their village. But enough of the tour.

// "Last Sabbath was an interesting

day in the two Protestant churches here. Being the 1st Sabbath in the new year, the annual Reports of work done, members recd, baptisms, marriages, deaths, money raised and expended, were made. The Report of the 2d Church was read in the morning and that of the 1st church in the afternoon. You will be interested in some of the items; & for the sake of convenience I will combine the reports of the two churches. No. members recd on profession, 80; Children baptized 95; Deaths 37; No of persons who pay tithes 102; Amount of their tithes 8.606 pias. or nearly $400 in gold; Contributed to their own Home Missionary Society 4.323 pias or nearly two hundred dollars in gold. Total amount of contributions for the Lords work in 1868 was 29.327 pias. or about $1.300 in gold. This sum has entirely supported their own Pastors and schools, has paid all their incidental expenses, and enabled them to give $200 in gold to extend the Gospel to the regions beyond. There are about 500 members, male & female, in the two Churches; many of them however are extremely poor; nine tenths earn a bare living, by hard work from day to day. Considering their means, their poverty, & the fact that a day's labor is worth only about 30 cents in gold, these brethren and sisters have done nobly. The best of it is, they have given cheerfully; and they have realized the truth of the words, "the Lord loveth a cheerful giver." // I was present at both churches when the Reports were read, and on behalf of the Missionaries & of the Board and its officers I commended the people, and thanked them for what they had done. I assured them that I would inform you, and that you would rejoice at the progress made in Marash, not so much because the Treasury of the Board is relieved to the amount of $1300, as because the love of Christ is shed abroad in their hearts, and that thus they are led to make sacrifices for His cause. ++ It was a day full of joy to the members of the churches. Next Sabbath, over 20 new members are to be rec'd to the churches. "This is the week of Prayer; daily meetings are held; they are well attended, and deeply interesting." //

Your Bro. in Christ

T. C. Trowbridge.

P.S. Jan. 12th

Since writing the above I have been with one of the students to spend the Sabbath in two villages about 12 miles south-east of Marash. We had a pleasant and I trust a profitable trip. The people there wrote to the Home Missionary Society requesting that one of the students come there during the vacation; they agreeing to pay one fourth of his salary; as the "enlightened men" are few in number and very poor we think they have done well. — The examinations take place next week after which the students scatter to the villages. You may wish to know how we expect to divide our labors in the School & Station. Mr Montgomery will teach doctrinal Theology, have direct charge of the School & treasury. I take charge of the work in the out-stations and teach the students in Exegesis & Scripture History. We are waiting to hear from you in regard to a 3d man for Marash. The School for training helpers wives ought to be where the Theol. School is, as at Marsovan & Harpoot. Some of our students are here & their wives at Aintab. Have you any advice to offer on this subject? — It is really an important one as related to our work in this Mission.

The daily prayer-meetings are continued in the 2d Ch. for another week.

(T. C. T. —

Marash, Jan. 6. 1869.
Rec'd Feb. 23.
[illegible]

P.S. Feb- Yesterday we opened a 3d preaching place in Marash, in our School-room at the Semy; we expected 40 or 50; there were over 200 persons present. T.

Marash, January 29. 1869.

Rev. N. G. Clark D.D.
Sec. A.B. C.F. M.

Dear Brother -

The Annual Examination of the Theol. School has just closed; you will be interested in a brief account of it. The term began on the 1st of June & has therefore continued 8 months. The whole number of students in attendance has been 36; but of these three or four have had to leave on account of poor health. They have been instructed mostly in branches that are preparatory to the Theol. course, such as Algebra, Geometry, Natural Philosophy, Ancient Armenian, Turkish, Ancient History, English, Astronomy, Christian Evidences and Scripture Exegesis. 13 of the whole number have been in the School two years: the others entered last June.

The examination was held in the large Church; It began at 9 o'clock on Wed. A.M. and closed at 4 P.M. on Thursday. The

Pasha and many of the Government officials, the principal men of the Armenian and Catholic Communities, the American Consular Agent, & many others were present, by invitation. The audience was very large, filling the lower part of the Church and the broad galleries on the 3 sides. the average attendance was not less than 1.000; on the afternoon of the 1st day there were probably 1500 persons present. good order was observed throughout, and the greatest interest was manifested, by all present, in the exercises. Several good compositions were read by the students, ~~these~~ of course ~~were~~ original, ~~and~~ which added much to the interest of the occasion. One, on the "Influence of Schools" and another on "The heat of the sun", would do credit to any institution of learning in America. As I came here only in October, and have not had very much to do with the instruction of the students, I can speak of the examination without being charged with praising my own work. The students did nobly. They were self-possessed, modest, yet not over bashful, they were evidently well posted in the studies they had gone over. Of course there were some who failed, but this is true ~~of the~~ at examinations in the best colleges in America.

The students rec'd very little aid from the examiners; they were thrown entirely upon their own resources & they ~~came off~~ bore the trial with success.—

The examination in Astronomy, for more than an hour, on Thursday P. M., was one of the best I ever witnessed ~~listened to~~. Baron Alexan, the native teacher, has done most of the teaching & he has been very thorough, He certainly deserves great credit for what he has done for this school. He is an earnest student himself, is enthusiastic in his work, a modest, devoted Christian, & has the unbounded confidence & love of the students. It was a sight to look in upon, when he was examining the 1st class in Natural Philosophy, when the eyes of 1500 persons were fixed upon him as he successfully performed a few simple experiments in illustration of what the students had said.

"And then to reflect that only 15 or 16 years ago Native helpers were stoned out of Marash; that the number of enlightened men here was ~~only about~~ , ~~that~~ which now there are two self-supporting churches, containing 500 members; that these churches, out of deep poverty, contributed last year over $1300 in gold for the support of the Gospel; that now there is perfect harmony & a spirit of earnest consecration to Xt's work in these churches! As I looked upon Alexan, the class, & the great audience, I could not help saying to myself, "What a nice thing it would be if the Sec^{s} of the Board, & the Prudential Com., or some of the faithful Pastors in America who love the Missionary work, or some of the devoted women at home who bear us up to the throne of Grace in their prayers, ~~Oh~~, if they could only look in & see this sight: would they not rejoice, & say, 'Surely our prayers are had in remembrance before God'?" — Similar thoughts were stirring in the heart of Pastor Murad, of the 1st Church, and At the close of the examination he arose and said: "I have not risen to make a formal address. I would not mar the pleasant impression that has been made on all our minds by what we have seen and heard during the past ~~few~~ two days. My object in rising is to express, on behalf of the Churches of Marash & of all Central Turkey, the profound gratitude we feel to the Christians of America, for the many blessings we have rec'd from them through the American Board; and especially to thank them for the establishment of this School." + I cannot attempt to give you the rest of his touching speech. his heart was full & every word he said ~~went~~ touched the right spot in every heart present. The occasion was fitted to make him eloquent and he was eloquent. He closed his remarks with a well deserved & graceful tribute to the Native teacher, Baron Alexan. ~~+++~~ The whole thing has been a success, & has made a deep impression on the Community. The common remark today is; "There never has been anything before in Marash like this ~~that~~ examination" ~~in Marash~~!" The students are now scattering for their winter work. They go out full of enthusiasm, and looking to Christ, their elder brother, for aid". //

Mr Montgomery has gone to Aintab; there is a good deal of trouble in the 1st Church, occasioned by the former Pastor. I hope Mr M— will be able to do something to put matters straight.

Will you please ask Mr Ward to purchase for me the following books —

1. Dr Alexander's Commentaries on the New Testament and Epistles.
2. # "New map of Palestine"
3. Dr Robinson's "Biblical Geography"
4. "The Reign of Law", by the Duke of Argyle.

I suppose these books must be charged to me tho it will be rather difficult for me to pay for them. I must have the Commentaries at least. We are all in good health. My wife ought to write to you about the work among the women here. She teaches the female teachers of the Sab. Schools, 18 in number, and enjoys our new field of labor very much. — Don't forget this Station when you are appointing Missionaries. Send us "a good man, full of faith & the Holy Ghost". Your brother in Xt —

T. C. Trowbridge.

# I have lost the name of the maker of this map; it was highly commended by the Congregationalist [illegible]

Rev. T. C. Trowbridge
Marash, Jan. 29. 1869.
Rec'd March 12.

Mr. Hutchins

Miss Hewitt

Marash. May 3d 1869.

Rev. N. G. Clark D.D.
Sec. of the A.B.C.F.M.
Dear Brother.

The 13th Annual Meeting of the Central Turkey Miſsion has been in session since the 21st of April. The Reports from the several Stations show a good degree of prosperity in all departments of our work. In most of the churches there has been unity among the members and their relations with their Pastors and Preachers have been made more firm and cordial. You will learn from the Tab. View that 157 persons have joined the churches on profeſsion of their faith during 1868. The entire amount given by the churches and congregations during the past year for the support of their own institutions was $3.947.73 in gold. Forty four common schools have been attended by 1.464 scholars and 29 Sab. Schools by 3.033 scholars. The Theol. School at Marash and the Fem. B. School at Aintab have been in succeſsful operation; nearly all of the Theol. Students are now in the villages engaged in teaching, preaching and general Miſsionary work, from most of them we hear encouraging reports. For all these encouraging signs we thank God and take courage.

We also have to report, however, that in some parts of this Miſsion there has been a serious departure from sound doctrine and consequently bitter controversy and division. You will see from the Minutes of the Meeting and from other documents sent to the Miſsionary House that much of our time has been occupied in considering how to meet & counteract the tendency of these errors in doctrine. You will see also that the Miſsion has taken decided measures on this subject, that such measures were felt to be necessary is the best proof of the importance we attach to this controversy. As developed in our Miſsion the controversy is one of serious importance, greatly threatening the peace and prosperity of the churches. We have felt compelled therefore to devote much time to this subject. The result of our deliberations is contained in the accompanying documents from the Mission.

You will, at first, be somewhat surprised we doubt not at the adoption of several new and important measures in this Mission. These measures are the result of long deliberation and will be found, we trust, in accordance with general principles of Mission policy held by the Board.

1 The first of these relates to the two training schools of the Mission.

It has become the firm conviction of all our number that these two schools should be and must be in the same city, conducted, substantially for the same object and on the same general principles. Several reasons have led the Mission to this conclusion, as the economy of Missionary strength, the importance of having the wives of the married students in the Sem. B.

School, the giving a more strictly Missionary character to that School than it now has and economy in the employment of Native assistant teachers.

For these and other reasons all agreed that the two schools would eventually be in the same place. Such being the case it was also felt that the sooner the change can be made the better in order to place our work on a permanent basis.

The question then arose, shall the Fem. B. School come to Marash or the Theol. School go to Aintab? – After long deliberation it was decided that the Theol. School go to Aintab. As on the other question so also on this various reasons led the Mission to this decision. An offer, however, of the Protestants of Marash to secure the Board against all loss in case the Fem. B. School is removed to Marash or to give 10.000 pias in money towards the erection of a suitable building for the Fem. B. School if it comes to Marash; led the Mission to reconsider its action on this subject. The results to which we at last came will be found in the Res^s prepared by a special Committee and adopted by this meeting.

2 Another important change made at this meeting relates to the time of the terms in the two schools. Heretofore the long vacations of the Theol. Sem^y have been in the winter, in order to give the students the best time to work in the villages but the heat of the summer in this part of Turkey is so great that both students and teachers are greatly exhausted by it. It was therefore resolved to make the winter months the months for study in both schools, having a vacation in July, August and September. There was entire unanimity in recommending this change.

3 Still another proposed change relates to the concentration of Missionaries in stronger stations. As you have frequently expressed your desire that feeble Stations be consolidated into fewer and stronger ones it is not necessary to repeat the arguments generally used on this subject. In our

of the School will, all things considered, be better fitted for this position. The Mission therefore authorized the Trustees of the Fem. B. School to employ one of the graduates as assistant teacher. This will be a more economical arrangement than the present one and if the two Schools are brought together it is thought that, if the services of a male teacher are greatly needed in some of the higher branches, Baron Alexan, the teacher in the Theol. School, can render such assistance.

It was originally thought that the range of the Taurus mountains should form the northern and western boundary of this Mission. We find, however, that many of the towns and villages which we wish to occupy lie among the mountains or on the northern slope, as Hajin & Nigdéh. We have appointed a Committee to correspond with the W. T. Mission and fix the boundary between the 2 Missions, securing, if possible to this Mission the town of Nigdéh, with the region round about and an extensive region to the North West of Adana. If our request is granted we hope to expand, as a Mission, to the North and West and shall need more Missionaries accordingly. Besides the 3 centres mentioned a 4th may ultimately be formed at Hajin or Nigdeh or still farther to the West.

Marash. May 3. 1883.

The Mission ask for two ladies for Aleppo, one to be medically educated. The particular reasons for this application have been presented to you by Dr Nutting. We do not feel very sanguine as to the results but Aleppo is a good place for an experiment of this kind.

Asking an interest in your prayers
I remain
Yours most truly
T. C. Trowbridge.

On behalf of the
Central Turkey Mission.

Marash, May 3. 1869.

Rec'd June 21

Ans^d July 5

Ans^d Report

Aintab. May 10. 1869.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother—

You will be glad to hear that a Pastor has been ordained over the First 1st church of Aintab, ~~The church~~ having agreed to call Simon Terzisimonyan as their Pastor, an invitation was presented to the "Evangelical Union" of Native Pastors and Delegates, while recently in session at Marash, to come and ordain & instal him. The Union found it impossible to come in a body, but committed this pleasant service to those Pastors and Delegates who would pass through ~~Aintab~~ on their return to their several fields. ~~of labor~~. The "Union" also invited the Mission ~~to~~ join in the ordination, & Mr Perry & I were appointed to join the Native Pastors ~~in~~ ordaining the Pastor elect. The examination was held on Saturday May 8th. Baron Krekore, the Pastor of the 2d church in Aintab, was made ~~the~~ Moderator of the Council and Baron Harootune, Pastor of the Antioch church, Secretary. As Mr. Perry was unwell I was the only Missionary present. // The Pastors & acting Pastors of the 1st church in Marash, the Adyaman, Aleppo, Severek, Hassan Beyli, Antioch, Oorfa churches, and of the 2d church in Aintab, together with Delegates from several of these churches composed the Council. The proceedings were conducted in a most orderly manner & the examination, conducted almost wholly by the native pastors, was thorough and very satisfactory. The statements of the candidate in regard to his own religious experience, and ~~of~~ his views in regard to the office and work of the Christian ministry were clear and impressive, while his ~~statements~~ doctrinal views on the fundamental doctrines of the Gospel were sound & discriminating. ~~The examination was conducted almost wholly by the Native Pastors.~~ I do not believe that one candidate in 50 in America is more thoroughly examined, or passes his examination with greater success than did this young man. The

Council having voted that the examination was satisfactory, the time for the ordination was fixed for the following day, Sunday May 9th at 3 oclock P. M. // You may be interested in knowing to whom the several parts were assigned. The order was as follows.

Opening prayer	"	Pastor Murad, of Marash.
Reading Hymn	"	Mr Perry.
" Scripture	"	Pastor Garabed, of Severek.
Ordination Sermon	"	Mr Trowbridge.
Ordaining prayer	"	Pastor Tomas, of Oorfa.
Charge to Pastor	"	Pastor Boghos, of Hassan Beyli.
Right-hand of fellowship	"	Pastor Krekore, of Aintab.
Charge to people	"	Pastor Harootune, of Antioch.
Reading Hymn	"	Pastor Sarkis, of Aleppo.
Benediction	"	Pastor Simon, of Aintab.

// The large 1st church was densely crowded by an ~~large~~ audience that listened for more than two hours, with fixed attention, to all the proceedings. I cannot enter into the details, ~~of the exercises~~ yet must remark that the charge ~~to the Pastor~~ by the Pastor of the church in Hassan Beyli, & ~~the giving~~ the right hand of fellow-ship, by the Pastor of the 2d Church in Aintab touched all hearts. It was a happy day for the 1st Church and a happy day for the representatives of the American Board, when they could see an ordination of a Native Pastor performed by a Council of Native Pastors, in the presence of 2.500 spectators (by actual count) and all the proceedings conducted with a dignity, propriety and earnestness that would have done honor to any similar body in our native land. We ask the special prayers of God's people in America for this new Pastor and for the church over which he has now been ordained. His support comes entirely from the people, as well as the support of the schools connected with the church and congregation". //

We hope much from the blessing of God on this church and Pastor. Let them have a place in the prayers of many Christian homes in America.

You will with this receive a good many of the documents from our Annual Meeting; you will be some-what embarrassed in regard to the school question.

That the two schools should be together and managed on the same principles seems plain. this school for girls is a good one of its kind but we have no claim whatever on the girls after they have left the school. The class that has just graduated have taken their Diplomas & walked home; one example will illustrate the condition of all. One of the first in the class was from Adana; Mr & Mrs Adams tell me that a young merchant of Adana is waiting for her arrival with impatience, expecting to marry her almost immediatly after she reaches Adana. If you wish to spend the money of the Board & have your Missionaries spend their lives in educating wives for merchants & mechanics let us so understand. I do not believe it is a wise use of our means & strength. Yet it will be difficult if not impossible, to change the Character of this school, in this respect, without putting the two in the same place and putting the wives of the married students into & making *their* education one of the main objects of the school.

As to the place I have nothing to say except to express the opinion that the Climate of Aintab is much better than that of Marash. Both of our families suffer from fever and ague constantly. Twice during the Annual Meeting I had to go to bed with a regular attack. We have had more sickness in our family since reaching M— than we have had before since we were married in 1861. The town is full of fever and ague; this cannot be denied. Mr Montgomery says it is epidemic just now, but I find that the reputation of Marash, as to healthfulness, is not good through all this region.

Mr Perry & I are on our way to Oorfa, Severek, Adayaman, Besné & other places; expect to be gone from home six weeks. I will try and write you about our trip. I am sorry to see from the Herald that your receipts are low. The estimates of this Miſsion are a good deal in advance of those of last year. The increase is mainly on account of Dr Nutting's return to Aleppo & for chapels

The Chapels are greatly needed yet I fear you will not grant what we have asked. The most pressing case is that of Oorfa yet the amount to be expended there is large. The lot alone will cost about $1500 in gold; the people pledge about $900 in money and labor. According to all reports the demand for another Chapel there is very great. Give us what we ask in that case if you can.

I am greatly obliged for your Kindness in sending the books for which I wrote; they shall be used (D.V.) in the Master's service.

I should be glad to write more but have not time, as we have a good many things to do before leaving here on the morrow.

Your brother in Xt.
T. C. Trowbridge.

Aintab, May 10. 1869.

Rec'd June 21.

Ans July 5.

Marash. June 11. 1867.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother—

Mr Perry and I arrived here on Saturday last after a tour of 30 days through the Oorfa field. I wrote you from Aintab that I would try and give you a full account of this tour and this I still hope to do but cannot at present as I am not very well. What I say now must be in general terms; particulars may be added hereafter.

After leaving Aintab we visited Orool, Birijik, Oorfa, Germish, Severek, Adyaman and Besné, spending a Sabbath in the three most important places, Oorfa, Severek and Adyaman. At Oorfa we found a large congregation greatly needing a new place of worship but still more in need of a good Native Pastor. There is probably no place in this Miſsion where a good, working man can accomplish more during the next five years than at Oorfa. A wise man would bring the two parties together and would draw in large numbers of Armenians very many of whom even now attend the Protestant services. Party feeling on the questions raised by Mr Nutting is quite strong and may grow stronger in the absence of a Missionary and of the Native Pastor. Mr Nutting's friends seem confidently to expect that he will return to Oorfa the coming fall. We assured them that there is no prospect of his being sent back by the Board. While we were there the church sent an earnest appeal to Pastor Tomas, whom we left in Aintab, to return and labor with them for another year. - We have not yet heard the result. The few days we spent at Oorfa were very busily ~~spent~~ occupied in consulting with the people in regard to a new place of worship, the supply of the pulpit, examining some of the Oorfa students and in consultation with individuals. The students rejected the Severek confession and therefore, with one exception, were allowed to remain in the School. One was dismissed partly for holding wrong views of doctrine and partly for laziness. At Germish we found a worthless helper and gave him his walking papers from the end of this month. At Severek we were met by Pastor Murad of Marash and Pastor Kevork of Adyaman with whom we were to act as a Commission from the Evangelical Union in the examination of the Severek church. We remained at Severek from Friday noon until the following Thursday night, working all the time as faithfully as we could to learn the real opinions of the members of that Church and trying also to heal divisions between the acting Pastor and the church. We did not meet with much success in the latter particular but I think we were all convinced that the doctrinal views of the church both on the Atonement and on the Trinity are fundamentally wrong. On this subject I will try and write more fully after receiving certain papers now in the hands of Pastor Murad. The congregation is large and increasing but the little knot of 10 or 11 church members who keep all their affairs to themselves and celebrate the Communion only in secret seem to look upon the Prot^{s} who are outside of the church as little better than members of the old armenian church and as having no rights that the church members are bound to respect. The church is merely a secret-society of the most bigoted sort yet the members have the most unbounded confidence in their own ability to explain all matters of doctrine and practice, at least to their own entire satisfaction. If the Professors at New Haven or Andover wish to have the Atonement or the Trinity made plain to common minds they need only to apply to the Severek Church. Of course you know the source of such folly. The Severek Chh. is Nuttingism gone to seed. — From Severek we came to Adyaman; there we had quite a hard job in bringing together two parties in the church who have been at loger-heads for some time mainly in regard to the salary of the Pastor. At some stages of the proceedings we nearly despaired of doing anything but owing mainly to the perseverance, patience & good sense of Pastor Murad the thing came out at last all right. The church is large and flourishing; congregation numbers about 250 on the average, a large majority of whom are adult males. We were much pleased with the prospect at Adyaman; that Ch. ought soon to assume all its own expenses, for schools & all else. We gave them notice that they must expect to be weaned very soon. At Besné we spent two nights and one day; performed a marriage ceremony, baptized a child preached a sermon and administered the Lord's Supper. There too we stirred up both Preacher and people on self-support. They had quite a list of applications for small sums which they hoped to obtain from us but were disappointed. The Governor of Besné has shown a disposition to protect the Protestants of late; we therefore called on him and thanked him for what he had done. He recd us very cordially, told us he was ordered to treat all nationalities alike, to make no distinction on account of religion &c &c. All of which must be taken with a "grain of salt".—

We were glad enough to reach home on Saturday as we had not heard from our families since leaving Aintab.

This is a brief & imperfect sketch of what, to us, has been a very interesting tour. My own mind was deeply impressed, throughout the journey, with the need of more Missionaries in this field. Wherever we went the people urged us to remain with them. How can Mr Perry superintend the Aintab and Oorfa Stations, containing 11 Churches and at the same time act as the Treasurer of the Mission?— Mr Powers at Antioch cannot help him much & we here shall have our hands full as soon as the School begins. You must come to our aid if possible.—

Your brother in Xt

Tillman C. Trowbridge.

P.S. We have struck off the most expensive instruments desired by Baron Alexan, thus reducing the amount by $129. This leaves only about $75 worth of instruments. This sum you can charge directly to this Station as Mr Montgomery says we can meet from funds now in our hands. We should be glad to have the things reach here by Oct. 1st. I return the list as corrected.

I ought to have said above that when at Severek we dismissed the two students from the Marash School who live in that place. They are out & out Nutting men, very much astray on fundamental points.

T. C. T. —

Marash, June 11. 1869.
Rec'd July 19.

Nuttingoone -

Seneek -

Philosophical instruments. -

Kuhan July 19th 1869

Rev N. G. Clark For Sec A.B.C.F.M.

Dear Sir: Your favor of June 7th was recd this morning. At the time of your writing, the minutes of our annual meeting and with them the plea for more men for this mission had not reached you. The division and consolidation of the present Adana station with the Antioch and Marash stations talked of at our meeting but deferred until next year does not prevent in the least our need of reinforcement and that immediately. Antioch itself you know is a small place and the opportunity for work there is very limited; but with the cities of Adana & Tarsus & Kessab for a summer residence a fine field is naturally put together for two missionaries with their families They can spend the winter either at Antioch or Adana or Tarsus as they choose and have easy communication between these places both by land and water. The W.T.M. has granted our request that the whole region of Nigdeh, Koniah, and Karamania be included within our bounds, and it is quite possible that in some of those higher and healthier places a new station may be made at no distant day. Till that day comes the native preachers who will occupy those points will go to their work from Marash; and we think that the missionaries for that region till they find & found their new station should make Marash their base and the home of their families. Adana & Tarsus are the most unhealthy places of the whole C.T.M. ever occupied by missionaries. They cannot be occupied in summer & so are a bad base for genl missionary operations

An additional reason is found in the cost of living at Aintab or Marash on the one hand & Adana & Tarsus on the other - a difference now reckoned at $200. in gold per year and much more if we include the rent of suitable houses. We think therefore from these facts it will be clear both to you & to the candidates for our reinforcement to whom you refer, as it is to us, that by every consideration of health, of expense, and opportunity to learn Turkish Mr M. and his associate should come to ~~an other~~ centers of our work. Then after being useful to us while learning the language, if the two men wish to follow in the footsteps and also endure the hardships of the Apostle Paul and establish as he did new centers and new churches, the whole of the Lower Taurus & the populous cities above mentioned are before them, while in the mean time another mission and other missionary societies leave or keep off from the field with the expectation that this mission shall occupy it. Or if they shall prefer to work among these older points & organized though yet in many cases waiting congregations, here too we most sadly need more help than we have even though we count on the continuance of health to every missionary during the next five years. Do not fail to secure us at least two men this season. I wish to repeat the most earnest hope of this mission as expressed in the minutes of its annual meeting that for temporary relief the first missionary who comes out this season make his home for the present at Aintab while he learns the language. For this ~~present~~ year I am the only resident missionary among the 11 Chhs and 20 occupied points of the Aintab and Oorfa fields; and since it is considered unsafe for ladies to be left at any of our stations alone for any length of time, unless we have an associate from America I shall be unable to visit these cities & thus be kept at Aintab when my services are the least needed.

We are having nice cool weather here in Kirhan during these summer months. Leaving our families here Mr Montgomery and I are making preparations to start next week Tuesday on a trip of a month and a half to Hadjin & Nigdeh, and possibly, if strength and time hold out, to Konniah. Letters from Hadjin have been repeatedly coming for the last two mos. entreating the missionaries to visit that place and urging, among other reasons that their presence is necessary to the progress of the work ~~then~~. No missionary has been there since the visit of Mr Coffing & he was driven out by force. But by means of native helpers the truth has spread & now a very respectable Prot. community invites us (to make them a visit) with entreaties which cannot be resisted. We will report again upon our return.

Ever most truly yours
H. T. Perry

Mr Perry has read me this letter and gives me an opportunity to add a word. I fully approve of what he has written. My own opinion is that it will be better for one of the two men to go to one Station and the other to another. Two entirely new men at one station seem not quite so desirable as one new man at each of two stations. You say nothing of the character of these men. We do need more men & need them *now* but we do *not* need men who have not well balanced minds, common sense, men on whose judgment reliance can be placed. I intend to write you more fully in a few days in regard to Oorfa matters, at least in regard to the doctrinal views of some of Mr Nutting's followers. I hope you will be divinely guided in your dealings with Mr N— The document sent by the New Haven & Andover Divines made bad work, as it was taken as an endorsement of Mr N's views in general. Of course they did not so intend it.

I hope you will not be alarmed by the breeze at Stamboul; if the Missionaries only stand firm to right principles all will come out right. We knew well when we tacked ship on "Self-support" that the breeze wd be strong but the ship was going on the rocks; now they are on the right tack let it blow a little, nobody will be hurt. Yours most truly T. C. Trowbridge.

T. C. Trowbridge
Aintab, July 19. 1869.
Recd Aug. 19
IV

Marash. Aug. 9. 1869.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother— With this I forward to you a letter from Mr Perry, which he left in my hands when he started on a tour to the West. We have letters from him & from Mr Montgomery at *Hajin*; they were well and expected to go on to *Nigdéh* and *Koniéh*, returning by *Yarpuz* and *Albustan*. Will be absent nearly three weeks longer. Last week I sent you a long document relating to the "Atonement" controversy in this Mission; it was no small job to translate & make 3 or 4 copies of it. I had to write about *100* pages of such paper as this besides the work of translating. I hope you will give the document early attention & either write a good reply yourself or get some one to do so for you; if sent early we can have the reply translated and *printed*, so as to place a copy in the hands of each member of the "mission".

I would suggest that you see Miss. Proctor & Mrs. Coffing and have an understanding with them as to the course to be pursued in regard to the Schools for this year; it will be difficult for us to come together as a Mission before the next Annual Meeti
The suggestions of your letter to Mr Perry are certainly the most natural & sensible, that Mrs. C— & Miss Hollister remain in Marash & start the Mission School this fall & Miss P— guide the othe school till it passes over into native hands. This wa Mr Montgomery's idea, as I understood him, before your letter came. I am glad to say we are all in much better health now than we have been for some months, tho the weather very hot; 98 in the shade. I am glad the school is not in session now. Please ask Mr Ward to credit the Board & charge to me $22. and 70 cents in gold; if it arrives in time let it go into last year's account, that is if you are in debt; if not let it go into the new year. This is my wife's & my contribution in answer to the last "Appeal". —

Your brother in Xt

Tillman C. Trowbridge

Mrs. Coffing's School had a fine examination last week; there was a large audience; the scholars did very well

Marash, Aug. 5. 1868
Rec'd Oct. 5.
Ans'd

Marash. Aug. 17. 1869.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Brother —

I send you open to read a note I have written to Mrs. Coffing. She has recd the impression that the Mission voted positively to send her to Tarsus. Such was not the case. We need her here & there is here an ample field for her efforts. Your note of July 5th came yesterday. Mr Montgomery & Perry have not yet returned from the west so that we have taken no steps in regard to the schools. My own impression is that we shall adopt the suggestions of your letter to the Mission and keep Miss Hollister here to teach the wives of the students & such other girls as may be received as scholars & leave Mr & Mrs. Perry & Miss Proctor to work over the other school as you suggest.

As to your suggestion about Mr Schauffler.

The question came up once before when I was in Cons'ple and he was quite unwilling to come here. Mr. Perry told me that when the question of getting some one from our Mission came up in this Mission a year ago last spring Mr Schauffler's name was mentioned but the Mission decidedly declined to invite him. For myself I have a high opinion of him; he is a faithful missionary and a man of superior abilities. When Mr Montgomery comes back I will talk the matter over with him and let you know the result. If Schauffler wd just throw himself into real work in the Interior it wd be the making of him in all respects. He is, naturally, a preacher & ought to be where he can use his gifts.

I am glad to report ourselves all in good health. this mountain & water have put us straight.

Your brother in Ch
T. C. Trowbridge.

Marash, Aug. 7. 1869.
Rec'd Sept. 27.

Marash. Oct 1. 1869.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother—

Since I last wrote you I have been away from home most of the time, going first at Mr Perry's earnest request to some of the out stations of the Aintab Station in the Giaour Dagh. On this tour I visited Harné, Hassan Beyli, Baghché and on my return Fundajak one of our outstations. At all these places I found good evidence of the progress of the Lord's work. The need of more laborers, both native and Missionary, greatly impressed me. Mr Perry ought to have an associate as soon as possible. At Hassan Beyli the work is in a prosperous state. I reached there Monday evening too late for a meeting that evening but the people were notified and a meeting was held at daylight the next A.M. At the close of the meeting, while all were still, a rough-looking man broke the silence by saying, "The Missionaries come and stay one night & are off. I think of getting a pair of fetters & when they come we can put them on their ankles & there we can keep them)

(as long as we wish"! This remark produced an explosion of laughter. The remark illustrates the spirit with which Missionaries are recd in all this region.) I reached home on the 16th and on the 20th started with the Pastor of the 1st chh. of Marash, Baron Alexan the Teacher in our Theol. School and a Delegate from each of the two chhs here for Albustan. We went as a Commission from the "Evangelical Union" to adjust, if possible, certain difficulties in the chh. and congregation at Albustan. We arrived there on ~~Thursday~~ Wed P.M. Sept. 22d and remained till Tuesday A.M. the 28th. It took one day to get all the parties together, as many were in neighboring villages. On Friday A.M. we began our work; were in session 7½ hours that day, 9 hours on Sat. & 8½ on Monday. There had been a complete split in the cong, just about one half, including several chh. members having gone off and set up for themselves. We examined all the charges made against the Pastor thoroughly. On Monday P.M. at about sun set we brought the two parties together and read them the results to which we had come. Neither party was perfectly satisfied but all agreed to accept these results, to bury the past & come together & work together as one church and congregation. On Tuesday A. M. we had a Union meeting in the chapel at sunrise. I told the people I shd write to the officers of the Board and request their special prayers for them, that this reconciliation may be lasting & result in greatly advancing Xts cause. The meeting was a very pleasant one. Do not forget this chh. in your prayers. I have not much hope that the peace will last very long, as there are some bad men there professed Protestants, who think more of self than they do of Xts cause. We then came on to Yarpuz, the ancient Arabissus, where there is a little company of 8 Prot. families; had a meeting on the house-top at sunset. The next A. M. at one oclock we started for Zeitoon, where we arrived at 4 P. M. Here we were welcomed by the Preacher and such of the brethren as were in the town. The next a.m. we started early & reached home, ~~Just in~~ last evening. We brought with us the Native Preacher of Zeitoon, to spend one term in study in the Theol. During the 11 days of our absence from home we twice crossed the entire range of the Taurus mountains; the trip was worth all the time & trouble it cost, if for nothing else because it gave us a view of some of the grandest mountain scenery in the world.

In one place just north of Zeitoon we were five hours descending one valley with lofty mountains on both sides of us. The trip has been a very pleasant one; as a Commission we worked in perfect harmony and all our conclusions were adopted by unanimous vote. As a Missionary of the Board it was a pleasure to me to be associated with such men as the Native brethren who were on this "Commission"; they are men of sound sense, earnest piety and of energetic ~~Ster~~, the ripe fruit of the Boards labors.

The present state of the Fem. B. School question is considerably mixed up. We were led, by your letter of June 26th to the Sec. of the Mission to understand that the ultimate transfer of that School to Marash had been decided upon by the Prud. Com. The same letter contained some suggestions of your own in regard to the present year. After the return of Mr Perry & Mr Montgomery we consulted over the matter and decided to carry out your suggestions as far as possible. We were embarrassed however by the fact that we did not know whether Miss Proctor, on her return, will prefer to remain in Aintab and take charge of the school there or come here and take charge of the school here. We decided to recommend

Miss Hollister to remain here for the winter and to leave Miss Proctor to act as she may judge best when she arrives. In case she decides to come here we thought Mrs. Coffing had better, if willing, go to Aintab. The importance of having either Miss H— or Miss P— here for the winter arises mainly from the fact that several of the students will be here & need instruction & some of the Preachers also are coming in with their wives. Whatever else is done we all feel that these wives of students and Preachers must be trained for the work. The brethren here who know Mrs. C— seemed to think she wd not undertake to give these wives lessons in the study of the Scriptures;— hence the advice we gave Miss Hollister. I presume the result will be that Miss P— will decide to remain, for this year at least, in Aintab and the school here be placed under the charge of Mrs. Coffing & Miss H— Mrs C— as general manager and Miss H— as principal teacher, yet I am not confident as to what will be done. Mr. Montgomery has vacated his house, which will furnish good quarters for the school here. He has found a good house near the 2d Ch. It seems important that one Missionary live close by the Theol. school. Perhaps Mr M— has already written you on this subject. At present we are too far away (nearly or quite a mile distant) to have that constant personal supervision of the school so much to be desired. The lot on which the school building stands is large, large enough to furnish a lot for a Missionary's house & still leave a good yard for the school. I think such a house will probably have to be built there and then Mr M— can live where he ought to live, in immediate connection with the Semy, while the other Missiony can live in immediate connection with the Fem. B. School in the other part of the city.

We learn from Con'ple that the "Conference" decided to advise the Board to send out a "Deputation" to Turkey to examine into the state of the churches and endeavor to adjust difficulties. If such a Deputation comes I hope it will visit the Central and Eastern Missions. Would it not be well for such a Deputation to come to these Missions first? From what I know of the state of things in and about Con'ple I think a visit to these Missions would greatly aid a Deputation in seeing things there in their true light. My impression is however that a Deputation would not be able to do much towards settling those troubles. In the first place there is the difficulty of the language. in order to understand what is said to the~~m~~ Deputation all that may be said to them by Native Pastors will have to be *translated* and what the Deputation may say to such Pastors will have to be translated to *them* and even then they would get at each other's exact ideas with difficulty. I for one shd not like to be a member of such a Deputation in such circumstances. — I do not say this to discourage the sending of a Deputation but simply to show that I shd not have very high hopes of its accomplishing very important results. If you ask me, "what shall we do", I reply I would so strengthen the stations of the *Interior* of Turkey as to make sure, with God's blessing, of holding *the whole of the interior of the country* and then feel no special anxiety about the result at Consple. Time will vindicate the character of the brethren at Consple and as for the troubles there the more the matter is agitated the worse it becomes.

In my opinion the real source of 3/4 of the trouble was Dr Van Lennep. Now that he is removed I hope the bad elements will find no nucleus around which they can gather. I believe that if Mr Herrick shd move to Marsovan today and work in connection with the Semy and that station, he wd do more in one year towards evangelizing Turkey than he can in 10 years of quarrelling with disaffected Prots. of Contple. The Stamboul brethren, I know, think me rather wild on this subject; but I have long held this opinion & every new turn of the wheel only confirms me in it. I have written to Mr Schauffler about coming to this Mission, but learn that he has already taken a house in Scutari, so there is no hope that he will come.

I am happy to report myself & family in good health now. This mountain air & water have put us all straight.

Yours most truly
T. C. Trowbridge.

Marash, Oct. 1. 1869.
Rec'd Nov. 9.
[illegible]

Marash. Nov. 19. 1869.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother — Yours of Sept. 28th came a few days ago. We are glad to hear via Constple that you expect to visit these parts in the Spring. Mr Jessup, as you must know, proposes a Miſsionary convention at Beyroot while you are there. He has asked if this Miſsion will send a Delegate. Mr Perry is passing the question around. I have no doubt some one or more than one will go. We shall confidently expect that you will come to Marash after attending our Annual Meeting. You suggest that the feelings of both the ladies concerned in the Fem. B. School be consulted in regard to the arrangements for this year. The fact is Miss. Hollister, on account of an unpleasant difficulty of long standing with Mrs. Perry was determined not to go back to Aintab. Under the circumstances & having heard both sides of the case, it seemed to me and to Mr Montgomery that Miss H— had better not go back there but I will not enter more fully into the details of the matter now. We sent 4 fine girls of the Senior class back to Aintab; three others we kept here to be instructed with the students wives by Miss. H. and Mrs. Coffing. You will probably be present at the next Annual Meeting and can hear the case for yourself as to the best place for the F. B. School. The Mission was of the opinion that the two schools shd be in the same place and this opinion, you informed us, was endorsed by the Pru. Committee. Perhaps some new light may be thrown on the subject during the year but it is hardly probable. The _real_ difficulty is the nice stone building at Aintab; this was acknowledged by all last spring. Ought _such_ a reason to hinder the development of a right policy on the subject of Education? It seems to me not. Still I am glad you are coming & will have a chance to examine the matter for yourself.

I was glad to see your plea for more prayer at the Monthly Concert, made at the meeting of the Board in Pittsburgh. We must pray more. Let me give you an item for your addresses on this subject. The 1st Church here has a prayer-meeting before daylight every Monday A.M. Last Monday A.M. the meeting began at 1/2 past $\overset{\text{four}}{4}$ oclock. The Pastor did not make one remark or exhortation; read a hymn, which was sung by a large company; then read a Ps. & offered prayer, & sat down; 13 other prayers were offered, one after another; in several cases the brother who prayed ~~wd~~ first say a word, not taking more than 2 minutes, just to mention the topic for which he was to pray. Once the Pastor arose & read two verses of the hymn begg. "Come Holy Spirit," &c; as the light dawned these poor but earnest worshippers separated to their daily work. That was a prayer meeting in reality, & God seemed to be there. The two Churches are now having examinations for admission to the Church //

The Philosophical apparatus has come, only one thing broken, that was the Barometer. — We were very sorry but teacher Alexan thinks he can make it answer still. The School is going on very pleasantly; the students seem to be making good progress in all their studies.

Mrs. Montgomery and Mrs. Trowbridge have started a monthly prayer-meeting for Mothers, which will, I trust, be very useful. One is held in the 2d & the other in the 1st chh. There were 60 Mothers at one & 75 at the other meeting. I wish Mrs. M. or Mrs. T. wd write you an exact discription of these meetings for the use of your Womens Associations. Our Ladies are also taking special interest ~~[illegible]~~ in the Sabbath Schools, of which there are now four in Marash. Much is being done here to reach the women, & we hope more will be done after the arrival of Mrs. Coffing.

On the whole we are much encouraged in the Lord's work. Do not disappoint us in regard to your visiting Marash in the Spring.

Yours most truly
Tillman C. Trowbridge

Marash, Nov. 19. 1869
Rec'd Dec. 31.
Ackd. Feb. 7. 1870

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(Copy) Marash, Dec. 1st. 1868.

Rev. G. W. Wood, D. D.
Dear Brother,

. . . . I have been intending to write you ever since I arrived here, but one thing after another has prevented until the present time. We arrived here on the 6th. of October, and have now had time to look about somewhat, get acquainted with some of the people, and begin, in a manner, our work. We are greatly pleased with our associates, with the people, and with what we see of the Lord's work. Several things have struck me especially. One is the great poverty of the people as compared with the Protestants in Western Turkey. It is simply impossible to describe the wretched condition of the greater part of the nominally Christian population of Marash. I have taken pains to go to some of the houses of the Protestants, with the Pastor or acting Pastor of the 2d church, just to learn their condition. I confess that I had little conception before of real poverty. I have visited among the poor a great deal, at Bitlis, Erzroom, Trebizond, Constantinople, New York and Brooklyn, but the poverty here surpasses all I have seen elsewhere. Another thing is worthy of notice. Notwithstanding their poverty the Protestants are cheerful and happy. I have not heard one word of complaint since we came here. This you know is very different from what we have been accustomed to in Constantinople. The pastors, teachers, students, the leading men among the Protestants, all, men, women and children, seem to look up to the missionaries with confidence and love such things as envy, slander, back-biting, abuse of missionaries seem to be unknown. Of course I can not say that they do not exist to any extent but I hear nothing of the kind, they seem foreign to the atmosphere of the place. Another thing appears plain to me, which is that the missionary force in this whole region is altogether inadequate to the demands of the work. Take for example this station. Leaving all else out of the question, the Theological Seminary alone demands the full strength of two men. At present the students are not studying Doctrinal Theology and have but one lesson a day in Exegesis; much of the teaching can be done, and is done by native teachers. Next year, however, the first class will begin Theology; they must also to go into thorough study of the Scriptures both of the Old and New Testaments; they should also study Church History, especially the history of Doctrine; they must be skilled in public speaking, in sermonizing, and *ought* to have a great deal of instruction in Pastoral work. These are subjects that must be taught by missionaries. Mr. Montgomery has consented to take the Department of Theology. I think he will give the students sound, practical Theology; he is, however, a young man and has little or no preparation for this important work. In order *to be prepared* to do the subject even ordinary justice he should be free to give his strength *mainly* to that department for the next four or five years. The same is true, for the most part, in regard to myself. My life, as you know, thus far has been devoted to active labors. I cannot give instruction in exegesis, for example, without hard study, and hard study requires time and comparative freedom from care. The same would be true were I to give instruction in Church History, Pastoral Theology, or on any other topic. There remains then all the outside missionary work of the station. Of this I know but little, having just come; but Mr. Montgomery and Dr. [illegible] both say that there is much of that kind of work to be done. We need, therefore, three men at this station any way. They have three at Philippopolis, four at Mardin, three at Harpoot and three at Erzroom. Why should there not be three here? The case seems so plain to me as to need little argument. If one comes who is qualified and prepared to teach in the Seminary, I will give myself to the missionary work in the outstations; but I do not suppose any one, even Edward Riggs, would undertake much instruction in the Seminary for the first year or two. If you will send us a good man, such a man as Mr Baldwin of Constantinople, or Mr Andrus of Mardin, we can easily divide the work in a satisfactory manner. I need hardly say that no other should come. The work has reached a stage that requires men of sound judgment, firm moral courage, and entire consecration. Of the other stations I cannot speak, except from information gathered from others. Mr Montgomery has just written to Dr Clark on this subject, and has probably spoken of the other stations. He has doubtless spoken with Edward Riggs in regard to his place. If you see fit to send him to Marash we shall all give him a hearty welcome; but if he is needed more elsewhere we shall not complain; let him go where the Lord calls him.

I had intended to write you about the present state of the work here in Marash, but cannot by this post. I will say this that the brethren all seem hopeful; there is certainly an earnest spirit of prayer in the churches, and

he Sabbath schools and preaching services
re very fully attended. You will not
ail to pray for us.

We are all in good health now,
though we suffered from an attack of
fever and ague soon after we came.

Margaret sends love to all your family.

Your brother in Christ,
T. C. Trowbridge.

Rev. T. C. Trowbridge.

Marash, Dec. 1. 1868

Rec'd May 1869.

Copy

Constantinople. June 7. 1866.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

You will see by the Minutes of our Annual Meeting that the Mission recommended me to visit the United States this summer. The brethren were very unanimous and cordial in regard to the matter. We are therefore making our preparations to leave here on the 20th of this month. I intend to sail for Boston and therefore hope to see you (D.V.) soon. — We hope to come back about the beginning of the new year but may not until next spring. Dr Schneider will occupy my house & with Mr Washburn take charge of my work during my absence. —

We have a good Annual Meeting, one of the best I ever attended. Mr Parsons, who is considered very radical on the question of self support said to me after the meeting had adjourned," We have made more progress at this meeting than at any meeting since I have been in the Mission." – and this is my own opinion. – Our relations to the Pastors and Churches are becoming more clear and pleasant; in every respect we all felt that we could say, "the Lord is with us". – I have not time for more.

Your brother in Christ

Tillman C. Trowbridge

Constantinople June 4 '56
Rec'd June 30
July 5 [illegible]

(Copy) 422

"Marash, Central Turkey,
April 10. 1870.

Rev. Wm. S. Curtis, D.D.

Dear Brother,

Perhaps your people will be interested in a few lines direct from the Foreign Field. Marash is a city of about 30.000 inhabitants, of whom about one half are Turks and the remainder nominal Christians. The city lies at the foot of the Taurus mountains, 120 miles north east of the north eastern corner of the Mediterranean Sea. The work of evangelization began here about 20 years ago, but at first was bitterly opposed. The first missionaries came here to live in 1855. Many native helpers had been driven away by the Armenians who were determined that Protestantism should not gain a foot hold in this city. Now there are 1.900 Protestants; two churches, one having 341 and the other 233 members; 5 common schools, having 250 scholars, one High school for girls with 40 scholars and a Theological Seminary with 32 students. There are 4 preaching places and 4 Sabbath Schools

The sessions of the Sabbath Schools are held soon after sun rise in the morning. Yesterday I went around to the different schools and obtained the record of actual attendance as follows.

1st Church S.S. = 607
2d " " = 428
3d Sab. School = 125
4th " " = 81
Total = 1.241

Of these 360 were women. There were 175 women in the Sabbath School of the 1st Church, they were in 13 classes, whose teachers receive their instruction from Mrs. Trowbridge. Mrs. Coffing instructs the female teachers of the 2d Church, Mrs. Montgomery those of the 3d congregation and Miss Hollister the women in the 4th Sabbath School. Once each month a "mothers meeting" is held at each place of worship; these meetings are well attended and deeply interesting, the women taking the principal part and leading in prayer with great earnestness and propriety; as many as 12 or 14 prayers are offered at each meeting, three of them

Lit & L.

are held on the same day and at the same hour. The women are very poor and many of them have to bring their little children to the sabbath schools and prayer meetings but they come with great cheerfulness and seem to enjoy their spiritual privileges. In the High school for girls there are several wives of students who are in the Theological Seminary. For some weeks Mrs. Coffing, who has charge of this girls school, has sent out these students wives and some of the older girls every Friday afternoon to visit from house, hold prayer meetings, read the Scriptures and engage in religious conversation. Mrs. Coffing herself and Mrs. Trowbridge and Miss Hollister have also engaged in the same work. These efforts have been greatly blessed. A great many Armenian and Catholic families have been visited and many Protestant women who had become indifferent to spiritual things have been awakened to a new life. In the course of six weeks 308 families have been thus visited, and 55 prayer meetings held. Some of the students wives went about this work with fear and trembling but having once started they now enjoy it greatly. The students of the Theological Seminary work much in the same way, teaching in the Sabbath schools, holding evening meetings in the different neighborhoods and laboring for individuals as best they can. Sometimes 20 prayer meetings have been held the same evening in as many different quarters of the city, they are attended by from 10 to 50 persons each. A very earnest spirit of prayer prevails among the people; their prayers are definite, short, full of meaning and very earnest. 31 persons were received to the churches on profession of their faith at the last "communion." So much in regard to the work here in Marash; you see it is full of promise for the future. From other places also we have good news. You will be interested in the following extracts from a letter just received from Mrs. Knapp, the wife of a missionary in Bitlis. Bitlis is a city in the heart of Kurdistan. Ten years ago I spent a winter there. Then there was not an avowed Protestant in the city. The people were ignorant, depraved, superstitious and the most bitter enemies of the Protestants. It was one of the darkest places, morally, that I ever visited. Now there is an evangelical church there with a native Pastor and the whole Armenian Community has become enlightened by the entrance of God's Word. On the 28th. of Feb. Mrs. Knapp wrote us as follows.

Life & Lt?

"I must tell you what our hearts are full of in these days. We are now enjoying a powerful revival, the like of which we have never seen in this land or in any before. Rejoice with us that the Lord is among our people working miracles. From stones He is raising children unto Abraham! He is breathing upon these dry bones and they are coming to life. About the first of January we made a special effort for the women, exhorting them with the new year to begin a new life and we believe that many did consecrate themselves anew and others covenanted to be the Lords, but there was no apparent awakening among the male portion of our community until two weeks of the new year had passed. Mr. Knapp was to preach on the Sabbath; he felt burdened with the feeling that the congregation must wake up and seek their salvation; he preached from the text in Hosea 10:12, "sow to yourselves in righteousness, reap in mercy; break up your fallow ground," &c. The congregation was deeply affected and in tears before he closed. Baron Simon, the native Pastor, made some appropriate remarks and then said, "those of you who wish to begin to day to seek your salvation, rise up. About 45 arose, of whom 15 were women; many were weeping and greatly agitated. The Pastor then prayed for them. After intermission instead of the Sabbath School we had a prayer meeting. Many arose and with tears asked for prayers and it seemed as though we could not break up and go home. Thus three hours were spent and it seemed not more than one. An extra meeting was appointed for Tuesday, then for Thursday, Friday and Saturday. Since the first week there has been a meeting every morning in six different places. Last Sabbath we sat in church six hours till sundown. The Pastor arose several times to pronounce the benediction but two or three were on their feet ready to speak and he could not. He said, "I saw that the Lord had taken this meeting entirely into his own hands." 34 persons give evidence of a change of heart since the revival began. The first one converted was our errand boy. He was the son of one of our poor Protestants, was very dull and unpromising; could not speak or read and was uncouth and disgusting in every respect. If ever he tried to answer a question in the Sabbath School no one could refrain from laughing. Now, as the Pastor says, he is truly noble and eloquent. He prays before our largest congregations, exhorts sinners to come to Jesus in a way to make us all weep. His conversion has strengthened the faith of all of us; his conduct has had a wonderful influence in the city and has awakened many to a sense of their condition. He spends his evenings now in visiting families, exhorting and praying with them." Mrs. Knapp gives other very interesting facts but I have not time to copy them. Thus the good work goes on. X

I am glad to know of your pleasant settlement at Rockford and thank you much for your last kind letter.

We start on Thursday of this week for our Annual Meeting; it is to be held at Antioch, where the disciples were first called Christians. The distance from here is about 130 miles; we go on horseback, my wife, two children, Mrs. Coffing, Miss Hollister and myself; shall be six days on the journey, long enough for you to go to San Francisco!

Give our warmest love to Mrs. Curtis and all your family. Let us hear from you now and then, if possible, for we feel a deep interest in your affairs.

Your brother in Christ.

(Signed.) Tillman C. Trowbridge".

Marash, Apr. 10. 1872
Rec'd June 7.

Marash. May . 1870.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother—

During and immediatly after the Annual Meeting I did not find time to write you and since then the School and moving our families to Kerhan have taken up our time very fully.

We had a good Annual Meeting, very harmonious & the Reports were encouraging. The brethren all seemed hopeful. We did nothing about the Fem. B. School. It seemed plain that it must remain for the present at least where it is & the brethren said, "in that case let Miss Proctor manage the matter according to her own ideas."—

Mr Perry says the expenses are now on a scale to which no one can object.

I spent one Sabbath at *Bitias* with Mr Thayer and another at *Kessab*. From a letter which has just come from you it seems the question of Mr T—s going to Am. has been brought before you. No intimation of this kind was hinted at in the Annual Meeting & my own opinion is that there is no occasion for anxiety on this point. He seems to have given up, in great measure, the practice of medecine; does no more now than I wd do if I had as much knowledge of medecine as he has. The people, both at B. & K. respect & love him & he has a *strong influence* among them. Of this I am sure, from what I saw. He is getting on quite well in Turkish, begins to preach & he has good ideas of Missionary policy. On the question of self-support he is firm but kind & has done much at Kessab to bring that church right. They agree now to support both a *Pastor* & a teacher, whenever they come. I was both surprised & pleased to see what a firm hold Mr T- has of those people; & he must stay there; he is much needed. A kind note from you would encourage him a great deal.

Mr Powers doubtless wrote you about the Oorfa meeting. Harootune is now here in the School. Mr Perry has just returned

Nutting

from Oorfa; he says the Nutting party are hopeless & ashamed; they get no sympathy from any quarter; he thinks the prospects there very hopeful.

Here in Marash all things move on well. One man, formerly a Native Preacher, who has been up in the Broosa Station a good deal, "Krikore Effendi" by name, has lately gone back to the Old Armenians with a great flourish of trumpets & now, every Sab. in some Armenian Chh. abuses the Prot^s & the Missionaries soundly. He is a foolish, loud-mouthed man. He became offended because we would not employ him. We knew him well and turned him over to the churches, they would not employ him; "hence these tears." – He will do no harm & perhaps much good. We are glad he has gone for he "was not of us." –

[illegible]

We have rcd yours of April 4 and are much obliged for the deep interest you take in our affairs. You have learned ere this that Mr Perry has been removed to this Station. He is a good man, a good man for the school, good for tours, good on self support, in fact a good missionary & we feel greatly gratified at his coming. His wife too is a first rate woman. —

I like the appearance of Mr Marden. He is timid & needs an associate as soon as possible. I hope you will be able to send him one this summer or fall.

I have not much time to write. I dread writing you "official" letters as "Secy of the Mission," for they have to be too formal & then it takes time to copy them! — I shd like much to see Mr Van Lennep's book but dont wish to buy it. Perhaps a short review of it from our stand point might do good, tho I dont think the book is doing much harm.

With much love

Your brother in Xt

T. C. Trowbridge

Marash, May 1870.

Rec'd July 18.

Hadjin. July 20. 1870

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M,

Dear Brother — I arrived here on the 9th of this month in company with Hagop Effendi, the Civil Head of the Prot. Comty in Turkey. Mr & Mrs. Adams arrived from Tarsus and Adana on the same day, so that the Hadjin brethren were nearly overwhelmed with company. I did not know that Mr A- was coming, his letters to me, informing me of his movements having failed to reach me. Nor did he know that I was coming, as my decision to come was made suddenly after Hagop Effendi decided to come here, so that our meeting was a surprise and pleasure to us all. Hadjin, as you know, is one of the outstations of the Adana Station, but as, from various circumstances, Mr Adams has not been able to visit it until now we have looked after the work here somewhat from Marash. The last Annual Meeting voted to transfer Hadjin to the Marash Station provided Mr Adams agreed to the plan. We have now had opportunity to consult in regard to this and many other matters relating to the supply of this wide field. We have concluded that Hodgson had better remain, for this year at least, under the care of Mr Adams. We have also concluded that Mr A- must have one or two associates immediately if such a thing is possible. The impression has gone abroad that he and his wife do not wish for associates but he says this is utterly unfounded. One thing is plain, which is, that they ought to have associates whether they wish for them or not. Mr A- cannot, alone, do the work that ought to be done at once in this field. Moreover the effect upon the views & spirits of Mr & Mrs A- of living alone is not good. They misunderstand the views and feelings of their associates in the Mission, often get very low spirited and have many sad hours. These things they freely affirm themselves. The fact is that if they do not have associates soon they will leave the field entirely, so Mr A- himself declares. The Mission did not specifically ask for associates for them at the last meeting but it was because

Mr A— was not present and the brethren had recd the impression that he did not wish for Associates.

We at once made a plan to visit the Western part of the field together but before we started we began to build a small chapel for the use of the brethren here. They had procured a lot in a central position in the town and had subscribed liberally towards the erection of the building. When we began to lay the foundations a storm of opposition was raised by the neighbors. This opposition was so strong that we all felt that one of us must remain until the walls at least are well started. I have therefore remained here to look after the chapel & Mr & Mrs Adams have gone on to Cesarea. Mr A— hopes to get one of the brethren there to go on with him to Konieh. He promised to write you fully in regard to Hadjin & this field generally. All I need say therefore is that //I am greatly pleased with the state of things here. The brethren are earnest, spiritually-minded, liberal & a wide door is open among the Armenians"//

As to our Mission generally I do not know that there is anything very special to report. // You do not hear from us as often as you ought; for this I am very sorry, but the truth is we are pulled a half dozen ways at once, and often know not which way to turn. I have often written you that the number of Missionaries in this Mission is too small. The work on hand is great, and much of it suffers from neglect. Our first duty is to do the work; after that, for my own part, I have little strength or heart to write to any one. A good man is greatly needed this summer in the Oorfa field, but there is no one to go there. When at Aintab the other day, to attend the examination of Miss Proctor's School, & in consultation with the Pastors there, I was deeply impressed with the feeling that some of the most flourishing harvests of the Am. Board are in danger of perishing for want of wise and efficient Missionary superintendence.... You doubtless feel that the native Pastors of Aintab should look after the work in the outstations; they do aid, cheerfully and wisely but they both have large churches and congregations of their own to look after, which take the main part of their time and strength.

I have no doubt you are ready to send all the men you can get. It may be wise to send new ~~fields~~ men to new fields in China and Japan while these old fields that are ripe for the harvest are neglected. You can judge better than we can no doubt yet it does seem to me that if you could see the wants of this field with your own eyes we *shd* be reenforced.

You know that we are trying the experiment of self-support & self-dependence on a pretty large scale in Turkey. If it succeeds it will be an honor to the Board, to its officers, to its Missionaries, to the cause of Ct and the reflex influence of this experiment on the churches in America will be good and powerful. I assure you, however, that there is danger that this experiment will fail for want of sufficient *moral, missionary power* to carry it through. I do not wish to be a croaker; I like to take the most hopeful view of things possible, but I cannot shut my eyes to facts as

I see them on the battle-field. We must be reinforced or we shall be pushed back. It may be that the churches at home are stirred up for the time being by the occupation of new fields, but if, at the end of 15 years from this time, you can point to 100 native churches in this Empire that not only support themselves but send out their native missionaries to regions beyond, wd not such a fact stir the heart of the American Church to its very depths? Can this end be gained? With God's help it can be, but not without the use of the appropriate means; not without a large reinforcement of young men, who will enter into the spirit of this work with their whole souls, & carry out the measures already inaugurated. Now we have no reserves - no men, save one or two, learning the language - who will be ready to take the places of those who are sure to fall within the next four or five years. It may be said, "This is the Lord's work, and He will take care of it." True, but how?? As He took care of our country during the war. Had the young men of Amer said, "The Lord will preserve

no", and kept on at their studies, their ploughs, their looms
their merchandise, the rebel flag would have been
floating over Washington today, and 4.000.000
of slaves wd have been still in bondage. This
is indeed the Lord's work, and so was Grant's
march through the wilderness. Men had to die
to accomplish that march, they had to fight, to
be fed, watched, encouraged, the wounded nursed,
the dead buried. Who did not feel, when Grant
was going through, ~~the wilderness~~, that there was
a terrible responsibility resting on man even
when working out God's plans?&c So is it in
~~the~~ missionary work. The day of sentimentality
in regard to this work has passed; the thing is
reduced to patient, hard fighting, with God on
our side. I wish I could take you over this
field. It seems to me you would go home with
a tongue of fire to plead for more men. I
do not wish to complain but I wish, if possible,
to put in your hands a plea which you can use in
speaking with young men. I am here
alone, in the heart of the Taurus, in a large town
from which Bro. & Sister Coffing were driven
out with great violence 9 years ago. Now
the door is wide open. Suppose a missionary

could come here with his family and stay six months; what a work might he do for Christ Xt.! — But I will not dwell longer on this subject. Send us, if possible, two men to be associated with Mr. Adams in charge of the whole western portion of our mission."//

Your brother in Xt.
T. C. Trowbridge

Hadjin, July 20. 1870.
24
Rec'd Sep. 15.
Ans'd

Marash. Aug. 10. 1870.

Rev. S. B. Treat.
Sec. A.B.C.F.M.

Dear Bro. — We have recd your letters of June 25th and 28th The first calls for no reply. The 2d is in regard to the purchase of Mr Nutting's house in Oorfa by the Board. I have not seen the house myself but am of the opinion that the Board had better buy it. It will be useful for a Native Pastor and his family or for a Missionary, shd one go there to live for a time. Moreover the house could probably be sold for as much as Mr Nutting asks for it. I asked a Native Preacher, who has lived a great deal in Oorfa if that house is worth $400, he replied, "much more". Mr Perry however, who knows more about the matter than any one here at Marash, says the house is a *small* one and *not* in a good quarter of the city, he thinks it would not bring $400. Still he is in favor of the purchase of the house by the Board. Mr Montgomery is of the same opinion.

It is not easy to consult the other

members of the Mission who know anything about the matter, except Dr Nutting. Mr Powers is travelling in the northern part of Turkey and Mr Adams is absent in the western part of this Mission. Mr Thayer has not been to Oorfa & Mr Marden, having just come out, would hardly wish to vote on the question. Still I will write to those brethren and ask them to send their answers directly to you. If you wish to wait until you hear from them before deciding the matter you can do so. One reason why I would buy the house is this; there is a party of Mr Nutting's friends who still hope that he will come back and this hope stirs them up to fight for his ideas. If we can say to them, "Mr Nutting has sold his house to the Am. Board" their hopes would be cut off.

As to his investments in Chapels and school rooms I do not see how he can expect to be repaid by the Board what he has put into them. The Chapels are for the people; if he can get them to refund his money, very good.

Yours most truly

T. C. Trowbridge.

Sec. C. T. Mission.

Marash, Aug. 10. 1870.
Rec'd Sept 22

Marash. Sept. 26. 1870.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother — I have recd yours of Aug. 8th We have just returned to the city after a residence of three or four months at Kerhan. We have all been much benefitted by the change and now come back prepared for a long winter's work. Mr Perry is absent at Oorfa.

I have spoken with Mr Montgomery in regard to the Cabinet Organ and he says by all means get it if possible. The one recently sent was a present to my wife by her father & mother Riggs. One is needed in the school very much.

We need a school-room for Mrs. Coffing's School. The expense of putting up, on our large lot here, the right sort of a room or rooms will probably be about $400; will not one of the womens Boards give us this money without waiting for us to bring it before the Annual Meeting

The difficulty about waiting is that we wish to build next summer & need to collect the materials this winter. The Board does not act on our Estimates till October and so we should not be able to build next year if the matter is postponed till next April. Perhaps Mrs. Coffing has written you on this subject.

The work here in Marash is in a good state. The Pastor of the 2d Church returned from Cons'ple today. He recd a most hearty welcome from his people.

We are sorry to get no encouragement in regard to new Missionaries. The brethren at Cesarea seem bound to hold on to Nigdeh & Konieh, at least until we are reenforced. We are not disposed to give up that region and may need your help in keeping it. We were all taken aback by the action of the W. Mission & especially that Mr Powers should recommend such action. The matter will come up at our next meeting. The churches in this Mission need that section for future Missionary ground. Our Seminary also needs it. In fact the W. Mission had no right to take such positive action without consulting this Mission on the subject.

As to your remarks about the policy of the Board in respect to liberality I most fully agree with you. It has been most noble. A man who cannot get along with the Am. Board, in respect to its ecclesiastical character, is not fit, in my opinion, to be a Missionary. I am a Presbyterian myself yet I should earnestly oppose any change in the relations of any one of the Armenian Missions. It is, as Mr Lincoln said, no time to swap horses when you are fording a deep stream. If the Pres. Board want a good field in this part of the world let them push into Russia. It will require a hard push but, with God's blessing, it can be done & there is not a more inviting field in the world. Perhaps you can call their attention to the subject. The first step wd be to get, through the influence of our Govt, permission for American missionaries to reside in Russia & labor for the Armenians. This would require wise and persistent efforts but Russia cannot always stand out against religious liberty and the American Churches ought to knock long & loud at her doors. We are all provoked with Prof. Hopkins of Auburn. He seems still to feel the sting of Mr Jessup's reply to his sermon before the Gen. Assembly. I wrote a short letter to the "Evangelist" after reading Prof. Hopkins' "Charge" but I fear the Editor will not publish it. If he does I promised to follow it with another letter on the comparative trials of the Home & Foreign Missionary. In respect to the mere comforts of food & clothes we are probably better off than some Home Mission's but these are matters of very small account. I believe that the real trials of the Foreign Missy are far greater than any the Home Missy is called to bear, & I know something of both. The question, however, ought never to have been raised, for all our trials are nothing if borne for Xt's sake. Yours most truly

T. C. Trowbridge.

P.S. I enclose you a note just rec'd from Mr Perry in regard to the meeting house in Oorfa.

Marash, Sep. 26. T. C. T. — 1870
Rec'd Nov. 10.

(Copy)

Marash. Oct. 27. 1870.

Dear Mr Hamlin —

The leading members of the "Ev. Union" in this Mission wish me to write you in regard to a college which they are anxious to establish. Alexan, Avedis and some others are bent on having an institution in this region where young men of moderate means can get a good education. Our Theological Schools are inadequate; the time is too limited and the sole object of these schools is to prepare men for the ministry and for teaching. To make a long story short these men have sketched out a plan much like a course of study in an American College. They propose that each student shall pay a lira per month for his board, that there be 5 teachers, 3 native and two foreigners. They say the churches will support the native Professors; the income from the students will pay their board, there remain the building and the support of the two foreigners. To put up the building and furnish it say for 100 students will cost £5.000; add as much more for the endowment of the two Professors' chairs and to meet unforeseen contingencies and we have £ 10.000. Mr Montgomery, Mr Perry, Alexan, Murad Awedis & I have studied this part of the subject together a good deal & 10.000 £ seems an ample sum. I do not give you the details, only the outline.

The main question is, will the churches and communities do their share and can the £ 10.000 be raised in England & America. These brethren seem very confident in regard to the ability & willingness of the churches. They wish for your influence and advice. They are going to bring the matter fully before the next meeting of the "Union" and would like a letter from you, if possible, to read at that time. These brethren are good & able men, in perfect sympathy with us and they have a high opinion of the mighty influence of your name. If you can write them a word of counsel and encouragement they will be greatly obliged. They are in dead earnest in this matter and we can do no less than to offer them our aid to the extent of our ability. That there is a real demand for such an institution in this part of the country there can be no doubt. We now try to crowd the seven or eight years course of Am. Colleges and Sem^s into 4 years. the result is that our students learn a little of everything and nothing well. Besides, many wish to go to school who do not expect to become Preachers and hence are not willing to comply with the terms on wh. we receive Students. They cannot raise 44 £ to come to you but they could raise 12. In fact, as Aordis said, Robert College has set an example that is sure to be followed in other parts of Turkey; good colleges will be established on a self-supporting basis. On many accounts there seems to be no better place for such a college than in Central Turkey. The entire population of this Pashalic is about 4.000.000, besides the populations of the other adjoining Pashalics. The Protestants are enthusiastic in regard to the matter and their best men are taking hold of it. But I have not time to repeat all the arguments that are brought forward in favor of the scheme. The leading men in the matter are Garabed of Adana, Kukore & Simon of Aintab, Alexan, Avedis & Murad of Marash. The name proposed is "The Central Turkey College". Good or bad, wise or foolish such, very briefly stated, is the scheme. We think it is a necessary thing. If we oppose it we might as well pack up our duds and start for home. We, therefore, here at Marash have resolved to favor the plan & bring it before our next Annual Meeting. As you are an old stager in such matters and really at the head of educational enterprises in the Country I resolved to write to you. Besides your answer to me if you will write a letter to the "Union" I should be glad. We really have not time and strength to give to this matter but it is one of those imperative questions that will not be put off. Please show this letter to Dr Pratt. If he can gather from what I have written an idea of what these brethren are after I wish he would write us on the subject. His opinion is greatly valued by them.

Yours most truly
T. C. Trowbridge.

Rev. C. Hamlin D.D.
Pres. Robert College.
Constantinople.

Cyrus Hamlin D.D.
Marash, Oct. 27. 1870.
Rec'd, Dec. 13.

Cyrus Hamlin D.D.

Marash. Oct. 29. 1870.

Dear Doct. Clark—

Yours of the 15th rec'd, we are very thankful for your efforts for us. May the Lord prosper you!

As the easiest way to inform you in regard to a matter that is on the Docket here now I send you a copy of a letter which I have just written to Mr Hamlin. The letter will explain itself. If the thing goes on we shall have to take it up. In case we do it seems to me we had better raise the money in England. Would you be willing to let the Turkish Missions Aid Soc'y devote its receipts for one year to this Object?— They could raise the amount in one year, by a special effort and with a good object to present. As this question is coming up & others that are important it does seem to me that you ought to come out here in the spring. Have you any such idea?— I fear not, as the Board is in debt and you must be greatly needed at home, especially as next year or rather this year you will get nothing from the Presbyterians. If you cannot come yourself can you not send a good member of the Prudential Committee? He would aid us much, especially if he shd attend the meeting of the "Union" at Adana about the 1st of April. —

Our work goes on pleasantly. We have our trials of course, but we have not time to report them to you and they are not worth mentioning when compared with our abounding joys. I have just come in from the large Sat. evening prayer-meeting of the 1st Church. It was good to be there; an humble earnest spirit of prayer prevailed. My heart beats quick with joy when I think of the mighty progress God's work is now making in this land. You can form little idea of it without seeing it. This evening we have a good letter from Edward Riggs, my wife's brother, from Gurun, where the "Union" of the Marsovan region had just formed a church & ordained a Pastor, the chh. paying 1/2 his salary from the start.

Yours most truly

T. C. Trowbridge.

Marash, Oct. 29. 1870.
Rec'd Dec. 13.
Ans'd Jan 24

(Copy.) 429

"Marash, Central Turkey.
Dec. 10. 1870.

To the members of the
Senior Class in the
Theological Department,
Oberlin, Ohio.

"Dear Brethren,- "Will you pardon me for calling attention to the pressing wants of the Mission? Allow me to make the following statement. The Central Turkey Mission is one of the three Missions to the Armenians in the Turkish Empire. Originally there was but one Mission, but as the work enlarged it was found impossible to manage it as one Mission; at length therefore four Missions have been organized. They are called the "Western," the "Eastern," the "Central" and "European Turkey" Missions. This last is to the Bulgarians and Turks of European Turkey. Our Mission, the "Central Turkey," lies just east and north of the Eastern end of the Mediterranean Sea. The greater part of its territory is west of the river Euphrates and south of the

Central Turkey

with but one organization, &c

Taurus Mountains, thō we have two or three flourishing outstations east of the Euphrates, and one at least, north of the Taurus. At a rough estimate, the territory of the Mission may be said to be about 300 miles in length and 200 in breadth. The entire population of this territory amounts to more than 3.000.000 of souls. The great majority of these are Turks; there are also many Greeks, Arabs, Turcomans, Kurds and Jews, besides 100.000 Armenians.

"Evangelical labors began among the Armenians in this mission in the year 1847, and have been steadily prosecuted ever since. That these labors have been attended with the divine blessing will appear from the following facts. There are now in the Mission 22 regularly organized Protestant churches; 14 ordained Pastors, 7 Preachers; 44 school teachers; 10 other native helpers; 1.500 children in the common schools; 1.468 church members; 31 Sabbath schools; 32 places where the Gospel is regularly preached; the average attendance on the Sabbath Schools and sabbath services is 4.300; the whole number of enrolled Protestants 6.899. There is a well organized Female Boarding School in the mission, with 20 girls in attendance; a Theological Seminary with 35 students; a girls' High School with 35 in attendance. Many of the churches and schools are entirely self-supporting and all do much towards their own support.

"These statistics are encouraging yet they give you little idea of the extent to which society in general has been pervaded and leavened by Gospel truth.

"You can readily see that the responsibility of carrying on so extensive a work is not a small one. Church edifices, parsonages, and school houses have to be erected; native Pastors, Preachers and teachers have to be consulted; native churches are to be watched over; important and difficult questions of Missionary policy have to be considered; natives *Preachers* are to be educated for the Gospel Ministry; new places are to be occupied; sermons must be preached; books must be prepared for the press; colporters must be superintended; mission meetings must be held; correspondence with the Board must be maintained; a never ending stream of callers must be received, welcomed and heard with kind forbearance. We are like soldiers engaged in a battle. A thousand motions must be made, and all with decision, energy, and regularity, in order to success. You will not wonder when I tell you that often we hardly know which way to turn. I believe I speak the simple truth, without exaggeration, when I say in regard to myself and all ~~of~~ my associates, male and female, that such is the case.

To do all that I have mentioned, and a great deal that I have not mentioned, there are in our Mission just *seven* ordained missionaries and one Missionary Physician, aided by 12 faithful American women, seven of whom are the wives of missionaries. Of the ordained missionaries, one is an old man who has been in the service 36 years. Two others have lately come to the mission, and are therefore learning the language ~~still~~ and have hardly begun regular work; yet we rejoice that they are with us. You see, therefore, that the laborers are few while the harvest is great. We do need four or five more missionaries very much;-men of good health, of good ability, of earnest piety of good common sense.

"Cannot some of your number come to our aid? You will receive a hearty welcome and your reward will be given you by the Master. I write to you directly because we get no encouragement from the Missionary House. Dr. Clark writes us that they are doing all they can to supply our wants, but the men are not forthcoming. Dear Brethren, does not the voice of our ascending Lord call you to this blessed work?

Remember this field in your thoughts and prayers; it is white for the harvest; where are the Reapers?

If you wish for fuller details in regard to this mission they will be cheerfully furnished you from the Mission House, Boston. May the Holy 9 Spirit guide your thoughts on this subject and lead at least one of your number to say, "Here am I; send me"!

Your brother in Christ,

(Signed) Tillman C. Trowbridge."

Dec. 10, 1870

The work and the want in Central Turkey

Ans. Ackd. Aug. 7. '71

Probably revised?
C

Marash. Dec. 12th 1880.

Dear Bro. Clark — The enclosed letters will explain themselves. Will you please forward them to Rev. Henry Cowles D.D. Oberlin, Ohio? — We need two new missionaries in the Oorfa field; one more at Aintab & one more at least in the Adana field; 3 more if we retain Konieh, as we ought to do. Here in Marash we have much to rejoice over. The Schools go on well; Churches in a good spiritual state; everybody hard at work & all happy. What a stirring meeting you had in Brooklyn! —

Are you coming out to see us in the Spring? — Do if you can. —

Your brother in Xt.

T. C. Trowbridge.

Rev. N. G. Clark D.D.
Boston.
U.S.A.

P.S. I have sent a somewhat similar letter to New York Semy & another will go to Auburn, another to Princeton & erhaps one to Lane; still another to Yale Theol. Sem y. —

G.

Rev. T. C. Trowbridge.

Marash, Dec. 12. 1870.

Rec'd Jan. 31. 1871.

Ackd. Aug 7. 71

Rev. T. C. Trowbridge.

Marash. Dec. 19. 1880.

Dear Bro. Clark —

I enclose you a letter for Yale Semy, which you can send on or not as you think best.

Some years ago I made a long tour in Ancient Armenia & Kurdistan with Mr Dunmore. I kept a full journal wh. I sent to the Mission House & a copy of which I sent home, but this copy was lost. My aged Mother & brothers and sisters are quite anxious to have the opportunity of reading that journal. If the cost of copying it is not very great, not more say than $4 or $5 will you please have it copied and sent to Mrs. D. V. R. Trowbridge, Birmingham, Michigan? Charge the expense to me. It will give her no little pleasure to read it I am sure. How well the Lord's work has gone on in that region since then! Our tour was the means of starting it anew.

✓ Please send me Dr Thompson's Vol. "The Theology of Xt from His own Words;" J. P. T. of New York. All goes on well here. How sad, oh how sad the death of Miss Norcross. You know she came out with us. She remained in our family some months at Con'sple & we become well acquainted with her & greatly attached to her. She was a noble girl, an earnest soldier of the cross. But the Master has called her. "We a little longer wait.

Yet how little none can tell".

May we be as ready as she was.

Your brother in Xt

T. C. Trowbridge.

Marash, Dec. 19, 1870

Rec'd Feb. 4, 1871.

Attended to Sept. 8. 1871.
Refd. to Mr. Chapin.

Mr. Chubun?

Copy of Journal
sent March 10./71.

Marash. Feb. 19. 1871.

Rev. S. B. Treat ~ Sec. A.B.C.F.M.

Dear Brother — Last week I recd a letter from Mr Greene, of the W. Turkey Mission but now in America, in regard to his coming to this Mission. I send you my reply, that you may see just what I have said to him, and then please forward it to him. I have a high opinion of Mr. G. as a worker and as a judicious counsellor with the native brethren and with Missionaries. If you can see your way clear to send him to our help we shall be very glad. The best time for him to come would probably be in the fall.

We have much to rejoice our hearts in the work here. I hope soon to send you the Tab. View for 1870, the reports from Aintab & its outstations are not yet in, but the report will be an encouraging one. 60 members were recd to the Chs here in Marash alone, on profession of their faith. — We are in good health at present. —

Your brother in Xt

Tillman C. Trowbridge.

[illegible]

Marash, Feb. 19. 1877.

Rec'd Apr. 7.

Ackd. Aug. 7.

Used for Jan'71. p 25

Rev. Albert Barnes and the Native Ministry in Turkey. —

Marash. Central Turkey.
Feb. 20. 1871. —

to the Editor of the
Congregationalist.

Dear Bro. — "Your readers will be terested in the following note from the late Rev. lbert Barnes, as it shows how deep an interest e took in the extension of Christ's Kingdom hroughout the whole world. I had written to Mr arnes, enquiring if there was any way by which pies of his Commentaries could be placed in e hands of those Native Pastors and Preachers of is Mission who know the English language. e following is his reply.

"Philadelphia Nov. 11. 1870.

"Dear Sir —

I received your letter of May 26th d thank you for it. I could not undertake to licit money for my own publications, but have requested my Publisher to forward to you, e of Mr Hutchens, twenty five sets of my Notes the New Testament and twenty copies of my tes on ~~of~~ Daniel, which I hope will reach you in ty, and which I will be obliged if you will propriate in the way that shall seem to you best

adapted to advance the interests of the Mission.
hope they may, through others, preach the Gospel
our blessed Saviour when I am dead; and I
m thankful for an opportunity, in any way, of
reaching in that distant land.
I am very truly Yours
Albert Barnes." —

"The number of volumes thus presented to
e Native Pastors of this Mission amounts to
o hundred and seventy five. I communicated
e fact of this generous gift to the Chairman of the
vangelical Union," a body composed of the
astors and Delegates of the Churches within the
ounds of the Central Turkey Mission. I have
eceived the following acknowledgment of the
ift, which I was about to translate and
end to Mr Barnes, when we ~~received~~ were
addened by the news of his death.

'Aintab. Jan. 27. 1871.

o Rev. Albert Barnes—

'Our dear Father in Christ—

'I have heard from our friend
Mr Trowbridge that you have ordered a large number
f copies of the Commentaries, on which you have
pent so much labor, to be sent to the young
astors in this part of Turkey. When I heard this,

ratitude filled my heart, and I felt compelled to
ite you an expression of our thanks. As one of the
ast of the brethren in the bonds of the Gospel, I
ank you personally for your labors and for your
berality; because, for many years, according
my ability, I have used your Commentary on
New Testament, and thus have enjoyed the fruit
your labors. Moreover, as the unworthy Chairman
our "Evangelical Union", on behalf of all the
eachers and Pastors, I thank you for the volumes
at you have sent us; and I pray that God
ay accept your gift as a sweet-smelling savor;
d may the Lord Jesus Christ himself make those
oks an eternal blessing both to us who will
e them and to those who attend upon our ministry.
May I ask of you still another favor? Will you
elp us by your prayers, that in our work, and
the use of your valuable gift, we may be
ithful, that at last we may rejoice together? —
May God bless you, is our prayer. —

Kara Krekore —
Chairman of the Aleppo
"Evangelical Union". —

hen the above letter was written Mr Barnes had
lready gone to his reward. He will have many

ncere mourners, but none more so than the testant Armenian Pastors, Preachers and Teachers the Turkish Empire, with whom his name has g been a house-hold word. "They rest from their ors and their works do follow them". One of the last ers Mr Barnes wrote is the one given above, and that he expresses the wish that he may be permitted, ough others, to preach the Gospel in Turkey when he dead. That wish has already been realized. He has ted", but he is still preaching, & for long years come, will continue to preach "the Gospel of our ssed Saviour in this distant land".

Yours most truly

T. C. T. —

the Editor

My real name is T. C. Trowbridge. I am Missionary of the A.B.C.F.M. If you consider above correspondence worthy of a place in your per I shall be glad.

T. C. T.

Rev. J. C. Trowbridge
Marash. Feb. 20. '71
Recd. Apr.
For Herald
Ackd. Aug. 7.

Feb. 27. 1871.

Dear Bro. Treat —

I enclose you a letter for the 'Congregationalist' but if you prefer to put it in the 'Herald' you can do so. — In case you put it in the 'Herald' it might be well to add that Dr Cowles, of Oberlin, has sent to these same Pastors & Preachers 100 volumes of his valuable Commentaries on the Prophecies of the Old Testaments. Such books are of the greatest value to these Pastors. We are in good health. — // "Yesterday there were 622 persons present at the Sabbath School of the 1st Church; of these 180 were women, & all the women were taught by native women. There were 3 other Sab. Schools in session at the same hour, but I do not know how many were present. I mention this as one of the encouraging items. Examinations for admission to the churches are now going on. On Monday last 10 persons came before the session of the 1st church for examination: thus the good work goes on". //

Yours most truly

T. C. Trowbridge.

Rev. S. B. Treat —
Sec. A.B.C.F.M.

Marash, Feb. 27. 1871.

Rec'd Apr. 11.

Ans. Ack'd. Aug. 7.

Letter [illegible]

ames suggested to me at
oint as Trustees, of the
entral Turkey College. —

Alpheus Hardy Jr.

Fredric Jones. —

Dea. Farnsworth.

Hon. Charles Russel or
Brother. ——

Mr Hatch, of the Firm of
Fiske & Hatch. New York.

Wm E. Dodge Jr.

7. Abner Kingman.

Rev. T. C. Trowbridge
Marash, May 30. 1871
Rec'd —
Ackd. Nov. 29. "

Central Turkey College. etc

Rev. N. G. Clark D.D.
Consple.

y Rev. T. C. Trowbridge 436

Marash May 30. 1871.

ev. N. G. Clark D.D.

Dear Brother: —

Your note of the th came this morning. We ave all been greatly distressed hear of your illness and ow rejoice that the Lord has en merciful to you. Much rayer has been offered for you your party since you left us & specially since we heard of your ickness. — The native brethren sisters have expressed the deepest ympathy for you. —

The 681 pias was included in Mr Calhouns account and therefore is all settled. —

There seems to have been a mixing up of things generally in regard to the ordination at Oorfa. I have never been informed

te time. Perhaps it was arranged
n I was not present, but it is
of the question to leave the
hool & go, now that Mr Mc-
absent. I did not suppose the
nmission wd go until July.
am very sorry, for it is important
t we be represented there & I
have enjoyed the occasion
uch. There is another reason
y I cannot leave. Maggie
ffered a miscarriage on Saturday
ght & now lies in a critical
ndition; at least I cannot leave
e to be away from home over
ight. Mrs. Riggs will perhaps tell
m some of the particulars. It is a
ost unexpected and severe trial.
I have sent you
e Report of the "Union" on the
College question. I must again
correct myself in regard to the
firm to which Mr Hatch belongs.
It is Fisk & Hatch. Bro. Jessup

we have had a good visit from the Pastor of the
Church in Cesarea. He is a strong man. I hope his
visit here did him good. He says there will be a
great many applicants for admission to the College
from Cesarea whenever it is fairly in operation,
especially from among the Greeks. He takes a great
interest in the establishment of this College. The question
of location may be considered settled, as Alexan says
he told the brethren at Aintab that they must so
consider it. When in England can you not see
Miss Ann Marston of 23 Hans Place, Chelsea,
London? She is a noble woman & has given much

to our work in Turkey. And if possib
communicate with Robert Arthingt
Esq. of Leeds. I applied to him to
found the College out & out. ——
If you can see Mr Minasian in
America & conciliate him some-
what it will be well. Keep him
from giving his money to pay the
expenses of disaffected Pastors & other
who wish to visit America & Englan
for funds. I believe Mr Minasian
will work with us cordially if we
convince him that we are ready
to go forward in such an enterprise
as this. Otherwise he may strike off
with Drs Crosby, Van Lennep & others. —
Pardon me for harping on this old
string. You see the situation of affairs
& understand the importance of wise
action. —— Much love to Mrs.
Clark & Miss Worcester. ——

Yours most truly
Tillman C. Trowbridge.

Marash. June 13. 1871.

Rev. N. G. Clark D.D. Dear Brother—

A letter from Bro. Marden this week shows that he thinks the Mission made a great mistake in making *Antioch* the other centre of our Mission rather than Aintab. He argues the case at considerable length and promises to return to it again. It seems that the native brethren there have raised quite a storm over the idea of making Aintab an outstation of Marash; say "it will never do," &c, &c, &c —

I inform you of this, both because you ought to know it and with the hope that in your communications to the Mission you may be able to write understandingly. If we made a mistake we shd be willing to acknowledge it. My own impression, however, is that we did not. I feel confident, moreover, that there will be no place in this

Mission until there is a final settlement of this question of rivalry between these two cities. The people of Aintab are a high-spirited people & make a hard fight against being left to themselves. — I admire their zeal but still think that we must stick to our decision. It may cause trouble for a time, as did the change of front at Cons'ple some years ago & as it did to make Arabkir an outstation of Harpoot but when once done matters will settle down into their proper state. I am sorry to have the question started again, before the ink which recorded the decision is fairly dry; whatever there was to be said did have been said at our meeting. It is only another illustration of the undesirableness of leaving a brother alone. Miss Proctor seems somewhat alarmed at the tendencies at Aintab. — I do not share her fears. These churches must walk alone; we cannot carry them always. Miss P— begs for Mr Powers to stay 8 or 10 weeks or for one or two of us to stay some weeks. For my own part

I am not disposed to go, unless to make a visit of a week. The sooner we convince the Native Brethren at Aintab that the Miss'y props are really knocked from under them the better; then they may stand up or fall down as they please. — I sh'd not be alarmed even if they sh'd fall a good many times. I believe the Lord is stronger than the Devil & that grace & piety will triumph. If however we go on deluding them with the hope that the crutches will be kept under them a little longer we may thank ourselves if we never see a state of peace and solid prosperity. —

Of course I write this on my own responsibility & you must take it only for what it is worth. —

Is there any objection to you being one of the Trustees of the College? — If not it seems to me you ought to be. Dr Spear, of the Independent, would be a good one, on many accounts, tho there may be objections to him. He is a great man to raise money. —

Maggie is better, sat up on Sunday for the first time; has been in bed just two weeks. Our baby was sick last week & we were quite alarmed about him but the Lord has been merciful and the little fellow is improving. — This sickness in our family and the death of Lizzie Perry's & extra work in the school make these days of anxious labor but we rejoice over many tokens of the favor of God. — Much love to Mrs. Clark & to Miss Worcester.

Your brother in Xt
Tillman C. Trowbridge

Rev. T. C. Trowbridge,
Marash, June 13, 1871.
Rec'd Nov. 28.

W. D. Walcott, of New York Mills, Oneida Co. N. Y. is a rich & liberal man. He is the owner of the great cotton factory there; has endowed the Presidency of Hamilton College & has done many good deeds. Perhaps he will give us a lift; rightly approached he might give us $5.000. We expect to have the first meeting of the College "Commission" at the time of our examination, at the end of this month. — I shall be anxious to hear how you are pleased with Robert College. Tell us in a word. —

T.

Antioch. July 31. 1871.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother — I arrived here on Saturday from Alexandretta, where I had gone to put my family & Mrs. Riggs and Charlie Riggs on board the Russian Steamer for Con'ple. You will wish to know why I have sent off Mrs. T.— & the children. You are aware that Mrs. T.— suffered a miscarriage soon after the Annual Meeting. She had not been very well for some time and this drawback brought her so low that it seemed as if she must have a change of climate in order to her recovery. Our little boy, also, was declining; as his mother could not nurse him we were raising him on goats milk, arrow-root &c. When Mrs. Riggs saw him she said that he must go to Con'ple as, perhaps, the only means of saving his life. After much consultation, therefore, we decided to send them all. It was a great trial to me to part with them but it seemed necessary and so I bade them goodbye, with a heavy heart. Another reason that influenced me was the fact that Margaret's parents were very anxious to have her make them a visit. She is their only daughter now living; they are old, have done a vast amount of hard work & have passed through much affliction. I felt that a visit from M— would cheer them for the rest of their lives. Still another reason was the fact that, by this arrangement Mr & Mrs Perry will be provided with a house for the coming winter. Maggie and the children will stay in Cons'ple till Spring and longer if I go to England with Alexan about the College. Mr. & Mrs. P— will come into our house & I will live with them. This will save an outlay this year of some 3 or 4 hundred dollars. Now I have stated the case very briefly; the first & paramount reasons were to save Eddie, if possible & to restore my dear wife to health. I trust you will approve of my course. As Mr Riggs salary is only $1300 I shall have to pay our share of the family expenses there; at least I expect & wish to do so. The remove to Cons'ple has cost some 22 Turkish liras, (they went in the 2d Cabin.) — At the end of 1870 I was in debt to the Treasurer some 35 liras & this I have not yet been able to pay. You kindly spoke with me about this debt & then I told you I did not care about having anything done about it at present. I greatly dislike to ask for anything extra; have never before made a request for a special grant. I now simply state the facts; if you are disposed to aid me somewhat I shall be glad; if there are special reasons against it I am not strenuous about the matter. It is unpleasant to be in debt & I never was before but the very high prices of provisions all last year greatly increased our expenses.

I expect to meet Bro. Montgomery at Aintab and start with him on a long tour to Oorfa, Severek, Adyaman &c. It is very hot & we dread the journey over those great Mesopotamia plains not a little but there is no help for it; no doubt the Lord will keep us if it is our duty to go.

I have had much conversation with Bro. Powers on the new phases of our Mission questions; we see no special light. He is not at all inclined to break up and go to Aintab. Mr Adams is not; Mr Thayer is not.

Bro. Mardin & Miss Proctor seem determined to stick to Aintab. You showed no disposition to reenforce Aintab, so that matters are pretty well mixed up. Perhaps you have thought of some solution of the question since you were at Cons'ple & learned that Miss Proctor had better not go there. My own opinion strongly inclines to the plan of putting one or two more Missionˢ in Aintab as the *best* solution, since Miss P— is so fixed in her desire to remain there. If this cannot be done we ought to be so informed before the next Meeting. There seems no hope of supplying Aintab from our present numbers. Perhaps J. W. Parsons & wife would come to Aintab, now that he has resigned his connection with the Nicomedia Station. He wd, in many respects be a good man for Aintab; his language, it is true, is Armenian but in Oorfa, Severek & Adyaman they use Armenian, besides Mr P— knows some Turkish and would soon learn more in Aintab. Is not this worth thinking of? Bro. Powers urged me to mention it to you.

Pastor Avedis, of Marash, is anxious to

continue his studies in order to prepare himself to teach either in the Theol. School or in the College. He says he can support his family during his absence of two years on private means & can pay his passage to America. He wishes to learn whether he could not gain admission to some good College or Theol. Semy where he might receive some assistance from beneficiary funds and asks me to write you on the subject. He wishes to teach but does not feel fully qualified for it without more study, and it is true that he needs more study if he is to be a Professor in either Institution. I have suggested to him that, in case he enters the College, after two or three years probably the College itself would send him to America or Europe to spend a year or two in study. I promised to mention the matter to you. The first regular meeting of the College Commission is to be held next week in Aintab. We have been so much occupied with other things thus far that it has been impossible to have a meeting until now.

Aintab, Aug. 8.

After writing the above at Antioch I had an attack of fever which made me feel very uncomfortable. Still I managed to get on here via Killis in four days, stopping one day at K— Here I found Dr Nutting, who forbade my going to Oorfa at this time, said my pulse was at 120. The tide seems now setting strong for Aintab rather than Antioch as the other Missionary centre. Others will doubtless write you on the subject. I do not suppose it will make any special difference to the Committee where the concentration is made only provided that it actually be made somewhere. Miss Proctor's School seems a fixture here and probably the sooner all parties make up their minds to this the better.

Mr Montgomery has brought me my semi-annual account for this year and I find that I am more in debt than I was at the end of last year besides the extra expense of sending off my family. I trust you will see fit to give us some relief. Nothing annoys me more than to be in debt. We have had to help poor students & others a good deal during the past six months, the distress for mere food has been so great.

I intended to write more but Dr N— is to take this letter & I must close. I will only add that we are having a good meeting of the "Commission". The question of our going to England should, if possible, be decided early that we may make preparations accordingly. — If you can find anyone else to go I shall be glad, but that some one will have to go I have no doubt.

Yours most truly

Tillman C. Trowbridge.

Antioch, July 31. 1871.

Rec'd Sept. 19.

Ack'd. Nov. 28. –

✓ P. C.

Marash. Aug. 31. 1871.

Rev. N. G. Clark D.D.

Dear Brother —

I am home again after an absence of some six weeks. My last letter to you was from Antioch. From there I went to Killis and spent two nights and one day, was much encouraged to see how well the young man who has just graduated at our school is taking hold there. The people seem to like him very much. Then I came to Aintab and remained there three weeks. The College Commission met there and continued in session some days. Our principal work was to convince the brethren at Aintab that the question of the location of the College is not yet settled. They so regarded it and as it was to be in Marash they had concluded to do nothing about the matter. At last they were convinced and as soon as the Commission had gone they went to work and obtained reliable subscriptions to the amount of 160.000 pias. being the entire amount pledged by the "Union". — Six or seven of the leading men are ready to give their security for the payment of the entire sum. Of course these pledges are on conditions the College is located in Aintab. — The whole question of the College is embarrassed by this question of location. As the Theol. Sem'y is here it seems but fair that the College should be in Aintab; now that the people are ready to give so liberally, if it is not located there, I fear the Aintab Churches will revolt in such a way as to make us much trouble. The question will probably be referred to the Prudential Committee to decide. Taking all things into consideration and especially the healthfulness of Aintab I am inclined to say, let the College be in Aintab and the Theol. School in Marash. — In the mean time we cannot open the preparatory Department of the College because the question of place is not decided. — One thing is certain, that the amount of money promised by the "Union" can be raised.

We have about decided to have a special Meeting of the Mission to consider Mr Marden's proposal about making Aintab the centre of the other station rather than Antioch. A great deal of correspondence has resulted in nothing. We hope therefore to come together on the 26th of Sept. at Aintab to talk over the matter. What the result will be I cannot conjecture. While at Aintab I had a good opportunity to become acquainted with the state of things there. — The 1st Church has had some trouble with its Pastor; at one time it seemed as if he would certainly have to resign. Pastor Krikore, of the 2d Ch. and I took up the matter, at the request of several Pastors & Missionaries, and I trust have been able to settle the difficulties in such a way that a resignation will not be necessary. The church paid up all the arrearages of the Pastor's salary, which amounted to 1,200 pias. // There is a great work going on in Aintab among the Armenians, outside of the Protestant Congregations. ++ I was surprised to find so many Armenians who are evangelical in sentiment, and only need the faithful pressure of Christian love to bring them into the Kingdom. The leaven of truth has gone through the whole Armenian Community. The people are not converted but they are enlightened & convinced. An outpouring of the Holy Spirit there would sweep multitudes into the church. ++ One Sabbath I spent with Miss Hollister and a native female teacher at Oorool, one of the outstations of Aintab. The same thing is true there in regard to the enlightenment of the Armenians. Many of them came to the Prot. service, & their teacher invited me to preach in the Armenian church, I did, ~~so~~ and the people seemed much pleased that I was willing to come to their church and talk to them of the great salvation. Miss. Hollister had an interesting meeting with the women, most of whom were Armenians. // I urged her to write an account of her visit to Oorool for "Light & Life" but I hardly think she will, as she does not like to have her letters printed. ~~so~~ Thus there is much to encourage us on every hand. Some things, also, make us anxious. For example, the *English* party at Aintab seem likely to build an expensive church there, under the leadership of Bishop *Gobat* of Jerusalem. Of course it will be built entirely by foreign funds, will seat 1.000 people & is to cost, apart from the lot, *200.000* piasrs. All will be rec.d to the Communion, the children of all will be baptized, and forms & ceremonies will take the place of the simple Gospel message! We hear also that the Kessab Congregation are expecting an *ordained* Armenian from England to be their Pastor; his salary will be paid by English friends & English funds will pour in to support their schools & work. If these things *can* be stopped they should be; they seriously threaten the prosperity of our work. Perhaps a personal interview with the Sec.y of the Church Miss.y Socy or with some of the leading men who control these matters might do good. Should I go to England this winter I should try and see if we cannot stop Father Gobat's mixing up with our work. But the question of our going is not yet decided.

What would you say to making Mr Minasian one of the trustees of the College? His familiarity with Turkey and the Armenian people is a strong recommendation. I think the Protestants in this country would look upon his appointment very favorably. Still I only throw it out as a suggestion. —— Much will depend on the Board of Trustees.

Kesban, Sept. 5. 1871.

Your note from Switzerland came yesterday.
ve were all glad to get a word from you again
Bro. Powers & Bro. Marden promised me at the
time of the Annual Meeting that they would
end their reports direct to the Missionary House.
liss Proctor only gave me one Report of the F.B.S.
hich I supposed she intended for the files. She is
ere now and says she will send you a copy of
r report as soon as she reaches home. She hopes
t leave this P.M. —
he Antioch brethren, except Mr Adams, vote for
e removal of Mr Thayer to Aintab. Mr T— is willing
o come. Miss Proctor & Miss Hollister favor & we
re at Marash vote for it. This seems to be the only
hing we can do now, unless we leave Mr Marden
lone for the winter; this seems undesirable on every
ccount.

Your suggestions we shall not forget. I
eatly fear that the Aintab churches will break from
s if the College is placed here. This is a point to be
membered when you come to consider that question;
t put both institutions, the Theol. School & the
ollege, here wd seem unjust to Aintab; to leave
e Theol. School here & to put the College in A—
d seem to be fair dealing, for the most part, with
oth. But I must close.
I have no Mission House paper & so have to

write on this. —

The Tab. View for 1869 was imperfect; that for 1870 I prepared with much care and think it is correct. — But I have not the copies of one here at Kerhan and so cannot examine the items of which you speak. —

I enclose a letter to Mr Minasian. I do not know his address in Boston but trust you do.

Please remember me to Mrs C. and believe me, Your brother in Xt

Tillman C. Trowbridge

Marash, Aug. 31. 1871.
Rec'd Sept 19.
Ackd. Nov 28. 71
Ans'd

Circular vote in regard to the purchase of additional premises for the Female B. School.

Kerhan. Sept. 5th 1871.

Miss Proctor today made a statement to the Missionaries in Marash in regard to enlarging the premises of the Fem. B. School in Aintab. As, at the time of the Annual Meeting, the future residence of Miss. Proctor seemed somewhat uncertain and as there seemed some probability that Missionaries might be entirely withdrawn from Aintab, no estimate for the purchase of such premises was presented to the Mission.

As it now seems probable that Aintab will continue to be occupied as a station and as those additional premises are greatly needed by the School, therefore

Resd That we present an estimate of 15.000 p. to the Prudential Com. for the purchase of a lot adjoining the present Semy. premises.

P. O. Powers
Tillman C. Trowbridge.
Henry Marden
G. F. Montgomery.
C. C. Thayer
H. S. Perry
D. H. Nutting
L. H. Adams with reservations.

[illegible]

√

Septr 15 1871

Ackd. Nov. 25th 71

P. C.

Marash. Sept 30. 1871.

Rev. N. G. Clark. D.D.
Sec. of the A.B.C.F.M.

Dear Brother— How often we long to have ten minutes conversation with you, just to get your advice on some one or two points! — Now for example on this College question. The Marash brethren say that you assured them that the College will be here and therefore they are not willing to yield in favor of Aintab. On the other hand the Aintab brethren offer to raise all the money pledged by the Mission if it is to be there; and as I have already written you if, in present circumstances, both schools are established here we must expect serious trouble in Aintab. Now what shall we do? We tell the friends here that your opinion was based on the fact that the Mission expected to give up Aintab as a station. Now that Mr Thayer is coming there and Miss Proctor's School is to remain there your opinion may be much modified.—

When Dr West was here I proposed to him to come down and organize a Medical School in connection with the College. He liked the idea but said he would only go to Aintab. He is in every respect just the man to undertake such a work. I can see that you will be somewhat embarrassed by not receiving any official statement from the College Commission. We have had to direct all our efforts to the settlement of this question of place and it is not settled yet. We are trying hard to have all parties come to a friendly agreement here without referring the question to America but thus far without success. P.C. The question is a difficult one and if we could have your help for fifteen minutes how glad we should be. Can you not get an informal expression of opinion from the Prudential Committee and write us soon so that by Jany 1st we may be able, with your assistance, to decide the question of place? Should you offer your advice you could do so on the ground that the present position of the Aintab Station affects the question of the location of the College.

The College is needed; the people are ready to give for it and friends in England & America would doubtless be glad to aid in establishing such an institution in the Interior of Turkey. The idea must not be given up. If it cannot be founded here we must go north of the Taurus, to Sivas, which is more central to the whole Interior and which will be on the line of the great Central Rail way of Asia Minor. You know I presume that that Railway is already begun; the first section from Scutari to Nicomedia is being pushed forward with great vigor.

If it is possible to get an answer from you in regard to our going to America & England by Jany 1st we shd be glad. In case I go my wife and children will remain in Con'ple during my absence. There is so much red-tape in England that in order to accomplish anything there Alexan and I should be there by the 1st of March if possible. Miss Marston writes encouragingly but says that nothing can be accomplished by correspondence, that letters are not read, that some one must come in person to advocate such a claim. She says "we will all take hold" when satisfied that the cause is a worthy one. Should we go straight to America then we would not need to leave here until next summer and reach the U.S.A. in September. I do not suppose a Board of Trustees in America could do much in the matter without a personal interview with those who are on the ground and acquainted with all the facts. Whenever we go the matter of our travelling expenses and provision for our families while we are absent would need to be considered. If Mr Manasian will pay you the £100 or more that would help a good deal yet would not be enough. Perhaps the Board would advance the money, to be refunded from the College funds or perhaps we could help you in such a way that you would be willing to pay some portion of our expenses while in America at least. — The more I think of the scheme the more does it seem to me that, if wisely carried out, the result will be good, a great blessing to this country and a great aid to the cause of Evangelical Religion. But it is almost impossible to write all

I wish to say. Dr Hamlin will be in America the coming winter and perhaps the next also; this may be a reason why we should not press our scheme now. You may see other reasons why you prefer to let it drop for a year or two. If so you will state them freely. I do not wish to run before Providence or against it. If the College is not going to be part & parcel of our evangelistic work, in reality, I dont wish to see it established. I write as the matter appears from this stand-point. You are where you can look at the question from a much higher stand-point and with a broader range. I shall be satisfied with your decision. I would not write so much and trouble you so frequently if I did not feel that this is a matter of prime importance as respects our work; the question has been forced upon us by the onward progress of the Gospel. The other brethren rather put the laboring oar, as respects correspondence, into my hand. I am very sorry that I cannot argue the case as Dr Hamlin or Dr Bliss would but the case is so strong that it does not need much argument. My letters are ~~rather~~ taken up with details and these, I fear, are not clearly and concisely stated. It is, therefore, a great satisfaction to me to know that you understand the matter by personal examination. Now may we not safely leave the decision to our common Master, whose cause we are trying to serve? I feel confident that God will guide to a right conclusion, whether the College is established or not. We are only instruments; all things are his servants, Boards, Secretaries, Missionaries, Churches, Colleges and everything else. I love to think that all these things are in God's hands and He will use them just when, where & as it seems to Him best. Tho I feel the deepest interest in the College I do not worry about it. God will guide us aright; this is my firm faith.— I think much of your Annual Meeting, now so near and wonder whether you are well enough to take your part in it. May the Lord grant you all need strength!—

Monday A.M. Oct. 2.

I wrote the above on Saturday night. On looking it over I do not see anything that needs to be modified. Perhaps the best thing you can do in regard to the College is just to give us a programme of what we must do in order that you go ahead in America. If you like this idea I wd suggest two or three things that ought to be put into such a programme.

1 Your opinion or decision in regard to the place.

2 The actual payment of the 60.000 p. (This will be done I have no doubt without any trouble whether the College is here or in Aintab.)

3 The opening of a preparatory school by the natives at their own expense. –

The only point where the thing hangs fire here is that of place. So far as I can judge all other questions are as we wish them to be. We cannot wonder at the earnestness of both cities to get the College. If the brethren here in Marash could be assured by the Prudential

Committee that the Theol. Sem'y will remain here and be well sustained I think they would yield in favor of Aintab. They now fear that if the College goes to Aintab the Seminary will go there too in a year or two. We have no such fear. Perhaps you can help us on this point.

Yours most truly
Tillman C. Trowbridge

P.S. Monday Evening. This afternoon we have had a meeting of our Committee and there is some hope that the Marashlees will agree to send you their statement of reasons why the College shd be here. If they do so the brethren of Aintab will send a similar statement in regard to their city, and you and the Trustees will have to decide between them. I will write you again (D.V.) in a few days. Of course all I write is unofficial and simply for the purpose of giving you information on the subject. T.C.T.

Marash Sept. 30. 1875
Rec'd Nov. 13.
Ackd Nov 29

—The works of the Scutari and Ismidt railway are making good progress, and the approaches to the Haidar Pasha *scala*, near which the Scutari terminus of the line will be constructed, are undergoing improvement. As soon as the rails are laid to Ismidt, the Government it is said will make the rough earthworks of an extended line to Angora, so as to be better prepared to conclude engagements with any contractors ready to construct and work the longer line.

Marash. Oct. 16th 1871.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Brother — Since I wrote you two weeks ago nothing especial has transpired in regard to the College. Both parties, the Marash & Aintab parties, have agreed to prepare statements for the Prudential Com. When these are ready we will forward them to you. When you happen to be in New Haven can you not call on my brother there, Prof. Wm P. Trowbridge of Yale College? He and Mr Sheffield seem to be pretty good friends and it *may* be possible to get Mr S— to aid pretty liberally in founding our College. In a letter recd from Will today he says in regard to my proposed visit to America; "New Haven will be a good place to tell "your story" in and I have no doubt you could get substantial aid there".—

If Providence *should* so order it that the College be at *Sivas*, I can see the following reasons for accepting the result.

1. An admirable, cold climate; very healthy.
2. Dr West is already there to organize a medical Department.
3. The great Rail Road will go through there, thus making communication with the Capitol & other parts of the country easy.
4. Mr Riggs is there & perhaps, in the course of a few years, he wd be *the* man for Pres.

These are only suggestions to lie before your mind; there is *one* *other*, in that case *one* College wd answer for the whole Interior for many, many years. —

I have just been up to Zeitoon and spent the Sabbath. Work in a good state; the brethren, with some help from us, are building a chapel right in the centre of the town. It will be a battery in the midst of the enemy's camp. — Mr & Mrs Perry's little babe, about three months old, seems to be at the point of death. All others quite well. We are looking for the proceedings of the Annual Meeting of the Board with deep interest. —

Your brother in Xt —
Tillman C. Trowbridge.

Marash, Oct. 16. 1871
Rec'd Dec. 1.
Answered [illegible]

Rev. T. C. Trowbridge

Rec'd Nov. 2. 1871

Ackd. Nov. 28. 71

Marash. Sept. 19. 1871.

. J. R. Worcester D.D.
ting Secy of A.B.C.F.M.

Dear Brother:

Yesterday I recd
r letter of Aug. 4. You have
obably already learned from Dr
rk himself that such Documents
were ready when he left us were
aced in his hands. Two station
ports & the report of the Fem. B.
hool were not ready but the
ters promised me ~~that they~~
copy and forward them direct
Boston. I am sorry to say
t the brethren in this Mission
o not seem to attach much
mportance to this matter of
aking out, forwarding & keeping
file the various Reports and

Documents drawn up by the Station
& at the Annual Meetings. As Sec
of the Mission I am constantly
troubled by this neglect.
Please say to Dr Clark that the
discrepancy between the Tab. Views
of 1869 & 1870 as to Pastors &
Preachers arose from the fact that
two men were reported by Mr
Perry as "Pastors" who were merely
stated supplies. It has never seemed
to me right to call such men
"Pastors"; when we use that word
we imply that the men are installed
as Pastors over particular Churches.
If however he takes a different
view, he can now report 12
Pastors instead of 10 as I have
reported. As to the licensed Pre
I refused to report under this
head some men who were helpers
but had never been licensed. For
example in 1869 Kessab is reported

having a "licensed Preacher", while
fact was that he was a student
our Semy, who had not graduated
& was only licensed to preach
July of this year & who was
ployed at Kessab merely during
long vacation. I think it was
rong & a false impression, in
he circumstances, to report
ssab, in 1869, as supplied by a
icensed Preacher. — I have
ied to make the Tab. View an
act statement of the facts &
nly as it is such is it of any
al value. —
I had the great pleasure of becoming
cquainted with two of your daughters
st spring. Their visit to our
Mission did us all good. I am
nly sorry that, as a Mission, we
id not thank Dr Clark for
bringing them with him. It did

not occur to me until after t
meeting adjourned. We all enjoy
their visit exceedingly & were mo
sorry than words can express tha
Miss Worcester was so much le
her way to the court. — My j
with them & the other members of
party from Beyrout to Aintab
will always be remembered wit
the greatest pleasure. —

Excuse me for writing on this
kind of paper. Here in this mount
village, Kerhan, we happen to have no
Mission House paper. —

Yours most truly

Tillman C. Trowbridge.

Marash. Nov. 3d 1871.

Dear Doct. Clark —

I trust you will not become discourag'd because you do not hear from us more fully in regard to the College. I am happy to report that the "statements" of both Aintab and Marash are now ready in Turkish and are being translated into English. We hope to send them to you by the post of the 14th of this month. You will get them about Jany 1st. If we allow a month for you to examine the question of place and decide it your answer will reach us about the middle of March. Both places are anxious to have the College but it is an honorable ambition. I trust you will be guided by Divine wisdom in making a decision. I have already made some suggestions as to the bearing of this question of place on our Missionary work and therefore will not repeat what I have said. On some accounts I should be glad to see one College for the whole Interior but now that the brethren of this "Union" seem likely to pull together in the matter the original plan must be carried out I suppose.

moreover the common language south of the Taurus mountains is Turkish, while north of that range it is Armenian. This is a good reason for having a College here; the question of another in Armenia, eventually, may be left until it is pressed upon our attention. —

I have nearly completed an Article on the Physical Geography of the Turkish Empire, but it is too long for the Herald. I have thought of sending it to the Princeton Review. It will fill about 25–30 pages of an ordinary Review. — If you were not overwhelmed with work I would send it to you for examination before putting it in the hands of the Publishers. —

We are all pretty well here and our work going on well. The School was never, since I have been here, in a more healthy state than it is now. We hope for good & great results here in the city from the winter's work of all the Pastors, Students, Church-members & Missionaries. Do not cease to pray for us. My visit with you & Mrs. C. & Miss W— on the road & elsewhere is very pleasant still. Maggie and the children are well or were at last report. The life of the dear baby seems to have been saved by sending him to C.— Your brother in Xt

Rev. N. G. Clark. D.D.
Boston. U.S.A.
T. C. Trowbridge.

bridge.
Marash, Nov. 3, 1871.
Receipted Dec. 21 —
Ans'd Jan'y

Marash. Nov. 14. 1871.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M. —

Dear Brother — Yesterday we received the papers that give some account of your Annual Meeting. I greatly rejoice that you had so good a meeting and that you have undertaken the work in Roman Catholic countries. I am glad you seem to have gone through the meeting without special injury to your health, tho' on this point there is no very definite information.

I greatly regret that we have to send to your Committee the question of the location of the proposed College but there seemed no other way. I have not seen the "Statement" of the Protestants of Marash but if it is as full and straight-forward as that of Aintab you will have the case fully before you. The two points that seem to me to deserve your special attention in deciding this question of place are, 1st Climate, 2d how will the decision of this question affect the general work of evangelization in this part of the country? — Baron Alexan has written you a letter, of his own accord; he read it to me and I advised him to send it. He is, as you know, one of the most reliable natives there is in the country and impartial in his judgment. The English is his own entirely; somewhat peculiar but you will take his meaning. I think you will be pleased with the letter. Perhaps it will not be ready to go by today's post; if not, it will go next week. I have read a leader in the Cong. newspaper on "Missions," (Oct 5th) which seems to me somewhat like you. I may be mistaken but so it seems. At any rate I fully believe those ideas.

As to our going to America, ie Alexan & I, you must do just what you think will be best on the whole. I am perfectly satisfied to leave the matter in the hands of the Committee; in fact from the first I was anxious to put the College question mainly under the control of your Committee and now that it is there I feel confident that the best course will be taken. If you think that I have not strictly followed the request of the Mission in regard to not writing all I can say is that since that request was made circumstances have greatly changed & I felt that it was my duty to inform you of these changes. As Sec'y of the Board you have a right to all the facts & to all the light you can get. I have not tried to prejudice your mind in favor of either Aintab or Marash.

As Mr Powers is old the probability now is that our two stations will be at Aintab & Marash, after a year or two. The brethren at Aintab cd take the whole Antioch field, with Aintab & Oorfa; Marash cd take its present field together with Adana, Sis, Hadjin Tarsus &c. Stick to the central station theory. I have no doubt that large stations covering a large territory are better than small stations with one man here & another there, growing misanthropic & rasping one another almost to death all the time.

I have written to Mr Wm E. Dodge Sen. about the College & asked him to bear it in mind when he meets you.
Maggie has sent me Mrs Clark's very kind letter of Sept. 19th; perhaps I will write Mrs.

C— a note one of these days.

Mrs Coffing's school is flourishing well. Mrs. C— is doing a good work. Mary Williams is making progress in the language and will be a good Missionary. The two are coming to understand each other better than they did at first and, I trust, will work together successfully. — Mr Perry is expected back from Sivas this week. My dear ones are doing well in Const'ple. — Mrs Riggs writes this week that Margaret has greatly improved in health since her arrival in Stamboul. Remember me kindly to Mrs Clark and Miss W— if she is in America.

Your brother in Xt
T. C. Trowbridge.

Rev. T. C. Trowbridge.
Marash, Nov. 14, 1871.
Rec'd Jan 8, 1872.
Ackd Jan. 23.

Marash. Central Turkey —
November 14. 1871.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M. —
Dear Sir —

As you are aware the "Central Turkey Mission," at its last Annual Meeting, in connection with the "Cilicia Evangelical Union" appointed a Commission to carry into effect the action of the "Union" and of the Mission in regard to the establishment of a College within the bounds of this Mission. As you will see by referring to the Minutes of the "Union", one of the difficult and important questions in regard to the College was that of its location.

The action of the "Union" on this question was as follows. —

"Looking at the circumstances and relations"
"of all the places within the bounds of this
"Union it was considered best that the College
be located either at Aintab or at Marash."
" In order to secure the establishment of a
" College at one of these places, the "Union" trusting

in God, pledges itself to raise for this object the sum of 200.000 piastres."

"After a long discussion as to who shall decide in which of the above mentioned cities the College shall be located, it was agreed that the Protestants of Aintab shall put in writing all the reasons they can bring why the College should be located there rather than elsewhere; and that the Protestants of Marash shall do the same in regard to their city. These statements shall be submitted ~~to the~~ College Commission and the Commission shall translate and forward the same to the Prudential Committee of the American Board in Boston, U.S.A. and to the Trustees of the College and the decision of this question shall come from them. No importance shall be attached to an offer of either city to give more than 60.000 piastres And it is requested of the Reverend Missionaries that they do not write to the Prudential Committee, or ~~to~~ either directly or indirectly on this subject".

"It was decided that the city in which the College is located shall give 60.000 piastres of the sum promised by the "Union" towards the Endowment."

In accordance with this action we now enclose to you the "Mazbattas" or official statements that have been prepared for your consideration by the Protestants of Marash and Aintab in regard to the location of the College. These statements have een prepared with much care and we suppose they ontain all that these brethren have to say on this subject.

We trust that the Prudential Committee f the Board and the Trustees of the College, to be ppointed by them, will be able to decide this question f the location of the College without a long delay. Had it been possible to settle the matter here we hould have rejoiced but it was not possible. The eople of both places were anxious to have the College nd both places were ready to give the amount quired by the "Union", *60.000* piastres. There seemed erefore no other way than to refer the question to merica. We regret that these statements could ot have been sent some weeks ago but the delay as been unavoidable.

We only add that our convictions in regard the need and importance of the College have increased ntinually ever since the plan was first proposed — e are well aware that the establishment of such College is a great undertaking and will require vast amount of labor and a large expenditure of money. We believe however that the results will be od and far-reaching in proportion to the sacrifices at are made. Turkey is now really beginning make rapid strides in the path of progress. The eat need of the country is a class of *well-educated*, hristian men, who shall take the lead in the great reformatory movements that are begun.—

The constituents of the American Board have done much to bring about the present state of enlightenment and progress in Turkey; a state which demands still greater efforts and more extensive instrumentalities.

We believe that our Xtian friends in America have it in their power to guide this work of Reformation in Turkey to great and good results. This cannot be done, however, without a well educated ministry and Educated, Christian men in the other departments of Life. How can these men be brought forward without a thoroughly good institution, which shall be under the control of Evangelical, Xtian men?

We therefore hope and expect that the Prudential Committee of the Board will undertake this work of establishing this College. We hope that the College will greatly aid in bringing to a right conclusion that important work which the American Board has prosecuted so successfully, for so many years, in the Turkish Empire.— We have rec'd what we consider good and ample security for the payment of 60.000 ps by the Protestants of Marash if the College is established there and for the payment of 160.000 ps by the Protestants of Aintab if the College is established there.

On behalf of the College Commission

Alexan Bezjian, President

Tillman C. Trowbridge.

T. C. Trowbridge
Marash, Nov. 4th 70
Received Dec. 5
L. L. Jan 23/1871

Dear Doct. Clark — Nov. 20. 1871. 448

I send you a roughly made but, I think,
ccurate outline map of the field of this Mission. You will
e from it that Aintab is very central to this field.
is map may help you some in examining the questions
the location of the College. Your statement in regard
the amount pledged by the churches is too large is it not? —
y promised to raise 200.000 pias or about 2.000 Turkish
as in all. I do not know how you estimated, but, as I
gure, this is not over, certainly, $9.000 in gold. — This
a large sum, however, for the Chs in addition to all they do
w. The brethren of Marash were not willing that their
tatement" shd be seen by the Commission. This has excited

a little suspicion in the minds of some members of the Commission that some of the things said in the statement wd not bear the light; please keep your eye open in that direction a little.—

I hear good news from Maggie & the children; all are very comfortably well.—

Much love to Mrs Clark—

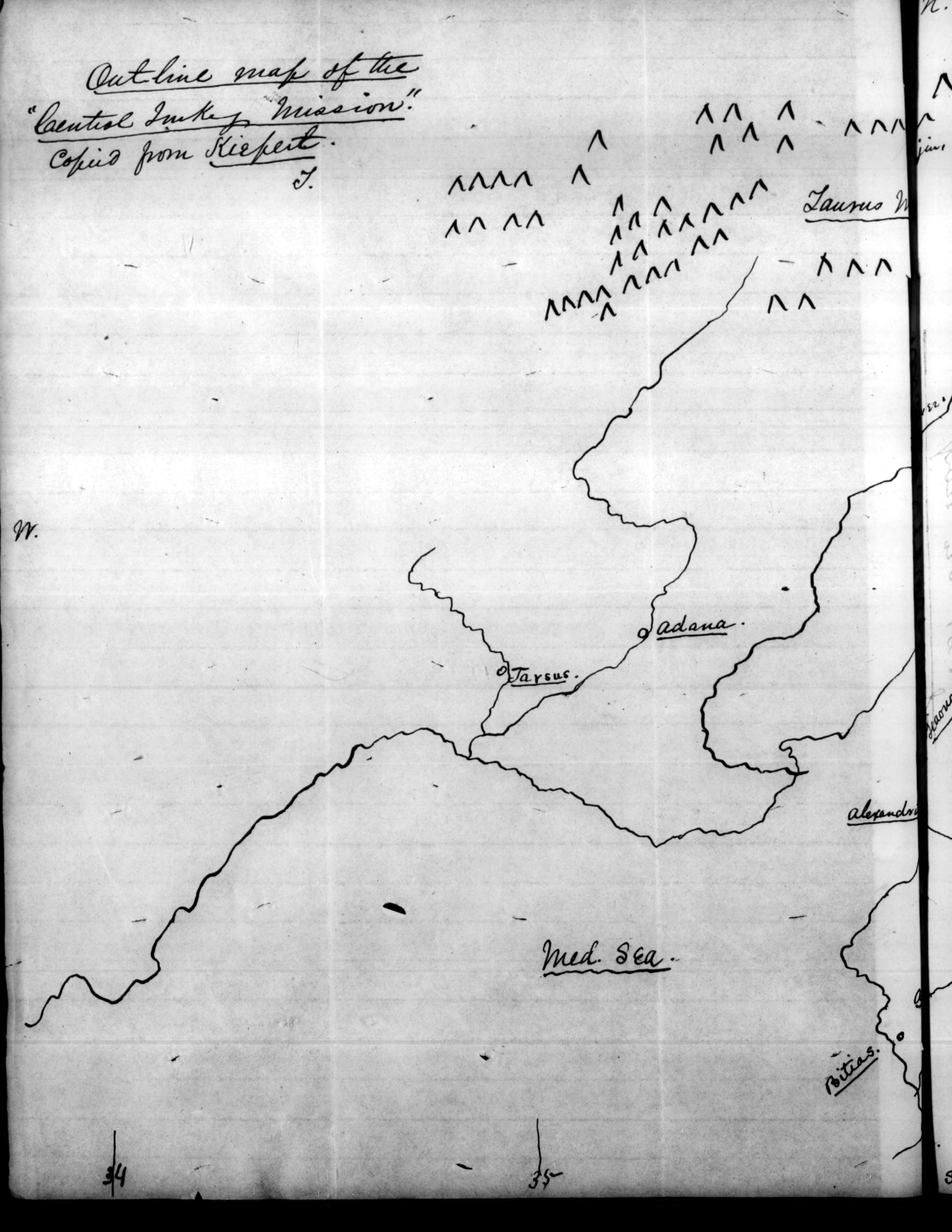
Yours most truly

Tillman C. Trowbridge

Rev. N. G. Clark D.D.—
Sec. A.B.C.F.M.
Boston.—

P.S.
We have decided to read both the "statements" as a Commission. I hope we shall find them fair & straight-forwa

Out-line map of the
"Central Turkey Mission."
Copied from Kiepert.
I.


N.
Taurus M
W.
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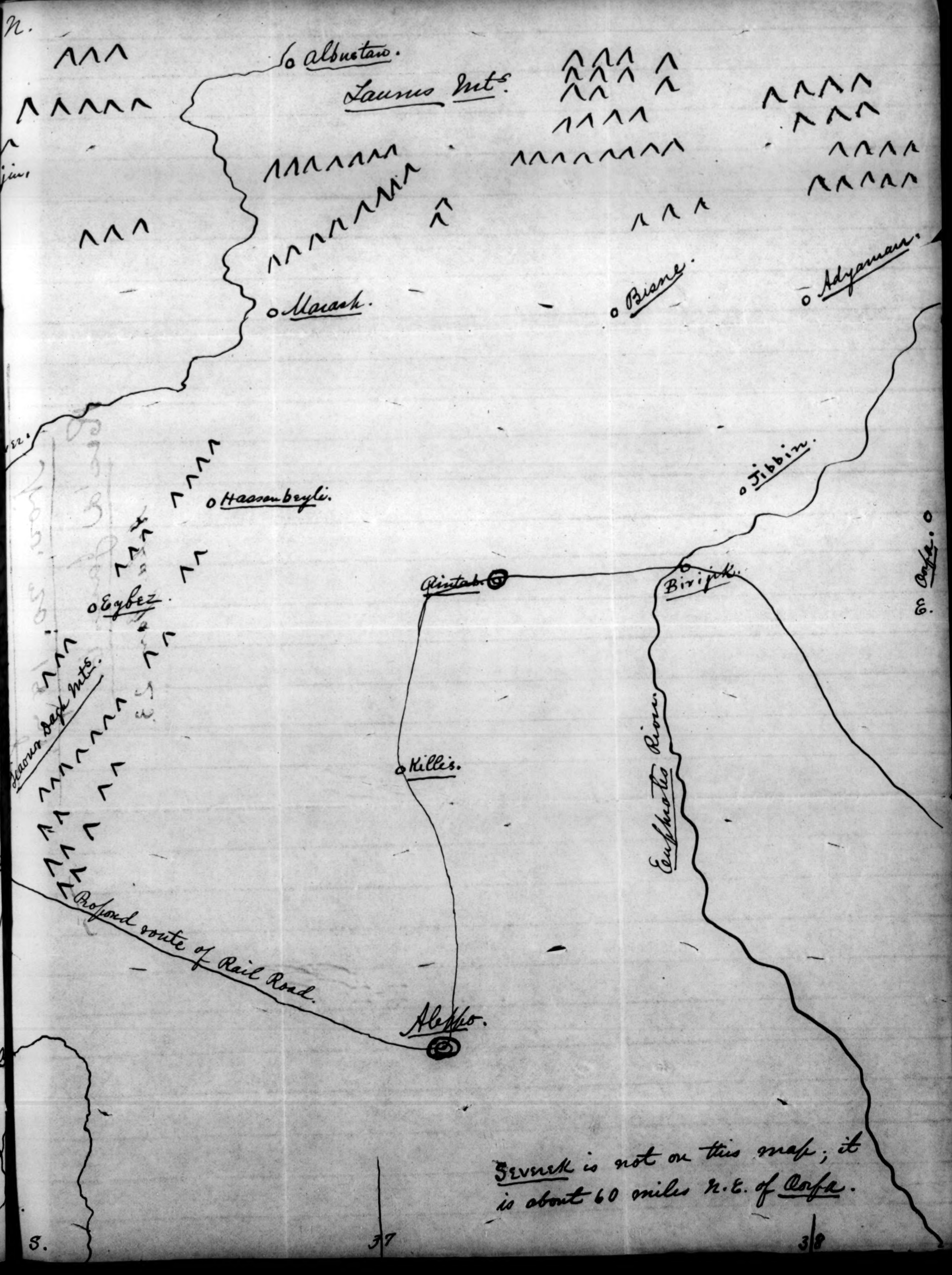
Tarsus.
Med. Sea.
alexandri
Bitias.
34
35


N.
Albustan.
Taurus Mts.
Marash.
Bisne.
Adyaman.
Hassanbeyli.
Giaour Dagh Mts.
Egbez.
Aintab.
Birijik.
Jibbin.
Oorfa.
E.
Killis.
Euphrates River.
Proposed route of Rail Road.
Aleppo.
S.

Severek is not on this map; it is about 60 miles N.E. of Oorfa.

Nov. 20. 1871.

Rec'd Jan. 6.

Ackd. Jan 23.

Marash. Nov. 25. 1871 —

Rev. N. G. Clark — D.D.
Sec. A.B.C.F.M.

Dear Bro. — Since writing you a note last week in regard to your statement of the amount pledged by the "Union" for the College Mr Perry has shown me your printed, official statement, which is strictly according to facts, $6.000 contributed last year for general objects & $9.000 pledged now for the College, besides their usual contributions. I was mistaken & hasten to make the correction.

Mr Perry has come back in good spirits. He says that Dr West & his wife are really disposed to entertain the question of coming down here to build up or aid in building up a Medical School, in case the College is started on a good basis. This is more than I had hoped. The Dr is the man for that part of the work, without doubt. He is a fine scholar, a hard worker, an enthusiast in his profession & a devoted, humble Xian. —

The question of Avedis is up again. Mr M— has written you in regard to him. We do not quite agree as to whether A— had better go into the College or into the Semy. I think that he shd be Prof. of Languages in the College. He has rare qualification for it naturally & only needs a year or two of study with such a man as Prof. Whitney of Yale. Alexan's Dept. will be Nat. Philosophy, into which subject he goes as readily & easily as a duck takes to water. With these two men in the College it wd command the confidence of the whole Prot. & Armenian Community of the Central Mission. Alexan needs six months or more in such a School as the Sheffield Scientific School. What I propose is that Alexan go to America next summer to be gone a year & that Avedis assist in the Theol. School until he comes back & then Avedis go for a year or two & fit himself. The great thing is to get a Faculty of first class men. Perhaps you wd hardly be willing to spare Mr Herrick from the Western Mission but, if possible, I think he should come and take Intellectual & Moral Phil, Evidences of Xty &c. He is a

man of very superior ability, is now publishing
an admirable Chh. His. in Armeno-Turkish; the
best book, in my opinion, that has yet been
printed in that language. Thus we have 3 of the
right kind of men, any one of whom could take
almost any Department. — I cannot speak
of any others but of these 3 I have no doubt
& I think everybody would say the same. —
It may be that Mr H— cannot be spared but
whatever ensures the success of this College
ensures, as almost nothing else can, the success
of the Missionary work in Turkey.

In regard to the endowment I have been
thinking whether we cannot find ten men
in America who will give $10.000 each. I have
thought of the following persons as hopeful —
(1, Wm E. Dodge. (2) James Lenox N.Y. (3) James
Brown N.Y. (4) my brothers C. A & (5) E. Trowbridge
(6) Mr Sheffield of New Haven. I have no
information from brothers Charles & Edmund, but
they are liberal men & are becoming quite wealthy.
Can we not bring this case before these six
men in such a way as to induce them
cheerfully to give $60.000 to this College?
It seems to me that we can, tho I may

be entirely mistaken. I mention these men because I happen to know something of their habits of mind about such things, particularly Mr Brown & Mr Lenox, both of whom, as you know, are very wealthy. You may know others, as I presume you do. —

In the "statement" sent you from the Marash brethren in regard to the location of the College it is partially intimated that they have become responsible for the purchase of the lot. I think it my duty to inform you that I have the best authority for saying that such is not the case. No pledges have been made; as soon as it began to seem doubtful whether the College would be here or in Aintab all negotiations were broken off & have not been resumed; so I was told yesterday by one of the leading & most reliable Prots here. — I mention this lest you may feel constrained, in some measure, by that intimation to favor putting the College here. On the whole I feel hopeful about the College & more & more confident that we are following the leadings of the Master. If not I trust He will hedge up our way. —

Yours most truly
T. C. Trowbridge.

Marash, Nov. 25, 1871.
Rec'd Jan. 24.

450

(Copy.)

"Marash, Central Turkey,
Nov. 25th, 1871.

Prof. W. D. Whitney, Yale College.

Dear Sir:– Your interesting Circular in regard to the "American Oriental Society" reached me some days ago. I quite agree with you that Missionaries are under a moral obligation to communicate to the world the peculiar knowledge and information of which they become possessed by the very conditions of their lives. They are, however, often overwhelmed by the number and variety of their duties; moreover few of them acquire the habit of putting into systematic shap for the use of others, the many, many things which, of necessity, they must and do learn. I trust that in this respect, your Circular will do good. All learned and good men ought generously to help each other, for it is true in the intellectual as in the moral world that our possessions are increased by giving them away.

The Turkish Empire presents a ric and almost boundless field for the accomplishmen of the objects aimed at by your Society. Take, for example the Department of Language I have no idea how many languages are used habitually in this country, but the number must be very large. We constantly hear the *Armenian*, the *Turkish*, *Greek*, *Bulgarian*, *Persian*, *Arabic*, *Circassian*, *Kurdish*, *Gipsy*, &c. &c. – So of *Physical Geography*, of *Ethnology*, of *Botany*, of *Ornithology*, of *History*, of *Coins*, of *Antiquities*; the country is literally full of objects of the deepest interest to any man who has an eye to see them.

We are thinking of establishing a "College" in the interior of Asia Minor; if the enterprise is successful it will greatly facilitate the work mentioned in your "Circular". Well educated natives would be the best of all assistants in every department of Oriental study. As yet little has been learned of the *Mineralogy*, *Botany*, *Zoölogy* & *Ornithology* of Turkey. If a good College is founded in the interior of the country, these subjects will be studied by its Professors and by the educated men who graduate from it. This, it is true, is only one of the incidental benefits of such a College, but to those who look for into the future it is not a small one. Dr. Clark has the matter in hand and will, perhaps, at one of your meetings, give you further information in regard to it.

You offer to give any information in your power on any subject embraced in the objects aimed at by your society. Will you or some one of your number give me the title and the cost of two or three of the best works on Ethnology and Physical Geography? – If so I shall feel especially obliged to you. – We have a very good opportunity to study these subjects here but have no books that treat of them.

I send you two specimens of the hand-writing of the Armenians; the language of No. 1 is Turkish but the letters are Armenian; the language of No. 2 is Armenian and so are the letters. No. 2 is a copy of two or three of the popular, national songs of the Armenians. No. 1 is an extract from a most excellent translation or abstrac of President Porter's work on the "Human Intellect" This abstract was made by our Assistant Teacher in the Theological Seminary here. He is an able man an a superior teacher. We hope at some future day to send him to Yale for a year or more to prepare himself more perfectly for a wider sphere of usefulness, to which he wi

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*The abstract is in manuscript and the whole work has not yet been transferred.

probably ere long be called. I asked him to draw off for me one page of the Abstract, to send to you as a specimen of Armenian penmanship. — No. 3 is a specimen of printing in Armeno-Turkish. You, of course, have seen books in that language. This specimen is a brief statement of a revolution in Mexico; it is cut from a religious news-paper which has quite a large circulation in this part of Turkey. It has no special significance, yet it illustrates how rapidly the world is changing. — A few years ago the people here in these Taurus Mountains could not have told whether Mexico was a country or an animal or a celebrated man. Now hundreds of them read all such items with intelligent interest.

You know perhaps that Dr. Riggs' translation of the Bible into the Bulgarian language is finished. Has your Society a copy? If not I will arrange to have one sent to you. We rejoice that Dr. Riggs has been spared to finish this great work.

Wishing your Society all success —
I am, dear Sir, most truly yours, &c
Tillman C. Trowbridge,
Am. Missionary at Marash.

P. S. The figures within the brackets of No. 1 indicate the No. of the paragraphs in the Original from which these extracts are taken.
T.

from Mr Trowbridge
Nov 28 1871

the College is located here we will not be able to get Professors to come here.

Marash. Dec. 7/1. 1871.

Rev. N. G. Clark D.D. —

Dear Bro. I send a few words for Prof. Whitney in reply to the "Circular" of the Com. of the Am. Oriental Society. He may not care for the little scraps inclosed yet they indicate the direction of events in this country. This is especially true of the extract from Prof. Porter's work. — This reminds me of what I have for some time been intending to mention, rather suggest, to you. Can you not stop at New Haven some day and see on what terms Baron Alexan can remain in the Sheffield Scientific School for a few months? — My own opinion is that, as he is to be a Prof. in the proposed College, he should have an opportunity to study some before he begins. There is the best place for him; perhaps they have means by which they can support him; they

will like him; he is modest but a
man of superior ability and character.
He could be a Prof. in almost any
department. I think of proposing to
Avedis that he start the preparatory
Dept. here (or at Aintab if the
College is there) about next Oct.—
He likes the idea of going into the
College. The College Commission
has advised me to run up to Sivas
and have a consultation with Dr West ~~him~~
in regard to joining the Medical
Dept. I can go nearly there on a
missy tour, while Mr M. & Mr P. &
Alexan can look after the school
just as well as if I were here. All
agree that the Medical Dept. should
be started as soon as the other, if possible
If you go to New Haven do not fail
to see my brother. He will enjoy seeing
you very much, now that you have
been out here. Perhaps he would be

a good one to consult in regard to
the support of Alexan. I am not sure
but that Alexan would be one of his
pupils, at least William would certainly
interest himself for him. The two are
omewhat alike, in some respects. —
I you see William please give him
a great deal of love from me. We are
oth too busy to correspond much, tho
have a note from him now & then.
e promised to send me a copy of
is Inaugural Address but has never
one so. I wish he wd give it to you
r me. He is a generous, noble brother.
e has not much means of his
wn but he may be able to
ee Mr Sheffield or some wealthy
man and secure something for
lexan. The Sheffield School would
hus be stretching out a friendly
and towards Turkey. When the
ollege is once established here
have no doubt that its Professors

will aid in the work for which that school was established.

The signs in regard to the Lord's work are hopeful. We may be mistaken but there seems to be more than usual evidence of the presence of the Holy Spirit among the people here. I know you pray for us and that is a great comfort. By some mishap we have not yet received any report, detailed report of your Meeting. All our papers of Oct 12. have failed, while we have received of the 5th & 19th. — How it happened we do not know. —

Please remember me to Mrs. Clark and believe me

Your brother in Xt, —

Tillman C. Trowbridge.

P.S.
Mary Williams is suffering much from diarrhea. We are thinking of taking he to Sivas or to Aintab. If you have not decided the location of the College you will note all these facts as bearing on that question. I fear that of

Marash, Dec. 1, 1871.

Rec'd Jan 16, 1872

Ackd. Jan 23. 1872.

Marash. Dec. 11. 1871. —

Rev. N. G. Clark. D.D.

Dear Bro. — I send to Mrs. T. — at Cons'ple by this post an Article on the "Physical Geo. of Asia Minor." — I had rather intended it for the "Princeton Review". — but you asked me to send you anything of the sort I might prepare. It is too long for the "Herald" yet I should hardly like to have it reduced. Dr Atwater, Editor of the "Princeton" wrote me that he would publish an Article I sent him last Jan. on "*The Early His. of the Ottoman Turks*", but it does not seem to have appeared. He said it wd probably be in the *Oct.* No. of this year. If he ~~does not~~ publishes it in the Jan. No. he wd not probably care to have another article from me so soon. In that case you can hand it in where you think it will do the most good. I have proposed to myself to write *one* such Article each year on some subject related to the East & which may be of some service in pushing forward the general work of Reformation in this country. I have no special facility in this line; my investigations go on very slowly & I write with no kind of ease.— I feel, however, that every Missionary is bound to contribute _something_ to the general stock of Knowledge. I do believe that if a good College is established in the Interior of Asia Minor it will aid greatly in solving some of the important and difficult questions that now attract the attention of thinking men, questions of _Ethnology_, the _dispersion_ of the races, the _Antiquity of Man_ and similar questions. Here is the place to study these questions; here are the _Arabs_, the _Circassians_, the _Turks_, the _Bulgarians_, _Greeks_, _Armenians_, _Kurds_. Here too is the _Country_ from which, we believe, the Nations scattered. I am almost impatient have the College go forward simply looking at this feature of the case. Of course the first and important end is the raising up of an earnest, well educated Ministry.—

Yesterday was a good day here; congregations all large. I believe the preached Word took hold of the people. Mary Williams about the same.— All others well.

Yours most truly

T. C. Trowbridge.

P.S.
I send open a note to Dr Atwater which you can read and forward.

Marash, Dec. 11. 187

Rec'd Feb. 5.

Marash. January 2nd 1860.

R. Anderson, D.D. Sec'y A.B.C.F.M.—

Rev. & Dear Sir,

It is seven months to day since we reached Marash; and, as I look back upon the time, I feel, Surely goodness & mercy have followed us. Many times have we been sore perplexed—troubled on every side, cast down—but the Lord has been our Helper—& though weeping endured for a night, the joy of the morning cometh.

When I last wrote you—Nov. 22~~nd~~—I was in much sorrow, on account of the state of our congregation; not that there were any outward turmoils or troubles, but because a deep sleep seemed to have settled down upon us, & there were no signs of ~~any~~ spiritual life. Happy am I now to be able to say that God, in His great mercy, has not left us. He has taken away that slumber, & is granting us His Spirit,—as yet, only a beginning, we trust—of a great refreshing from on High.

The last of Nov.—the city was divided into twenty districts, & two brethren appointed in each district, to labor for its spiritual welfare. These brethren visit all they can among the families under their care, & gather them together one evening in the week for prayer & religious conversation. We feel they are a means of great Good.

Two weeks ago yesterday—notice was given, that if any wished to ~~talk~~ of their soul's welfare, we would be happy to see them in the study every Monday morning—The next day nine came, & last Monday fifteen.*

It is a pleasing sign, that of those who came about one half are members of the church. Of those who are not members, ~~some~~ three or four give good evidence of having recently given their hearts to Christ. We rejoice in these evidences of the presence of the Spirit of God, & our earnest, longing prayer is, that it may so pervade our congregation, that not one heart shall remain unsubdued to Christ. Next Thursday has been appointed as a day of Fasting & Prayer, – to pray for the outpouring of the Spirit of God.

Examinations for church membership were begun Nov. 22. & continued two weeks. Thirty five came, of whom five women & eight men were received, making the total number received this year, fifty, & the total membership of the church, one hundred & forty four – Of the twenty two not received, a number gave some evidence that a work of grace had been begun in their hearts, but it seemed best to defer their reception for the present. The thirteen were received Sabbath before last, & the Lord's supper was administered yesterday – //

Dec – 14th – a meeting of the civil community was held to elect a new council for the coming year – Of the seven elected – five are excellent men – one, very fair – & only one – that is at all objectionable – All except the last are members of the church.

On the Monday evening following – they met again to elect a head man. our much respected & excellent brother Roob oghloo Sarkis – who has filled the office for three years felt that it required so much time - he could not longer serve. By dividing the burden, however, electing another to attend to litigations & the like, Sarkis was persuaded to retain his seat as a member of the Pasha's mejliss - (council). This we think is a gain - for now we will have two representatives of the Community at the Palace - who will render to each other mutual aid.

// I am very happy to be able to say, that, *at last*, a teacher, Killisli Avedis, has been secured from Aintab to give instruction in "*the higher branches*," & that our young men are now being initiated into the mysteries of Arithmetic Geography & Grammar. This, we trust, is the germ of a Marash High School, & the dawning of a new day to our young men & women.

Mention is often made of the *integrity* & *honesty* of the Protestants in Turkey. Let me narrate an incident which occurred here last week. Every one who has lived in the East knows with what hatred the Custom Houses are regarded, & how, every one, who by lying or stealth can avoid paying duty, feels that he is thus doing God service. One of their rules here is, that goods taken to be sold in the Marash villages pay no duty, while those for other villages do. A Protestant, while trading in the Marash villages, crossed over the line, & sold in the Aintab district. On returning to Marash, he went, of his own accord, at once, to the Officer, & paid him forty eight piasters - the custom due on the goods he had sold in the Aintab district.

The officer was amazed at such an act of honesty & handed him back one third of his money. Possibly, in all Turkey, no Armenian or Catholic could be found who would do such a deed.

Before the gospel came to Marash, nearly every family, used more or less wine; but, although many of our people still own vineyards, last week, not a quart of wine could be found in a Protestant house for the Communion!

Very Truly

Geo. H. White,

Marash Jan. 2, 1860.
Rec'd. Feb. 24.
Ackd Aug 11

Rev. R. Anderson D.D.

Marash. April 9-1860-

Dear Bro. Ward-

My Independent-(N.Y.) does not come- Will you please see if it was not ordered- & if so- re-order it- I am very thankful for the care you take of my letters- re-enveloping &c- Our Work in a very interesting state- audiences of 650 to 750- Much inquiry- & seriousness- new additions to our Cong- & I trust- also souls born into the Kingdom- 70 came last month- to be examined for ch. membership- 29 or 30- will be rec'd- many manifestations of presence of Spirit of God. Began in Karamanli- a village in outskirts of city 1st of Jan- School already numbers 40- & 27. men & women- mostly Arms- learning to read, 5- have become Prot- Annual Meeting to to begin here- Apl 23. Ch to be dedicated 26th- Times very hard- work & food very scarce, but God is blessing it to us spiritually- I wished much to write Dr. Anderson- but from press of work cannot- Please communicate these facts to him-

Much love to you all-

Affectionately. G. H. White

White

L. S. Ward Esq.
Mission Rooms
Boston

Marash Apr. 9. 1860.

Rec'd May 30

Ans Aug 1.

Marash. April 12 - 1860.

Rev. R. Anderson - D.D.
Secy - A.B.C.F.M -
Dear Sir -

You will be gratified to learn that the work at this place is in a very interesting state - Since the 1st of Jan, we have had daily evidence that the Spirit of God was working on the hearts of the people; but during the past month, the work has taken a deeper hold & become more widely extended. The people are thoughtful, serious, & prayerful, not only willing, but desirous of conversing of their eternal interests. Some who, for years, have been careless & thoughtless, are now broken down on account of their sins against God. The interest has extended to the Armenians & Catholics, from twenty to fifty of whom attend our Sabbath services - The congregation has much increased, now numbering from six hundred & fifty, to seven hundred & fifty -

Last month examinations were held of candidates for church membership. Seventy came, of whom, twenty nine, give gratifying evidence of a change of heart, & will be received on the 29 inst. Of the remainder, at least twenty give some evidence of ~~their~~ being born again, but we deemed it best to postpone their reception for the present.

This will make the total number of new members in the last fourteen months,# seventy nine.# //

// Another very encouraging sign in the church,# is their strong desire to preach the Gospel to the villages around. This desire was frequently expressed during the winter;# but no action being taken by the missionaries,# it became as a fire in their bones, so that they expressed their impatience, saying:- When are you going to let us send helpers to the villages? At last, in February, they met together of their own accord,# and ~~as a church~~ as a church, in obedience to Christs command, resolved,# that they ought to be doing more to give the gospel to others.# They adopted rules; elected five of their own number to take charge of the funds & work- subscribed, out of their deep poverty, as they were able; & then asked the cooperation of the congregation. The whole amount subscribed - of which one third is already paid - is,# twenty five hundred piasters. Two laborers are expected to start this month.#

¶ We regard this movement as one of great interest - a proof that true love to Christ dwells in their hearts, - a pledge,# that the work begun will go forward. It is taking the work out of the hands of the Board. What is especially cheering is, that it had its rise & development entirely among the people themselves. There was no urging,# scarce even a suggestion, on the part of the Missionaries. It is a spontaneous growth of their love to the Redeemer. It is called, the Hokesiragan,# or Soul-loving.#

In the extreme N. W. corner of Marash, & almost entirely separated from the city, is a village called Karamanlu. The first of Jan. we engaged a crippled weaver there to teach two or three Prot. children;# but little by little, Armenian & Catholic children have come in, so that already the school numbers forty scholars, & the weaver has given up his loom.# Twenty-seven men & women have also begun to learn to read,# & ~~already~~ several individuals have become firm Protestants. A meeting is held two evenings in the week, attended by an audience of from 30 to 40. and a Sabbath School on Sabbath mornings, of from 50 to 60.# They wish now to build a school house. one man offering the ground & 100 piasters, & another ~~man~~ 100 p.

The annual Meeting we expect to be held at this place, beginning April 23rd & we trust it will be a means of rich spiritual profit,# both to the people & to ourselves.

Very Truly

George H. White,

Marash Apr. 12. 1866.

Rec'd May 30.

3

Ashley

Accessions 8 [illegible]

Missionary rel.

Individual admission

456

Marash - July 17 1860.

Rev. R. Anderson. D.D. Secy - A.B.C.F.M.

Dear Sir -

I regret that I have not been able to keep you more fully informed of the state & progress of the work at this place - but, especially - since the departure of Dr. Pratt, my time has been so fully occupied, I could not. The examination of seventy candidates for church membership; preparation for the Annual Meeting; the weekly instruction of the male & female members of the Sabbath School; writing a sermon a week - besides all the various miscellaneous matters which necessarily will arise every day in a large community like this - have left me no time for correspondence - My last was dated April 12th -

Ed

On the 28th of April - we had the pleasure of welcoming the members of the Mission - & entertaining them during the fourth Annual Meeting - The occasion was one of deep interest to our people here - it being the first time the Annual Meeting has been held in this place - They went out in large numbers - a distance of ten miles - to welcome them to the city, singing as they returned - "The Year of Jubilee has come." The procession as it entered the city - was like the triumphal entry of a Prince - How different this - from the state of things eight years ago - when five helpers - one after the other - were either imprisoned or banished - & Dr. Schneider forbidden by the Pasha to preach!

On Sabbath - the 29th ~~ult~~ - twenty eight individuals were received to the church - making the total membership 172, The audience on the occasion numbered 1491. On the following Sabbath were held the dedicatory services of the new chapel - The sermon was preached by Dr. Schneider from Ex. XX, 24, & the dedicatory prayer offered by Mr. Powers - Sixteen hundred persons were present - the church being filled nearly to its utmost, I need not assure you my heart welled with feelings of gratitude & joy - to see so many - at least for once - hearing the words of eternal life within its walls - May God accept this imperfect work - & sanctify it as the birth place of many immortal souls into His Kingdom -

The meeting we enjoyed much - there being more of a spirit of prayer & love - than at any meeting we have attended -

On the 22nd of May - I started on a tour to Albustan & Yarpuz - reaching the former place - the 25th ~~inst~~. Our road passed over the three ranges of mountains which together compose the Taurus - The tops of these mountains, even at that late season of the year were cold - as I passed over new ice - & heavy beds of snow - not ten miles from Marash -

// The work at Albustan seems to be of a deep, substantial character, There have been a number of accessions since winter - the community numbering 90 souls, Three individuals were admitted to the church - which now numbers fifteen - & five children were baptised - The audiences numbered usually from fifty to one hundred - but at the communion one hundred & fifty were present, & many were compelled to go away - not being able to crowd in -

I had many calls from Mussulmen - especially those of the "Sheikh" sect - mentioned in Dr. Pratts letter of last Nov. Every day - they would come - & with an apparent sincerity desire - to learn the truth - would hold long conversations - on the fact of man's sinfulness - & how it was possible for God ever to forgive sin - "We have lost God" - "We have lost the road," "We cannot find God" - were expressions they used very often - At almost every meeting - from three to five Mussulmen were present - One is known all over the city - as a Protestant - & a second is a member of the Governor's council - He has learned to read the Armenian character - & joins in the singing - but I fear his interest is more intellectual than spiritual -

During the past winter - there has been a delightful work among the women - Twenty two are engaged in learning to read - & a number of these give some evidence of a work of grace having been begun in their hearts -

On the whole my visit was very satisfactory & I trust some good seed was sown // Several became Protestants - & one who for a year - has been leading a wayward, wicked life - with tears confessed his faults - & expressed his determination to be a better man // I called on all the principal Mussulmen & Armenians - who, without one exception, received me - with much apparent kindness & regard - A very just & strong separation of the Protestants into a civil community was effected - & their head man - has since been constituted a member of the Governor's Council - by an order from the Pasha -

In Yarpuz - six hours west from Albustan - is a little band of twenty Protestants - but owing to their having had no good instructor - they are as yet very ignorant, & the work has made but little progress - A new helper is expected to start next week - Yarpuz is the ancient Arabissus - &, according to current reports - once contained 300.000 inhabitants - Certain it is - that it was a large city - for it was the birth place of two Roman Kings - & even now - many very beautiful marble columns & slabs are found - It is now however - a poor, Turkish village of four hundred houses - //

On reaching home June 16, I was very happy to find our new Associates, Dr. & Mrs. Goodale - already at housekeeping & hard at work on the Turkish - Dr. G - has opened a Dispensary which is daily visited by many patients -

In accordance with the vote of the Mission - Dr. Schneider has spent the past six weeks here - engaged in teaching the young men Theology - He has had an interesting class of ten - & his seventy lectures to them - & his preaching

I trust will be productive of much good — He started to Aintab to day.

Mention was made in the Annual Report of an interesting class of girls who were suffering for want of a teacher — We have vacated a room in the basement of our dwelling — & Mrs. White has now twelve of these under her care — They study the Bible — Geography — Arithmetic, Translation of Armenian into Turkish — Writing & Singing — Mrs. W — feels a deep interest in her scholars — & by their diligence & success — is richly repaid for the care she bestows on them.

We have had frequent conversations with Baron Avedis relative to his being settled as Pastor here — He is both willing & desirous — to remain — but as it is altogether uncertain yet whether his wife will acquiese — & as he does now perform virtually all the duties of a Pastor — we have thought it advisable not to press the matter — but postpone it for the present. He gives us much perplexity — by his expenses — He will borrow money & spend from one to two hundred piasters a month more than his salary — & at least two hundred piasters a month more than we believe to be necessary — His not being content to live on 550 p. a month — the sum — on which, he tells the church Session he can comfortably live, & his continually running in debt — may prove to be the cause for his leaving this place.

Our congregations are large & attentive – with some evidences of the presence of the Holy Spirit – Baron Avedis' Son – gives evidence of a change of heart – You will rejoice with us also – that Deacon Bedros – who was the cause of so much trouble last summer – & who for a year – has been a wayward, wandering sheep – has again returned to the fold – He seems melted down under his sins – confessed them to the congregation – & if he continues thus – will soon be restored to his office & duties again –

// I take pleasure also in sending you the following letter from the church & congregation here – They heard of the indebtedness of the Board – & of their own accord – send this letter as an expression of their gratitude to you – They have subscribed nearly forty dollars – which does not seem large & yet in value is equal to a day's work from each of the one hundred & seventy two members of the church – If every church member in America – would give a day's labor – how soon would that debt be paid!

"To our beloved brethren in Christ –

the Secretaries & Members of the American Board –

Brethren – beloved of the Lord –

God has richly blessed you – in that He has filled your hearts with love to lost man, & caused you to send aid & sympathy to the distant parts of the earth – And He has greatly blessed us – in that

He caused you not to forget our people - but led you to send to us your beloved children - making us partakers of ~~those~~ blessings ~~which~~ passing knowledge - We - both temporally & spiritually were in a state of bondage - & had it not been for the exertions of Christians like yourselves even to this day - we must have remained in that bondage -

Thanks be to God - by means of your efforts - our bonds are broken!

This year you have been brought to the Jubilee year - This to us - as well as to yourselves is a cause of great joy - But in the midst of our joy - we were made sad - by hearing of the heaving debt which
3 rests upon you - for some debts - deprive us of only bodily rest - but this debt - if not paid - will deprive many souls of eternal life -

For this cause - we greatly desired, according to our ability - to endeavor to send you some aid - but on account of our poverty
5. our ability is so small - we felt ashamed to send, Still - the desire conquered & we have subscribed about one thousand piasters

We confess this is little fruit from the many seed you have sown - & it is not worthy to be mentioned - Still tho the widow's mite was acceptable to Christ - & we hope you will accept of this - our mite

May the Lord prosper you in your work - & cause us to bring forth much fruit to His glory -

The Protestant Church in Marash.

With sentiments of high regard -

Most Truly Yours. George A. White,

Marash July 17. 1860.

Rec'd. Aug. 23.

Ack^d. Jan. 17. 1861.

Marash. Octo. 15th. 1860.

Rev. R. Anderson. D.D. Secy. A.B.C.F.M.

Rev. & Dear Sir.

My last to you was dated July 15th. Since then, we have all been permitted to engage in our varied labors without interruption, though at times somewhat debilitated by the heat.

// Our congregations have been good, larger & more attentive than last year, & the deeply interesting seasons spoken of in the spring, have not all passed away. We do hope & pray that this coming winter there may be a large outpouring of the Spirit of God. The indications at present are very favorable. In June, a Saturday afternoon prayermeeting was begun for the helpers and students, which has been well sustained all summer & with good results.

In the Home Missionary Society, much interest is felt. Owing to the unsettled state of the country, they were not able to work this summer in the villages, as they had hoped, still they are not idle. They have maintained a helper in Kishifli, & since May; two more are going from village to village, preaching & spying out the land; a fourth is to start next week for Noorpet, & possibly they will take Karamanlu off our hands.

I do rejoice - & I know you will too - in these Missionary efforts of the church - They are efforts in the right direction & we cannot but believe the blessing of God will rest upon them. Is it too much to hope, that when you in Boston celebrate the second Jubilee of the American Board, our brethren here will celebrate the first Jubilee of their Missionary Society!

In my last - I spoke of a class of girls, Mrs. White had taken to teach. The first term closed Aug. 29th, when the Parents of the girls were invited & an examination held, which proved in the highest degree encouraging - I do not exaggerate in saying - that the progress made by most of them - in Arithmetic - Geography - & the Bible - & the examination they underwent in those branches - would have done credit to any class of girls in America - studying only the same length of time - The class will be resumed this week. The great difficulty is - that as it is a shame in this country for a girl to pass her fifteenth year unmarried - & as parents do not yet feel the need of their daughters being educated - they are unwilling to have them spend two or three years in study -

In August I made a tour to Bellenn - sixteen hours to the east - where six adults & three children have become Protestants - The village contains 200 Moslems but only 12 Armenian houses - & on this account it may not be best to maintain a regular helper there for a long time - We deemed it best however to occupy it for a while - to strengthen our new brethren there - & especially because it is near to Besne - & favorable for operating on that stony field.

Mrs. White & myself have just returned from a tour to Albustan & Harpur - We started - Wednesday Morning - Sept 12th, reaching ~~there~~ Albustan at noon ~~of~~ the third day - The work in this place has made good progress as to numbers - since spring - Seventeen adults - mostly young men have been added - to the Community & there is a wide spread spirit of inquiry among the Armenians - The Protestants as a community are much respected. Their head man is a member of the Governors Council & they are more exempt from oppression than the Armenians - They contribute liberally for their poor - pay one half the expenses of the school - & will purchase a place of prayer - so soon as an eligible site can be obtained -

The work spiritually has not made so much progress - but much good seed has been sown - & now that the winter is close at hand - when for four months - almost no work will be done - we may hope to see the seed spring up - & bear much fruit - The communion was celebrated the last Sabbath in Sept. at which a beautiful communion service - recently presented by the church in Fairlee, Vt. was for the first time used.

Poor Yarpuz! What shall I say for it! My heart mourns over it - & longs to see signs of life there - but the time is not yet - They are downtrodden - oppressed - ground between the mill stones of Satan - & this wicked Turkish Government - so that now they are almost afraid to inhale the air of heaven - After the massacres in Syria - the occurrences at Yarpuz - may seem insignificant yet they ought to be known -

Last year - their Governor - Haji Beg - took from them 50.000 piasters worth of grain & 30.000 piasters in money for which he refused to render any equivalent - The people complained to the Pasha - who appointed a new Governor - He staid however only six days - when the former Governor by large bribes was again reinstated - The people remonstrated They said to the Pasha - Send us your hostler - or your cane even - & we will obey - but we cannot obey this unjust man - The Pasha was inexorable - sent an officer - who collected 1050 Koordish horsemen - & entered the place. On the 3rd day - he summoned the people to a mosque to elect a Governor - No sooner however had they collected - than he locked the gates - & put forty of the principal men

in irons - One - a Moslem teacher - they stript naked cut off his beard - blackened his face - put a donkey's bone in his mouth - & thus paraded him through the streets of the village - The Pasha's officer then let loose the Koords - who ransacked every Moslem house - taking money, jewelry provisions - clothing - everything they wished - not even respecting wives & daughters - The most reliable estimates place the pecuniary loss to the place - at not less than 500.000 piasters - but what money can repay violated chastity! And after all this the very men - who sustained these shameful abuses - were compelled to sign papers - saying that everything had been arranged - as they wished & not even a cup of water had been turned over!
The poor Moslems wept as they told us the story of their wrongs. & one said that, that day he had sat by a mill-dam - wishing to throw himself in - Their fields of grain, flocks & herds were taken - & in some houses, not even a cup remained to drink out of -

The people have become utterly dispirited - & some are moving away - Indeed they are so cowed down - that when I offered to take hold & try to have justice done - they opposed - saying - they would have to pay the penalty for it - after I had gone - There is a righteous God in heaven - & soon this wicked corrupt Government -

must suffer His righteous judgments - They have sown the wind & will reap the whirlwind -

In these circumstances - our helper has met with no encouragement - in his work, & the congregation which before was small - is now almost gone - We are trying to have these affairs investigated - & hope yet - that summary justice - may be meted out - //

We left Albustan - Wednesday afternoon - Oct 3 - & reached home safely - the following Saturday -

Dr Goodale started the 11th inst, on a professional visit to Antioch - expecting to return in a month - He has had a very large medical practice this summer from which we trust - much good will result -

We trust you had a blessed Jubilee meeting - & that the rich influences of the Spirit were manifest - I have prepared a sermon commemorative of the event - which I hope to preach next Sabbath -

Very Truly Yours -

George H. White.

Marash Oct. 15. 1860.

Rec'd Nov. 30.

ackd. Jan. 17, 1861.

Marash - Dec. 31 st 1860 -

Rev. R. Anderson - D.D.

Secy - A.B.C.F.M. - Boston -

Rev. & Dear Sir -

In my communication of Octo. 15, I remarked that the state of the congregation was much better this year than last, & that the indications for the future were very favorable - Our hopes have not been disappointed - & we have now strong encouragements to believe, that God has a rich blessing in store for this people, this winter. The Sabbath services are attended by large & solemn congregations - & during the past month an unusual spirit of prayer & supplication has pervaded the community - Spontaneously, in all parts of the city - little meetings for prayer & conference have been begun so that now at least - twenty of these prayer meetings are held weekly - By this means also - many Armenians - who would not come to the church - are brought under the influence of the truth.

We look forward with deep interest to the week of prayer Jan 6 - 13 - Why may it not be a Pentecost to all our churches! Oh for faith in God's *willingness* & *desire* to bless us - & for that wrestling prayer - which taketh no denial!

The Lord's Supper was celebrated yesterday - & sixteen individuals - eight males & eight females - received to the church - It was an interesting season - Of the fifty two - who came to be examined - a number give evidence of having, within a very short time, become new persons in Christ Jesus. but such we usually defer to a future time. //

In the Sabbath School - yesterday - we completed the Gospel of John - on which we have been engaged a year & a half - To myself, the preparation of these lessons has been of great profit - & to the congregation I feel they have been far more advantageous than the same number of sermons. When this plan of catechetical instruction was first introduced - two years ago - many of the congregation were displeased - & a number strenuously opposed it. Now, I doubt whether one could be found - willing to have it given up. We commence the Acts - next Sabbath -

// The year now closing has been one of rich blessing both to ourselves & the work. Forty four have been added to the church - making its present number - one hundred & eighty seven. Sixty have been added to the community which now numbers one thousand. The schools have been increased from four to six - & contain nearly three hundred & fifty scholars - one half of whom are Armenians & Catholics - & what is an especial cause of gratitude, during the whole year uninterrupted harmony - peace & love have pervaded the entire community. Especial advance has been made among the females.

Two hundred have received almost daily instruction in learning to read - & now so far from their considering it a shame to be seen with a book in their hands - several, of their own accord - have formed themselves into a class & receive instruction from Mrs. Goodale in Geography - Learning to read has a wonderful influence in waking up their minds - It leads them to think - a thing the most of them have never done before - & to realise - that they - as well as men, have souls to be saved - It is an interesting fact that while formerly - by far the greater part of the candidates for church membership were males - this year - over two thirds were females - & of the forty four received to the church - more than one half were females -

In my last - I spoke of two men who had been sent out by the Home Missionary Society to explore the villages - They were out over two months - visited twelve Armenian villages - distant from one to three days from Marash - & in almost every instance were hospitably & kindly received - Of the twelve villages only seven have churches, & out of their ~~three~~ four thousand Armenian souls - not forty can be found able to read! What a work it will be to educate these, & teach them the truth as it is in Jesus! Some of these villages, on account of their proximity to Zeitoon - cannot be worked now - but the others we shall try to occupy at once. One of the two men has returned to Ajemli - & as soon as he obtains a foothold - another will be sent to take his place - & he will then pass on to others - they have also sent a man to Noorpet to work at his trade & preach - Kishifli, as before, they have occupied with an excellent man - the people feel a deep interest in this Society & its work - & many are the prayers offered up for it - When the two Colporteurs returned from the villages - the church met together, & great was the interest manifested - as they listened to the narration of their travels from village to village - sowing the good seed of the word - It very forcibly reminded me of that meeting held in Antioch - eighteen centuries ago - to listen to the account of the travels of Barnabas & Paul -

We now enter on a new year - & though we know not - what a day or an hour may bring forth - still we do know - that the same kind Saviour - ever liveth to intercede for us - that He longs for the salvation of this people far more than we do ourselves & that He will make *all* things - result for our good & to His glory - In *Him* will we trust -

With sentiments of high regard
Most Truly Yours -
George H. White.

Marash, Dec. 31, 1860.
Rec'd. Feb. 8, 1861.
Ackd. Feb. 14

Marash. Jan. 28 th 1861.

Rev. R. Anderson. D.D -
Secy. A. B. C. F. M. Boston -

Rev. & Dear Sir -

// You are doubtless awaiting with deep interest - intelligence from the various Stations - to learn with what results - "the week of prayer" has been attended - It is with feelings of gratitude we would record - that God has not passed us by - but has granted a spirit of prayer & activity on the part of christians - & of inquiry on the part of Armenians & Catholics - such as, probably - has never been exceeded in the city before - There had been much interest during the whole of December - & many little meetings for prayer were held - but since the week of prayer this interest has deepened & become more extended - During the week itself - prayer meetings were held every evening in the church - the average congregation being 500 - The exercises - up to the ~~very~~ close - were of a very interesting character - & the prayers & remarks testified that the Spirit of God was present - It is said - there has never before been so much activity among the Protestants & so much inquiry among the Armenians & Catholics - as at the present time - Our congregation numbers from 650 to 750 - & every Sabbath there are from twenty to fifty new hearers -

I preached not long since - from the text - "Bring all the tithes into the storehouse & prove me now - herewith - saith the Lord." One of our young men - after going home - said within himself - "God says - try me once - If you do not believe my word - still make the trial once - & see if I am not willing to bless you" - And said he - I will try - He selected as a subject of prayer - a catholic woman - a neighbor - The very next Sabbath - she was in our church - an avowed Protestant - And since then, within a few steps of that young man's house six men - heads of families - have become open Protestants, & now attend our church! Would that we all might have thus take God at His word - & receive such blessings!

The Catholic Bishop - finding that his flock was diminishing induced the Pasha - last week - to give an order - that the members of the various communities should not meddle with one another - under penalty of five hundred stripes & banishment. But the word of God is not bound - and our brethren are as diligent in making known the truth - & the Armenians & Catholics in listening - as before - Will not our friends in America pray that these blessed influences may continue - & increase, until this whole city shall be brought under the power of the truth -

I have long been wishing to instruct our young men somewhat - but Baron Avdis' sickness - examinations, meetings &c - have prevented - Dr. Goodale has now taken the preparation of the weekly lesson for the S. School Teachers - & I have begun a class of nine in Sacred History - beginning with the Creation. They meet four times a week - & have entered upon the study with much zeal - //

In this connection - it occurs to me - that you might be interested to know the real Christian population of the Marash field - so I enter it here - as correctly as we have been able to ascertain - The figures I think are within rather than beyond the truth

Marash -		10.600 - Souls -
Zeitoon	One day north - & all called Zeitoon -	10.000 -
Alabashlu		2.500 -
Mukhall -		500 -
Albustan -	Three days north -	600 -
Yarpuz -	" " " -	300 -
Furnuz -	One day - N. N. W -	1500 -
Deyirmen Deresi	All these 2 days N. N. W. & one or two hours from each other -	150 -
Mukhall -		100 -
Geol Poongyar -		75 -
Kiraj Oghloo Obasu -		100 -
Dash Olook -		150 -
Yenije Kala -	One day N. W - one or two hours from each other.	500 -
Dikili Dash -		100 -
Moojik Deresi		75 -
Demirek		75 -
		27.325

Bagh Yeri	One Day. N. W. -	50. =
Chiurink Koz	one or two hours from each other	125. =
Drongeli	start - four on preceding page -	150. =
Shivilghi		500. =
Geben	2 Days. N. W. -	750. =
Boondook		300. =
Hajin	4 Days. N. W. -	25000 =
Drort-Atlu		150 =
Ajemli	2 Days - W. N. W. -	160. =
Noorpet		200 =
Chokak		100. =
Kishifli	3 hours west -	125. =
Fundajak	6 " "	100. =
Gowir Dere	7 " "	100. =
	From last Page	27.325. =
		55.135. =

Even supposing Hajin to fall to Adana - our field numbers 30.000 - & how many well trained laborers will be needed to break unto this people - the bread of eternal life -
The Home. Missy Society's helper to Ajemli - was driven away - but by order of the Pasha - returned - the Governor of the village was deposed & our Helper has now great freedom & success - Yarpuz is also reviving - the helper there - being much encouraged -

As Ever - Most Truly Yours - George H. White.

Marash Jan. 28. 1861.
Rec'd March 11.
Ack'd Feb. 14.

Marash. March 9- 1861.

Rev. R. Anderson. D.D.
Secy- A.B.C.F.M.

Rev. & Dear Sir.

//You have been informed in previous letters that an unusual religious interest was pervading this city. Happy are we to be able to state that though the interest is now being manifested in a more quiet way- it has not in the least diminished.

Up to the first of March- the work was chiefly among the Armenians and Catholics. Every night they would meet in the houses of the Protestants, and spend hours- sometimes, even till near morning- examining the Scriptures- & comparing them with the corrupt teachings of their own churches. Our young men were very active- laboring both night & day- so much so, that the Catholic Bishop said, he could not understand it; that if the young men were paid for thus laboring- the Missionaries had not money enough: that if they were not paid- they had a love he could not understand. Many of his people however seem to understand it better than the Bishop, and are now regular attendants at our church. The audience since the first of January- has averaged nearly eight hundred.

The work is now assuming a new form- taking a deeper hold on the heart. One evening last week- a Catholic- after hearing a chapter read from the Bible and a prayer by one of our young men, was so much affected- he was compelled to leave the room before the exercises could be resumed. Monday forenoons- we have devoted to conversation with inquirers- & many- have come with tears & sobs mourning over their wicked hearts// One is an old lady of over sixty years of age- Last year she was very bitter against her son and daughter-in-law- & began to attend church only two months ago- now she gives excellent evidence of a change of heart.

// The chief characteristic of this work from its beginning- has been prayer. It was begun in prayer- & has daily been carried on- amid much fervent prayer. Many prayer-meetings have been held every week in private houses, & now the women also, in the various quarters- have begun prayer meetings of their own-

It is strange what various methods the Spirit uses to awaken men. Our Pastor, a short time since, conversing with a very thoughtless man- asked him if he practised secret prayer. The man replied - he did not. The Pastor for a few moments remained silent - & his mere silence - with perhaps a sorrowful look - was the arrow which carried conviction to that man's heart - & he is now in distress on account of his sins.

Another was arrested by the suspension of a member of the church. The thought came to him - if this individual is disciplined for one single sin what must be my condition - when I am sinning every day.

A third - a young lady - on hearing the invitation given - that those who wished to join the church - might come and converse - thought within herself - How often have I heard this invitation given - & I am not yet ready - This was the thought the Spirit used to her awakening - & we trust also to her conversion -

The first Anniversary of the H. M. Society of the church - was held Thursday evening - Feby 28, An interesting report of the work of the past year was read. They have sustained a helper in Kishifli, ten months, in Ajmli & Noorpet - each - two months - & two colporteurs - a month & a half each. The expense of the whole was 3000 piasters, 500 - p. - of which was given by the women. // Kishifli. Noorpet & Ajemli are now occupied. When their helper went to the last named place – the people set to work of their own accord & built him a school house.

// About five hundred were present at the Anniversary & much interest was manifested –

One great hinderance to our laboring in the villages is the fear of Zeitoon. Many of the large & important villages are near to Zeitoon, frequently visited by the Zeitoonites, & any one who becomes a Protestant must be prepared to meet death at their hands. Will you permit me to say a word here in regard to that place – & ask the prayers of our friends in America for it.

Zeitoon is about 35 miles north of Marash – the city & its villages containing from twelve thousand to fifteen thousand inhabitants – *all Armenian*. They are independent of the government, pay no taxes & secure in their mountain homes – defy the power of the Sultan.

They are however, in their way, *very religious.* We have been told by eye witnesses – that many go to church every morning – before daylight – & pray for hours – so that the floor of the church becomes wet from their tears - Some are so conscientious - they would not tread on an ant. A few miles from the city is a place regarded sacred - & on some of the fast-days - the women ascend to this shrine creeping the last half mile on their hands & knees - Many of them already are persuaded of the truth of Protestantism and five or ten would become Protestants today - if they could have the least assurance of protection - Could we once obtain a foothold there - the truth would spread like fire on the prairie - They would be as strong for truth as they now are for error. & their influence in the villages would greatly assist in their evangelisation - Our helper in Ajinli - a member of this church - is a Zeitoonite - & two other Zeitoonites now living here - give good evidence of piety - Will not our friends in America pray much for Zeitoon? Often as I look at the road winding over the mountain that leads to it, I long that I might be able to go there & preach to them the truth as it is in Jesus, and wonder how much longer we must wait. Our only help is from God. Will not all who read this letter - at their firesides, in the social circle - in the Sabbath School - in the Sanctuary - pray for the outpouring of God's Spirit in Zeitoon! If you will, soon will we be able to write back the glad tidings that those hardy mountaneers - by scores are turning to Christ -

It is with feelings of deep anxiety we await farther tidings from America - Our work & we ourselves may be affected by those troubles - far more than we now anticipate - still our prayer is that out of all of these commotions & troubles - God's name may be glorified.

We begin the examination of candidates for church membership - the 12th inst - to continue three weeks. Probably one hundred candidates will present themselves. //

As ever. Most Truly Yours.

George H. White.

Marash March 9, 1861.

Rec'd April 17.

Ack'd Feb. 14.

Marash - August 13 - 1861.

Rev. R. Anderson, D.D.
Secy. A.B.C.F.M. Boston -

Dear Sir -

I regret that so long a time has elapsed since my last communication, but a short visit to Oorfa - & after that the absence of both Dr. Goodale, & Baron Avedis - have left me but little time for correspondence.

At the time of the Annual Meeting, being considerably worn down by the labors of the winter - I made with Mrs. W. - a short trip to our Oorfa home - enjoying by the way the Society of Drs. Dwight & Schneider, & Dr. & Mr. Nutting - An hour from Oorfa we were met by a Company of the Protestants - one of whom said to me, "Bodvilly - I wish to ask your forgiveness." "What for?" - I asked - "Two and a half years ago," he replied; "I, & two other men, stoned you & Mrs. White, & now I wish to ask your forgiveness." One of his associates in that interesting occupation has also become a Protestant & the third is - but secretly. The work in Oorfa is making sure & good progress - the congregation numbering one hundred & fifty - & is rapidly becoming a self sustaining work. - Bro. Nutting very much needs an Associate. We remained in Oorfa two weeks - during which time I visited the ancient Haran, were accompanied to Adiaman by Mr. & Mrs. Nutting, & Mrs. Dr. Nutting - remained there two days - & reached our loved home & people May 31st

It is well I had this little recreation, for without it, I could not have borne up under the work during Baron Avedis' absence July & August - the two hottest months of the year -

By the way - I much fear Baron Avedis will not remain many months longer in the service. When he first came from Aintab - his wages were 400 p. a month - To provide servants for his wife - Dr. Pratt. Mr. Schneider & myself raised them to 500 - & afterwards to 550. And before going to Aintab - his wife, unknown to ourselves, persuaded the community to promise her a male & female servant - besides the 550 - so that - if given - his wages will be the same as 700 p. a month - aside from house rent - We feel - & the Mission too - that the church can never support a Pastor at such an expense; that the influence on other helpers is deleterious - & that as his wife is continually demanding more - the end of it will be - his leaving the service. He is a most excellent helper - intellectually a giant - a man of fervent piety - & I shall be sorry to see the day when he leaves the service - but I fear it is near.

// Our congregation, all summer, has been in a good state, + though there is no special interest, The average attendance is 700. In the summer many go to the villages to trade, & to the vineyards, + so that the congregation is always smaller ~~in the summer~~ than in the winter. + I think never in my life ~~have I~~ enjoyed preaching so much, as in the past two months.

If Providence permit- we will endeavor to open a Second place of worship this coming winter- The city is much scattered, & many would go to a place near by, who perhaps could not walk a long distance in the rain & mud. In this way too, we think many new hearers might be brought in-

We are also endeavoring to have a School House built on our Church grounds- to be used by the High School & one common school during the week- & for evening Lectures also- & for the infant Sabbath School on the Sabbath- We have talked of it with the people- & our hope is. it will be erected this fall, We need such a place very much- The houses are small- dark & damp- utterly unfit for a school- The infant Sabbath School especially might be increased from 200 to 400 had we a suitable place-

Six hours west of Marash is an Armenian village of five hundred inhabitants named Fundajak- One half hour beyond is another of one hundred inhabitants named Gower Dere. For two months the Home Missionary Society has been endeavoring to obtain a foothold there. Five times were they driven away- sometimes narrowly escaping severe injury- but now we trust they are located permanently- They seem to be made of good metal- & we hope, will polish well.

Albustan & Yarpuz- are going forwards in numbers but not in spirituality- They need more Missionary labor.

than we are able at this distance to give them, I expect to start tomorrow to visit a number of the villages from one to two days to the North West.

// It is with deep interest we await, week by week, tidings from our loved Fatherland. God is taking vengeance on her for her sins, but we rejoice in the belief that this fire will purify her, & make her yet an honor & glory among the nations of the Earth. We have heretofore tried to keep secret from our people the great sin of our land, but now we speak of it, & as we sometimes portray the zeal of the north, they kindle with enthusiasm, & say "would that we were there also to help"! We are expecting week by week orders from the Rooms to cut down, & we await it with pretty much the same feelings that a man that has an amputation to be performed awaits the coming of the Surgeon. //

With sentiments of high regard
Most Truly Yours
George H. White.

Marash Aug. 13. 1861.
Rec'd. Sep. 19.
Ans'd Feb. 14.

Marash - August 27th 1861.

Rev. R. Anderson. D.D.
Secy - A.B.C.F.M. - Boston -

Dear Sir -

In my letter of the 13th inst - I spoke of visiting some of the villages to the North west of us - & you may be interested to know the results of my visit -

We left Marash - Wednesday morning - Aug - 14 - & after a ride of twenty miles reached the Yenije Kala mountain. On the top of this mountain - one day's ride from Marash - is the village of Yenije Kala - containing five hundred inhabitants - all Armenian - On the eastern slope of the mountain towards Marash - are six small villages - two or three miles from each other - containing in all six hundred Armenian souls - The people are mostly farmers - but very poor - living in summer in booths - Three years ago, Yenije Kala - priests & all - became Catholic, for the sake of protection - By the favor of the Pasha - the Catholic Bishop delayed the payment of the soldier tax - for three years - but now the government demands all the arrearages at once; The poor villagers know not where to find the money - They have all returned to Armenianism - & should a Catholic Priest visit their village - they would probably drive him off - There are but two priests for the whole mountain - & these pay almost no attention to their flocks -

In the eleven hundred Armenians of the mountain - not five can be found able to read. We were kindly received in all these villages - & a helper would find ample work. We found three men considerably enlightened, & persuaded of the truth of Protestantism.

From Yenije Kala - on Friday - we went to Ajemli a village of one hundred & sixty inhabitants - thirty miles due west. The whole region is a mountainous one, covered with a thick growth of oak - hemlock - pine, & bushes - the scenery wild & picturesque - Sometimes our road lay along the edge of a steep declivity - where one misstep would have sent us down hundreds of feet; sometimes over a high mountain range - from which we could almost see the Mediterranean; then down into a deep gorge, then up a steep mountain side - clambering over rocks & amid bushes - after a hard ride of ten hours - glad indeed were we to see the houses of Ajemli - // This village is different from all the others we visited. The people are not ground down so much by oppression. In appearance - they are neat & tidy - their clothes, food & houses - good - intemperance is unknown, the sabbath partly observed - & all, men - women & children, seemed to have a character - a basis to work on. The Home Miss. Soc. had a helper here two months - There are three men - well persuaded of the truth - & I ~~feel~~ have strong hope - that by the blessing of God the whole village might soon become Protestant. It is small to be sure - only a hundred & sixty inhabitants - still it would form an excellent center for that region // All of these villages have two setts of houses - the one for summer - & the other for winter - The summer houses of Noorpet - which contains two hundred Armenians & of Shivilghi - which contains five hundred - are but an hour distant - so that the helper in Ajemli - in the summer could easily operate on both these places. In Shivilghi - there is one man - well enlightened & called a Protestant - In Noorpet - is the Son of a Priest - who I think gives evidence of a change of heart - & who expects - this fall - to remove to Ajemli - I have much hope of this village, we spent the Sabbath there, were very kindly treated - & our whole time was occupied in conversation on the Bible & religion -

On monday - we visited Shivilghi, then Geben - a village of seven hundred inhabitants - 55 miles - N. W. of Marash - On Tuesday - we came to Boondook, 5 miles east of Geben containing three hundred inhabitants - & from thence we returned to Marash.

// All of these villages except Ajemli - are poor beyond description - It would make any man weep to see how they are oppressed, near by are Gower Dagh, Boz Doghan - & Tatarlu - districts inhabited by professed robbers. These range the mountains - independent of the government - & plunder whenever they can, often too - a Zabtie - in passing by or collecting the tax - will order the villagers to purchase him a roast-lamb - or give him whatever he wishes - & they dare not refuse- There are also aghas- or petty chiefs - who compell the villagers to work for them without pay- And between the robbers- the aghas- the zabties & taxes - the poor people have scarce enough to eat- Stopping to rest one day by a hamlet- I noticed a woman sitting in a booth behind us- On inquiry I found she was a Moslem widow woman- so destitute of clothes- she cored not arise to salute us- And yet- the government is pressing that poor woman for sixty piasters tax- a sum a laboring man can earn only by three weeks labor, oftentimes the children seeing us coming wored run- and no matter how much we wored entreat a man to show us the road- no matter how large a present we wored offer- not a step wored he move believing us to be like all the rest- liars-

Does not the government know of this oppression you will ask- Yes- & it is too weak & too rotten to remedy it- In proof of this let me give you an incident- We reached Geben- Monday afternoon, Soon after- Abdullah Begh, the Governor of all that region came to the village- with a dozen horsemen, He called the Armenian head man of the village- a man fifty years of age- & in good circumstances- made him drink till he was drunk- then took from him his purse containing several gold pieces- and a Treasury note for fifteen hundred piasters- & left the old man so nearly dead drunk - that his family worked with him all evening - thinking he was about to die - & called the Priest to administer the sacrament - On returning to Marash - I asked our head man if we could not depose that governor. He replied - The Pasha's love for the Governor's wife - & his private relations with her - are known all over the city - & the Pasha would not depose him. Alas, when the Pasha & his Governors are such - what can be done for the poor villagers? Can such a rotten - corrupt - Government - which has so long been treasuring up wrath escape much longer - the vengeance of a righteous God!

Had we funds - we would send three men to these villages - at once; one to the Yenije Kala district; one to Ajemli & one to Boondook; and funds or no funds - we must not neglect Ajemli. The H. M. Society of the church are supplying Kishifli - & Fundajak, & we will try & have them take Ajemli also -

Kriker, the helper who accompanied me, remarked that he & another helper had counselled together - & determined - that if cut off from the service by the crippled finances of the Board - they would still go on working for Christ - trusting to the people among whom they might be cast for their daily food. Sweet - indeed is it to witness such a spirit in our helpers - It is not for pay - he now labors - his wages bring only five dollars a month. If the troubles in America serve to develop still more the piety & devotion of these infant churches - if they serve to cast the churches more on their own resources - will we not say - Blessed were those troubles! This we feel - is to be one good result - //

With sentiments of high regard

Most truly Yours

George H. White.

Marash. Aug. 27. 1861.
Rec'd Oct. 7.
Ack'd Feb. 14.

Marash. Dec. 16. 1861.

Rev. R. Anderson. D.D.
Secy. A.B.C.F.M. Boston.

Dear Sir—

I regret that so long a time has elapsed since the date of my last letter. (Aug 27.) The cause has not been, a want of interest in our work, or a want of interesting items to communicate but solely a want of time.

// The members of our congregation have now returned from the villages & vineyards. so that our Sabbath audience is again from six to eight hundred. Happy also am I to be able to add—that there are some signs of the presence of God's Spirit. There is a tenderness of feeling; a mourning the hard heart; the fervent prayer which seem to me without doubt to betoken a reviving of God's work. The church is in a better state than it has been in for months.// Only two are under suspension; which for a church of two hundred & forty members — & in which discipline is rigid — is remarkable — Two women — who, for years — have been hard hearted & thoughtless — are now seeking the way of Life.// We have recently held examinations for church membership — Sixty eight presented themselves — of whom nineteen were approved - & yesterday were received to the fellowship of the church.

One of these, her husband being sick with dropsy - supports - the family - by bringing stones from the mountain with a donkey - or working in the cotton fields - at seven cents a day. She called recently to pay her monthly subscription to the Home Miss'y Society. On inquiry - I found - that she had sold a little cotton that morning for eight cents - She bought two cents worth of soap. two cents worth of meat - for her sick husband. & the remainder she brought to ~~pay her subscription~~ - send the gospel to the villages. ~~In speaking of her poverty~~ On inquiring into their condition she said - they had been compelled to sell their little home, & now - one by one - nearly all their articles of furniture had gone - "but oh, Mr. White," said she, her eyes filling with tears, "I have found such a Treasure in Christ, I never think of these things." Would that we were all - as rich in grace as she!

One other of the newly received members became a Protestant seven or eight years ago. Her history is hardly credible - but I have heard it all from her own lips - & it is familiar to all who know her.

On first becoming a Protestant her husband drove her from the house - & she remained away six weeks - part of the time in the houses of the Missionaries & part of the time in the houses of native brethren. Her babe was taken from her - & from excessive crying - became blind; & afterwards died. Shortly after her husband had ~~taken~~ received her back, he took her to Payas - a town near Scanderoon - on the Mediterranean, hoping that by threats & persecution she would there give up her religion. She remained there a year and a half - as it were a prisoner - & subjected to all kinds of illtreatment - She was beaten - thrown down - stamped on; guns pointed at her, struck in the face with the muzzles of the guns, & when she returned to Marash - so crippled were her arms - she could not straighten them. And yet - during all her exile - she never once swerved from Christ. Her husband is naturally a morose wicked man; but he has an especial hatred towards Protestantism & towards his wife for being a Protestant. For years - he has scarce spoken to her. She prepares his food - sets it before him - but he almost never speaks to her - & very rarely sleeps in his own house - and this wholly - because she is a Protestant. These facts are confirmed by Deacon Hovhannes whose house - adjoins her own. I almost wonder she has stood so firm - but she is only another proof of the power of Divine grace.

The school house adjoining the church - mentioned in my last - has been completed - & furnishes two excellent school rooms - twenty two feet square - & well lighted & ventilated. One is occupied by the High School: the other by one of the Common Schools - There is also a room eleven feet square - for the Teacher & Theol. Students. An examination of the High School was held in Octo. & the examinations in Arithmetic - Geography - Grammar. Translation - &c were very creditable indeed. Original compositions also were read.

Dr. Goodale has been instructing in English & Medicine: Baron Andis in sermonizing - & I. in Biblical & General History - with one lesson a week on Familiar Science. Mrs. Goodale - for five weeks past - has taught the select school of girls -

In our outstations - there is nothing of particular importance. // Zarpur & Albustan are increasing somewhat as communities - but there is not that growth in grace we desire to see. I much wished to visit Albustan this fall - but an increase of domestic duties & the absence of Dr Goodale - prevented -

The Home Missy Society have men in Kishifli, Fundajak & Ajemli. Zeitoon seems as closed apparently - as it was three years ago - Mr. Coffing's expulsion from Hadjin probably will strengthen them - in opposing any future attempts. It is more independent of the government than Hadjin.

Since my last letter there have been considerable changes in the political circles of Marash - Khoorshood Pasha has been deposed - & his successor Aziz Pasha arrived in Sept. For a while - the new Pasha did remarkably well. A christian man apparently could not have done better. All of the former Pasha's affairs - his adulteries - bribes - & wrongs - were one by one thoroughly examined, large sums of money disgorged - & the whole reported item by item to Constantinople. Vehfi Effendi - the former Pasha's chief man - he has completely humbled, making him stand hour by hour in trial with some poor Koord - & compelling him to restore large sums of money he had taken unjustly. Abdullah Begh - the governor of Geben - of whom I spoke in my last he has deposed & disgraced - But ~~even~~ after all this - even Aziz Pasha himself - we fear is now becoming slack - & his power weak. And yet how can it be otherwise? All of his rigid examinations & representations to Constantinople - can probably be hushed with a few bribes. The very best Mussulmans he can gather around him, are corrupt - bribe eating men. I do not wonder he despairs. Any but a man of Christian integrity - determined to do right - even tho' the heavens fall, would feel the effects of such debasing influences. The longer I live in Turkey - the more do I feel - convinced of its utter rottenness - & that nothing but the Gospel of Christ can save it -

We are now experiencing one effect of the Government's weakness. It needs money - & so has issued £ 1.500.000 in paper - distributed this paper through the provinces - & is compelling the poor to give coin for it. Our Community have paid fifteen thousand piasters - & it will probably be years before they receive any return for it.

// This suggests another subject. We have often spoken of the poverty of ~~our~~ the Marash people, & possibly sometimes our statements have seemed exaggerated; but I confess I have never realized until lately how poor they are. We speak of a Community of one thousand souls. It seems large - and yet the entire property of this community - their houses - shops - vineyards clothing - Everything - does not amount to six hundred thousand piasters - or twenty thousand dollars! Any man in America worth twenty thousand dollars - could buy the entire property of the Marash Protestant Community! - This seems incredible - but it is a carefully prepared estimate - & I think within, rather than beyond, the truth. - No others make the estimate so large - One chief reason of this doubtless - is their heavy taxes. Their taxes this year - including - the paper tax - spoken of above are - forty thousand piasters - or, one fifteenth of their entire property - Marash, being a small place has to pay - the Soldier's tax - & some other kinds - which large cities like Aleppo & Damascus - can & do refuse - I have the impression - that Marash is year by year growing poorer - On this point however, I cannot yet speak positively - //

We had the pleasure of welcoming Dr Goodale back last Friday night - after - a six weeks - absence to Arabkir.

With sentiments of high regard

Most Truly Yours.

George H. White.

Marash. Dec. 16. 1861.

Rec'd Feb. 6. 1862.

Ack'd Dec. 29, 1862.

Marash. May 1. 1862.

Rev. R. Anderson. D. D.
Secy. A. B. C. F. M.

Rev. & Dear Sir -

Since the date of my last letter - Dec. 15. as a Station - we have all enjoyed good health - & been permitted without interruption to pursue our labors. With gratitude we would also add - that God has not withheld His blessing -

// Last Sabbath - the Communion of the Lord's Supper was celebrated - & thirty four members received - making the total membership - two hundred & seventy five. Among those received - was a little girl of only eleven years of age. We felt much delicacy about receiving one so young - but believing her - as we do - to be one of Christ's lambs - how could we refuse her admission into his fold! Her examination as a whole - was the best among all the one hundred & eleven who came - Her answers, both in respect to doctrine & Christian Experience - the knowledge of her own heart, her simplicity & childlike trust in Christ drew tears from the eyes of all present - The influence of her reception has been very salutary - Many adults have been led to ask - Why is this little girl received & not I? And many young persons have also inquired - If this little girl. can be a Christian - why not I ? //

One other of the new members is a cripple - & much diseased. He has no upper lip - the upper teeth project horizontally - one eye is gone - one foot he cannot put to the ground - & it is with great difficulty he can hobble to church on his crutches. Yet we feel a new song has been put into his mouth - & that he will yet leap & praise God in His Kingdom above.

While speaking of new members - I must mention one other fact. You may remember that / two years ago - I made a visit to Belleren - a town two days to the East - & perhaps you have sometimes asked. What has become of the work there? There were in all only six adult Protestants & but ten or twelve Armenian houses in the whole village - It seemed expensive to employ a helper for so few - and as the persecution was intense - & the Moslem rule oppressive rather against our desire - the Protestants removed to Marash. Three of those six were received at the Communion on Sunday - & two more give hopeful evidence of a change of heart! What sweet fruit is this from, that rocky village! // I will add also that the rich Armenian, who then persecuted so bitterly is now in Marash - trying to make arrangements to move here. He is very friendly - & we hope the Persecutor may be yet brought into the fold.

In the small village of Kishifli - three hours to the west, worked by the H. M. S. - two adults give very good evidence of being renewed persons. Blessed be God. His Spirit can work among the huts & booths on these mountain sides - as well as among the palaces & mansions of the rich -

Two cases have recently occurred - which may not be uninteresting. Five Armenians were working in a vineyard - and at noon sat down together to eat bread - While eating - they began to talk of the truth - & to ask one another - why do we not accept it? The five rose from the ground - pledged to each other as open Protestants! Three of them on account of sore persecution have wavered - but two stand firm - & the wife of one of the two - who at first - raved so furiously, officers were sent from the Pasha to threaten her, now manifests a sincere sorrow for her wickedness - & is a constant attendant at our services. I have lately learned that a few Protestants had met together for fifteen months - every Sabbath evening - secretly to pray for the conversion of those men. Surely "in due season - shall we reap if we faint not."

The other case is this. Three weeks ago a backslidden Protestant having a child added to his family, arranged with a man - who had been turned out of our Community for adultery - to have him take his child to the Armenian Church - & become its Sponsor at baptism - On Sunday morning - the Armenian Vartabed told his congregation they were about to see a sight that would do their hearts good - viz - that the child of a Protestant - was to be brought by a Protestant to be baptized - and both he & his congregation were quite merry - But they waited & waited - & much to the chagrin of the Vartabed & disappointment of his congregation no Protestant came - On examination they found that the two Protestants had met together that morning - & after praying together - went with their families to the Protestant Church! Happy are we to add - both the backslidden - & his wayward companion - now regularly attend our services.

The girl's school heretofore taught occasionally by Mrs. White & Mrs. Goodale - is to begin next Monday, under the care of a young man - in every way qualified to be a most excellent teacher. We hope after a year, one of the girls will be sufficiently advanced to take his place - Three of our girls are in Miss. Proctor's school at Aintab.

We are now endeavoring to obtain a house for a new Place of Prayer in the opposite quarter of the City -

I am more & more convinced that the work will advance more rapidly - & better - with two or three small congregations than with one large. The city is much spread out & hilly - so that it is difficult - for the aged & feeble - especially in the mud & cold of winter to come so far. More Armenians would drop in; the Protestants themselves would be more energetic, & I think, more easily managed.

Experience - thus far - has confirmed these views. The suburb - called Karamanlu - is too far for the brethren there always to attend at the church. So they have a Sabbath School - & one preaching service on the Sabbath - a prayer meeting & lecture during the week. And the brethren there are so united & loving - it is a real treat to go accasionally & hold a meeting with them. Eight are members of the church.//

The part of the city where altogether the greatest advance has been made this winter is another suburb - where last fall a school house was erected - & meetings have been held - two evenings a week. And if in the Lower district - we can obtain a suitable house - & hold three or four services weekly - I feel it will be of great profit. It would be the nucleus of the second church. Indeed // had we two suitable Pastors - it might be well to organize a Second church today. Our present building is comfortably filled - every Sabbath - & two hundred & seventy five members - are enough to occupy the whole time & strength of two Pastors. Could we have two churches with their own Pastors - supported on small salaries - by the churches themselves, I would feel a most important advance had been made - //

Baron Avedis - expects to leave in a month or two - & we hope his place will be supplied by - Panos - a member of this church - who graduates at Bebek Seminary this month. Dr. Dwight & Mr. Bliss - speak very highly of him, but it will be difficult to find one capable of filling Baron Avedis place - Mr. Goss, is expected on a short visit - week after next, when one of our best young men Toro oghloo Sarkis - may receive licensure - He will make a good Pastor for Albustan - & possibly even for Marash.

Providence permitting - I will start on the 19th inst - for Constantinople, but it is almost with regret - I think of leaving for two months - this inviting work - I trust - however - I may grow in strength & grace - to labor more faithfully & prayerfully when I return -

As ever - Most Truly Yours -

George H. White.

Marash May 1. 1862.

Rec'd June 27.

Ack'd Dec. 29/62.

Marash - January 19th 1863 -

Rev. R. Anderson D.D.

Secy. A.B.C.F.M. Boston -

Dear Sir -

It is a longer time than usual since the date of my last - absence from home - debility and daily urgent duties having prevented -

I attended the Meeting at Constantinople - in the spring - returned by way of Marsovan - Tocat and Sivas - reaching home after an absence of just two months - July 19th. Since then I have not enjoyed my usual health - True - I have gone through with the usual routine of work - but at times my system has been so weary and worn - it would not work - Indeed - lately I have had thought seriously - that a visit to America - might prove necessary - but this I could consent to, only as a last resort - and as act of stern duty - I must confess however - it is with some anxiety - I look forward to the heat of the coming summer -

Dr. and Mrs. Goodale will probably leave us in two or three months - to seek a place where his health can be restored - He is much weakened by his disease and needs a change - We feel sorry to part from these loved Associates - with whom - for nearly three years - we have lived and labored together so pleasantly.

Our Mission Force is becoming much reduced and - if possible - at least one new missionary should be sent out. Before he could acquire the language he would probably be called on to take the place of some one of us - called away.

You are aware that Baron Avedis - left us - the past summer - and is now in Aintab. He went - solely because compelled to by his wife - and would be exceedingly glad at any moment to return, Baron Stepan - a native of this place, and a recent Graduate of Bebek Seminary now occupies his place. But he is young and inexperienced - and of course - much more of regular pastoral work falls on us. I wish we could speak hopefully - about his being *the man* for Pastor here.

We had strong hopes - that Zoro oghloo Sarkis, licensed in the spring - would go as Pastor to Albustan - this fall; but the death of his father prevented and we sent another to fill his place for the winter - That Sarkis may be well employed in the interval, we have rented a house in the opposite quarter of the city and expect him to begin a small congregation there this week, the nucleus of a Second Church. We long to have a second church organised - as being the best way of carrying on the work. The church and community are too large & scattering for any common man to manage well. There are 1207 Protestants - 290 Church Members - a Sabbath Congregation - and Sabbath School of 800 each - and 7 schools - with 350 scholars. Had there been suitable Pastors - the division would have been made a year ago.

Our congregation is in a good state. the meetings are well attended - and there have been some interesting cases of awakening. Deacon Bedros and his wife - who for four years have been in a very bad state - have recently come back - penitently - confessing their faults - and moved apparently - solely by the Spirit of God. Two others - also - have recently come back - and two more - the very worst men in all Marash - men noted for their wickedness - are now beginning to attend our services. If these two men do become sincere Christians - or even one of them, it will be a stronger testimony to the power of the Gospel - than one's rising from the dead.

// I think we have reason to look for God's blessing because so much prayer is being offered. In at least ten or twelve quarters of the city – little circles for prayer and conference are held twice – each week – and in as many places – the females meet for prayer every Wednesday noon. We have recently observed the week of prayer, From four to five hundred were present each evening – and the meetings were of much interest.

The Zeitoon Matter still remains undecided – Many times the troops have been ordered to prepare – but when the time came – the order was revoked – Now winter has set in – and one half of the troops have returned to Aleppo – so that nothing will be done till spring – I think we may reasonably indulge hope – that we will yet see an Evangelical Church and Congregation in that place; and it may be – soon.

In your Circular of Nov. 25. received today – you desire the contributions of the Churches. Marash gave last year – for Civil Head – $50 – for Pastor $22, (just begun) for Education $95. & for General Benevolence $305.

Albustan gave for Civil Head $7. Education $22 – and for General Benevolence $100 – Total given by the two congregations – $603. Given by the Board – for these two Congregations in same period. (not counting our own Salaries or Theological Instruction) $698 –

Most Truly Yours. George H. White.

Marash, Jan. 17, 1863.
Rec'd March 1, 1863.
~~Ans~~ Sept 30

Aintab. March 7. 1863.

Rev. S. B. Treat. D.D.
Secy. A. B. C. F. M. Boston.

Dear Sir —

The Mission to Central Turkey is now closing the sessions of its seventh Annual Meeting, in this place. The Meeting has been an unusually small one. Indeed never since our Mission has had an existence — has there been a Meeting composed of so few members & occupying so short a time. Sometimes, as we have sat consulting together, only four or five in number — we have involuntarily exclaimed — Can it be — that this is an Annual Meeting of our Mission!

Truly we have been minished & brought low. Aleppo is vacant. Mr. Nutting is alone in Oorfa; Mr Schneider is alone in Aintab; Mr Morgan is alone in Antioch; and Dr. Pratt in Marash & Mr. Goss in Adana, are the same as alone — Mr. White of the former place, and Dr. Goodale of the latter — being too much worn down to be of any essential service — What are these among so many! What are five men to give the bread of life to five hundred thousand! If we are soldiers — how is a picket-guard of five to assault an enemy and take his camp!

as the wrecked mariner clinging to a spar in the ocean strains his eye to descry if possible some approaching sail - so we - with earnest longings - cast our eyes about on every side - anxiously looking for relief - This being our condition - you will not be surprized we most earnestly entreat the Prudential Committee to send at least two new Missionaries - at the very earliest day possible - This matter was thought to be one of so much importance - it was made the subject of a special letter - which you will receive with this.

To meet the wants of our field - with our limited force - several changes became necessary -

Unable longer to withstand the imperative claims of the large & important field of Adana - painful though it be to us - to leave Mr Nutting - again alone in Oorfa - we have felt constrained to consent to Mr. Goss' transferral from Oorfa to Adana - & he will accordingly proceed at once to his new field.

Dr. Goodale - as you are already aware - is prostrated by his disease. It has now assumed a chronic & more aggravated form - & it is very evident he can no longer remain in Marash - He goes to seek health the present summer - with the hope that in the fall he may be able to join Mr Goss in Adana - This however is so doubtful that we most earnestly hope a new Missionary will be sent out to be associated with Mr. Goss - in case Dr - Goodales health will not allow.

Mr. White of Marash - also for six months past has been much reduced in strength, so much so - that were the Mission not at its present extremity - there could be no doubt - duty would require his immediate return to America - As it is - it may soon become a necessity in which case - he has our free consent to go - but we indulge some hope that by spending the summer away from Marash - the necessity of a visit to America may be obviated - or at least for a season be postponed.

For the supply of Marash - Dr. Pratt's removal from Aleppo seemed imperative - and he has accordingly been transferred to that place.

These changes are not few nor unimportant - but before coming together - God had turned our minds - all into the same direction - so that the conclusions specified above were reached unanimously & almost without discussion. Arrange however as best we may - the field is only partially supplied. Aleppo is entirely vacant, but the Mission Treasury & business - & the work in that large city certainly need the presence of a Missionary - Mr. Nutting also - ought not to be alone in his extensive field. There is a probability indeed looking at past experience - there is almost a moral certainty - that before a year expires some other one of our number by sickness or death - will be called away - One a year - has been the average loss from the first organization of our Mission. This is a solemn fact to us - and one too - which the Prudential Committee cannot weigh too carefully. We would most urgently request - that if possible - a second new Missionary be sent out immediately - Before he could reach the field - & acquire the language in all probability - he would be called to take the place of some one of us called away -

// In our weakness however, God has not forgotten to be gracious - There has been a general & encouraging progress in all parts of the field - The work in Aintab & Oorfa - especially the deep work of grace in the latter place - is peculiarly encouraging - & should call forth the thanksgiving of all God's people - During the year - one hundred & forty have been added to the churches -

There is a very marked & cheering progress - in the desire manifested by the churches to have their own Pastors - supported as far as possible - by themselves - Adana, Bitias & Antioch are now waiting to have their Pastor's ordained, while Kessab Killis, Marash - Albustan - Birijik - Oorfa. Severek & Adiaman are all ready to call & settle Pastors - so soon as suitable -

men can be provided. We rejoice in, & give thanks to God for these signs of good - We believe it to be God's own plan, and may we not confidently trust - the seal of His blessing will be upon it -

Good Pastors are now the want of our Field. And in order to give the eight young men - now receiving instruction from Dr. Schneider - an opportunity of becoming better fitted for their work - of studying branches - for which they have not yet had time & which are indispensable, a term of six month's more study has been granted them - i.e. to the spring of 1864, it being understood that in case of special need one or more of these may be taken from the school in the fall, by special Mission vote.

We would speak with especial pleasure of Miss Proctor's Female Boarding School - She has met with many hinderances & delays in her work - but the school is now fully established & promises to be a fountain - from which many streams shall go forth to make glad the city of our God - We feel if her life is spared - the school will exert a deep influence on the condition of the females of this region - Already its influence is being felt - in the surrounding places - one of the graduates having begun a school in Oorfa & another in Marash -

We would also speak with pleasure of the Sabbath Schools.

at every Station - & we might say, at every Out Station - these nurseries of piety & scriptural knowledge are now found - They are composed, not as in America chiefly of children, but of the whole congregation - from the little child - scarcely able to talk - to the bowed down & aged, grand father & grand mother. The lessons are first taught carefully to the teachers, & by them to their classes - In this way - the congregations acquire an acquaintance with the scriptures they could acquire in no other way - & we would much prefer - dropping one of the sermons on the Sabbath - to dropping the Sabbath School -

The work among the Moslems presents no new phase - One man has gone from Marash to Constantinople, & has been baptized by Mr. Herrick. His family will soon join him. We long to see more progress in this direction - & at times conscience rebukes us for our little faith & zeal - We confidently believe - that - had we strength to labor among the Moslems - by God's blessing - His word would not return unto Him void - As the least we could do - a resolution was passed favoring the securing of Turkish Scriptures & Tracts - & their circulation when possible -

Our Estimates vary very slightly - from the appropriations for the present year - The effects of the war are seriously felt even here - all kinds of cotton goods being double their former price - In addition to this - the Turkish Pound has gone down from 140 - to 100 piasters - without a corresponding reduction in the prices of commodities - This reduces the salaries of some of us - just one third - which - with additional high prices - falls heavily on us - Still - considering the straightened finances of the Board - & the fact - that thousands of our brethren & sisters - beyond the Atlantic are straightened far more than ourselves - we have asked for no additional salary - but will endeavor cheerfully to bear our share of the burden -

We now enter on the duties of a new year - We know not what a day or an hour of it will bring forth - but we feel that we & our work are in the hands of that covenant keeping God - who doeth all things well - & without whose permission not a hair of our heads shall fall to the ground -

"With grateful hearts - the past we own -
The future all to us unknown
We to His guardian care commit
And peaceful leave before His feet" -

In behalf of the Mission to Central Turkey

George H. White.

Aintab March 7. 1868.

× Rec'd May 3.

Ans Sept 30

New Miſsionaries

467

Marash. August 25, 1863.

Rev. S. B. Treat, D.D.

Secretary. A. B. C. F. M. Boston.

Dear Sir.

You are aware that for nearly a year my health has been much impaired; so much so that for six months past. I have been utterly unfit for any Missionary labor. The Mission at its Meeting in March authorised my return to America if on consultation with Dr. Pratt. it seemed necessary. I had no desire to go except as a last resort and as travelling has always benefitted me much. Dr. Pratt advised my touring this summer in the hope that I might thus be able to stay next winter. But all my efforts have been fruitless. Month by month I am growing weaker. and nothing remains for me but to return.

Were it not that duty compels. the simple thought of returning to America would be unpleasant to us. We have loved our work and though at times overpowered by a sense of our unfitness for it. still ~~the~~ [illegible] years we have spent on Missionary ground - have been by far the happiest years of our lives -

We now hope to start next week - reaching America - (D. V.) the latter part of November -

LSW. Papers - Letters - packages - for me - please retain at the Missionary House -

Most Truly Yours -
G. H. White.

Marash Aug. 28. 1883.
Rec'd. Oct. 5.
Mis'y Return

Paddy's Run. Butler Co. Ohio.
April 14-1864.

Rev. S. B. Treat. D.D.
Secy. Am. Board. Boston.

My Dear Friend.

I requested Prof. Ballantine. some six weeks since - to please inform me. when you came to Lane. that I might have the opportunity of seeing you there. His letter went to Indianapolis, & then came here. last Friday. I went down on Monday & found - much to my dissappointment - that you had been gone a week. Still I had the pleasure of meeting Mrs. Treat & your Son -

You will regret to hear that my health is improving very slowly - perhaps, not at all - It is now nearly five months since we landed in New York - & I cannot see that I am any better - I could not have been in more favorable circumstances for improving, but the weather has been unfavorable. Dr. Mussey - yesterday gave me very great encouragement saying - that he saw no reason - why - in the course of a year - I should not be a well man - Mr hope to spend the summer in Vermont —

I had the pleasure of spending an hour & a half with the Students at Lane talking of Marash & Turkey. It pained me to find so few there looking forward to the Missy work —

I had anticipated much pleasure in the hope that you would return with me here see Mrs. White Mr. Wilson's & Mr. William's families, & preach the Annual Sermon for Missions —

My kindest regards to Dr. Anderson & to all at the Missionary House — Mrs. White also desires a kind remembrance —

Most Truly

Your Brother

George H. Whi

Paddy's Run, Apr. 14. 1884.
Rec'd Apr. 19.

469

Elmira Water Cure.
Dec 12 1864.

Rev. R. Anderson. D.D.
Secy. Am. Board. Boston.

Dear Sir—

It is a year ago this morning, that, after an absence of seven years. I reached my home in Indianapolis. I then indulged the fond hope that a few months of rest. & breathing my native air would fully restore me. & fit me again to return to Turkey. But in this I have been sorely disappointed. No one knows what months of suffering, the months of the past year have been to me. Day after day. my system has been so completely exhausted. that I have felt. Oh if I could only lie down & die. how sweet it would be!

That painful exhaustion, is now in a great measure, gone. Still. I am utterly incapable of any real labor. mental or physical. Dr. Gleason. the Proprietor of the Institution. where I now am. says. "I ought to be tolerably well in a year". Would that I could feel so. but I must confess. I see no grounds. on which to base such a conclusion - Dr. Mussey of Cincinnati - said last spring I ought to be a well man by the spring of /65 - Time - I think - is proving his conclusion to be incorrect. Dr. Jeffries says - my difficulty is a chronic - inflammation of the base of the brain & spinal chord - induced by the heat of the climate & constant overtaxing the brain. Dr. Gleason is of the same opinion.

What the result - finally - will be - I cannot say - When feeling comfortably - I indulge the hope of a speedy recovery - When feeling badly - I think I can never be well again - It requires but a little sickness to unman a man - & make his opinions about himself - worthless.

I can only say - I am using every possible appliance within my knowledge - for my recovery - & that it will be one of the happiest days of my life - if ever well enough to warrant setting my face again Eastward. The reduced state of our Mission makes me long all the more - to be with them. Mrs. White - & our little boy - are in most excellent health; the former, like myself - longing to be engaged in our loved work -

With kindest regards to all at the Rooms

I am - Most Truly Yours

George H. White.

Elmira, Dec. 13. 1864.

Rec'd. Dec. 14.

~~Ans'd June~~

Ans'd June 27/65.

Chester. Vt. June 30th 1865—

Rev. R. Anderson. D.D.
Secy. A. B. C. F. M.—

Dear Sir—

Your kind note of the 27th inst. was duly received—for which please accept my thanks.

In regard to my own health, I am sorry yet to be obliged to give so discouraging a report. It was with feelings of deep regret we closed the doors of our Marash home—& turned our faces westward; and, it has been our one longing desire ever since, to return at the earliest day possible, Hence I have tried to do everything—that would promote the restoration of my health,

I think it is improving somewhat—but very slowly. My whole system—but especially the brain—seems to have become thoroughly exhausted—and, much of the

Elmira, Dec. 13. 1864.

time, my mind will not work.
I have prepared one or two discourses on our Mission work & have visited the churches in Springfield, Weston, Grafton & Windham, conducting all the services of the Sabbath. This I could not have done a year ago - I hope as soon as the cool weather comes to get a good momentum toward a speedy recovery.

Dr. Willard Parker, of New York - in July, gave me good encouragement that I might be able to return by the fall of 1866.

Our own feelings in regard to the Mission work are unchanged - except that they grow with our growth. The remaining strength of our lives we would be glad, if best, to spend in Turkey - I am not yet thirty five years of age - so that if I become comparatively well - with care - I ought to be able to do considerable work - yet.

We thank you for the kind invitation to attend the Annual Meeting in Chicago - I trust - one or both of us may be able to go -

With kindest regards to Mrs. Anderson
& your daughter —

I am

Most Truly Yours

George H. White.

Geo. H. White
[illegible] June 20. 1882

Chester, June 30, 1865.

Rec'd July 1.

Ack'd Aug 3, 1865

✓

Chester, June 30, 1865.

Chester Vt. Sept 30 1865 –

Rev. R. Anderson D.D.
Secy. A. B. C. F. M.
Chicago Illinois.

Dear Sir –

I have been anticipating much pleasure in attending the Meetings of the Board next week in Chicago. I had also planned to spend six weeks in visiting churches with which I am well acquainted in Ohio, Ind. & Illinois, trying to interest them in our work in Turkey. But God had planned otherwise.

I started three weeks ago by way of New York. The very day I left home a *very large* deep seated Carbuncle appeared on the back of my neck so that now for over two weeks I have been in bed & it will probably be two or three weeks more before it is well. My physician thinks it may have a beneficial effect on my head and if so I cannot regret the suffering & pain of the past three weeks.

Although the being compelled to return home was something of a dissappointment still I was consoled by the thought that our Mission would be so ably represented by Mr. Morgan the best Speaker in our Mission When yesterday the tidings came that he too has been called away & our Mission deprived of one of it's strongest pillars! What has God in reserve for our Mission? what are His designs in taking away one after another so rapidly? Did we not know that all was directed by Infinite Wisdom we might be sorrowful indeed.

Hoping that in all the Meetings of the coming week you may have the Guidance & aid of the Great Head of the Church

Permit me to remain

Most Truly Yours

George H. White

Chester, Sep. 30. 1865.

Rec'd Oct. 13.

✓

Weathersfield Bow. Vermont.
April 23 1866.

Rev. R. Anderson. D.D.
Secy. A. B. C. F. M. Boston
Dear Sir.

At our interview in January. you suggested the propriety of my connection with the Board being soon dissolved. Deeply as I regret the necessity for this step— in view of the precarious state of my health, and the uncertainty of my ever returning to Turkey— it certainly seems expedient and advisable. If therefore it seems best to yourself and the Prudential Committee. perhaps my connection with the Board might now be severed.

My relations to the Board— to myself— have been exceedingly pleasant. I love it. I love ~~the~~ its officers. I love the work in which it is engaged. Gladly would I have remained in its service to my dying day— but a complete prostration of my system compelled me to return; and though, after two years- I am beginning to recover - the progress is so slow that I cannot anticipate returning before two or three years - if even then.

I need not assure you that my heart is as deeply interested in the Missionary work as when I was on Missionary ground - and I shall hail it as one of the happiest days of my life - if ever permitted to set my face again toward the East.

You have possibly heard that I am now supplying the church at this place - It is very small - the whole society not numbering over 35 families - Whether I can perform full Pastoral duty - remains to be seen - but after a two months trial I see no cause to regret having come - and thus far everything seems very encouraging.

Deeply grateful to yourself and your Associates for all the kindness you have shown me personally; deeply grateful to the Board for having sustained me seven years while endeavoring to preach Christ in Turkey;

and, hoping that this relation may be renewed at no distant day

I remain

Most Truly Yours

George H. White.

Weathersfield Bow, Apr. 23, 1866.

Rec'd April 25.

Ans'd. May 2, 1866.

✓Prnd. Ans

Wethersfield Bow. Vt.
May 14. 1866.

Rev. R. Anderson. D.D.
Secy. A. B. C. F. M.

Dear Sir.

Your letter of the 2nd inst was duly received. I thank you very much for your expressions of kindness and sympathy and especially for the assurance that my course as a missionary has met with the approbation of the Board. Looking back upon it now, it seems as though every day was marred by folly, pride and sin. I wish I had lived nearer Christ, & been more intent on leading souls to Him. Still, I know God does make use of sinful instrumentalities. And if amid all the chaff there has been, by divine grace, a little wheat, to Him be all the glory.

In respect to pecuniary matters I would say, that a horse and buggy having been to me absolute necessities, with the closest economy, it has cost us full six hundred dollars a year to live and I believe you said that amount would be allowed by the Board — But knowing whence the contributions of the Board come — I have felt a great delicacy & hesitancy about drawing — & so have used: three hundred & fifty dollars of my own money — rather than draw from the Board — If you allow this — I could not conscientiously take the amount you suggest as a retiring grant — Should you be pleased to give me a quarter of it — as a token of the Boards friendship — I would gratefully accept it. ~~not refuse it~~ — If you make no allowance at all, I would not complain — nor feel dissatisfied,

I cannot sufficiently express my gratitude for the pecuniary aid you have rendered me — since returning home, I was broken down in body & mind. Had I been thrown on my own resources or on the charity of friends — the probabilities are I would not now be living — But with your aid to fall back upon — I have rested & recruited so that ~~&~~ I not only can I hope in the future almost, if not entirely, to support myself — but my life has been spared — as I trust — to labor for Christ — Should I, in time — be strong enough to return to Turkey — most gladly would I go —

With kindest regards to yourself & family & all at the Rooms.

I remain—

Most Truly Yours—

George H. White,

[illegible]
[illegible]
May 14. 1866

Rec^d " 15 "

Ans. May 17/66

Weathersfield Bow. Vt—
May 19 1866—

Rev. R. Anderson. D.D.—
Secretary. A. B. C. F. M.—

Dear Sir—

Your favor of the 17th inst was received last evening—

When in Boston last January—I understood you to say—that the Board would probably allow me—six hundred dollars a year—On this supposition—there would be about—three hundred & fifty dollars—standing to my credit on the Treasurer's books—What I meant was, I could not consent to receive this three hundred & fifty dollars—and—six hundred dollars more—as a retiring grant. But—that—if the three hundred & fifty was allowed—one hundred & fifty would be a great sufficiency as a retiring grant—which would make in all, about five hundred dollars

I trust I have made my meaning plain—

The whole matter I am willing to leave entirely to your own judgment—to arrange as you deem best. The assurance that I have the confidence and esteem of the Board - is the best retiring grant I could have desired.

My health - I think, is slowly improving. Since recovering from my carbuncle - I have written a sermon in full - every week. & have preached twice nearly every Sabbath. Still, some days - I am very poorly, & a *pressure* at once brings me down - If able to control my time & studies - I can do about half work: if *pushed* - I can do nothing at all -

I have good hopes - that in time - with the blessing of God - I will nearly recover my former strength. Still - it will probably require several years -

Deeply grateful for all your kindness

I remain - yours -

George H. White.

Weathersfield Bow, May 19, 1866.

Rec'd May 22.

✓

Rev. Geo. H. White,

Weathersfield Bow. Vt
July 9 1867.

Rev. N. G. Clark. D.D. Ans'd 11 July
Rec'd July 11.
Secy A. B. C. F. M.

Dear Sir—

Your favor of June 24 - with enclosure from Rev. P. O. Powers - came duly to hand. I cannot tell you how deeply I am interested in the Missionary work. My heart is in Turkey - tho my body is in America, and if ever permitted to set my face Eastward again. I shall count it one of the happiest days of my life. Still, I think no one that has known my state of health the past year - or knows it now - would advise my returning to Turkey at present. I am willing to go - just as soon as the Board think it advis for me to go. Whenever you sa the word I am ready. But I think you will agree with me in saying that my health needs to be considerably more firmly establishe before we venture back. I have strong hopes. that in due time I will be well enough to return. but I am not now.

Rev. Lyman Bartlett & wife of Morrisville - Vt, wish me to writ you - my opinion of their qualifica for the missionary work. Mrs. W & Mrs. Bartlett. were roommate in Mount Holyoke Semy - & our families have been intimately acquainted for eleven years. Their hearts for a long time have been in the missionary work - the only drawback bein Mrs. Bartletts health.

Mr Bartlett is an earnest—
faithful. laborious - minister; not
brilliant but solid; of an excellent—
Christian spirit; conscientious -
self denying - ready to take a hard
field & stick to it; one whom you
always know, just where you will
find, & of more than medium ability.
Of Mrs. Bartlett. it would be—
difficult to speak in terms of too
high commendation. She is an
humble - spiritually minded - earnest
Christian woman; perhaps - rather
more intellectual - in proportion - than
her husband - & one that daily strives
for a closer walk with God. Her
health is against ~~[illegible]~~ her. For years
she has not been strong. & I think
likely. long horseback rides would
be trying for her. But once at her
station - I think she would do as
much missionary work - among the

people - as most Missionary ladi
& more than a great many.
Were we going back - we should con
ourselves highly favored to have
Mr & Mrs. B. for associates.
Morrisville - is as truly Missionary
ground as Marash or Cesarea.
I think it would require more
self denial in me to go there than
to go to almost any station in Tky
The only question in my own mind
would be about Mrs. Bartlett's heal
And just how that would be affecte
by the climate. I think it would be
difficult to predict.

Very Truly
George H. Whi

Paddy's Run, Butler Co. O.
March 12. 1869.

Rev. S. B. Treat. D. D.
Secy A. B. C. F. M.

Dear Sir,

Shortly before leaving Vermont, I had the pleasure of becoming acquainted with Rev. Edward P. Wild, of Craftsbury. He is about 30 years of age - has a wife & one child - has been in the ministry five or six years - & is now settled in Craftsbury - He ranks very well as a minister - has good health, & I think in every respect is a promising man.

I was delighted to find that for some time he had been thinking of the Foreign Missionary work. The only difficulty seems to be that his wife does not see her way clearly

Her idea is that they are now
pleasantly located, & doing good, &
that it would be injudicious to give
up a certain field of usefulness
for one where they might not be usef
She is a granddaughter of Rev. Am
Nichols - the Patriarch of Vermont Minis
& her antecedents are the very best.
Mr Wild is a native of Brookfield
where I was laboring, & is very muc
beloved & respected by the people the

It occurred to me, that you migh
like to know of him, either to open
a correspondence with him yoursel
or to send some good Missionar
in search of an Associate, after him
I gave him Wheeler's ten years.

I was compelled by ill health
to give up my charge at Brookfie
It was a trial - a sore one, for the
was more interest in the church &
society than there had been for ma

years. but there was no alternative,
We have come out to spend some
months in Ohio & Indiana, & I
trust the rest & recreation will bring
fine up. Our interest in Kentucky is the
same as it was five years ago. Our
hearts are there, tho' our bodies may
never be.

Very Truly Yours
George H. White.

Rev. Geo. H. White

Paddy's Run, March 12. 1869.

Rec'd March 16.

Rev. Geo. H. White 477
Sharon, May 18, 1871.
Rec'd May 22.

Sharon. Vermont. (Perkins
May 18. 1871.

Rev. S. B. Treat. D.D,
Secy A. B. C. F. M.

Dear Sir:

We have just had the pleasure of a delightful visit from Dr. Warren. He interested our people and especially the children very much, in the good work of Foreign Missions. He is to be in Chelsea, today - in Tunbridge tomorrow & in Norwich. Saturday.

We were very happy to hear through him, that the question of Bro. Perkins's return to Turkey was now being considered. Mr. Warren requested me to write you, stating frankly what I thought of Mr. Perkins as a missionary. It seems almost needl for you have known him longer, & had a better opportunity to for a correct estimate of his work - tha myself; and you have many wiser heads to consult with; still as Mr. Warren has requested it, I will state frankly my views.

Bro. Perkins was at Marash, whe we joined the Central Mission in April. 1857. And from our first acquaintance I have always had the highest regard for him, both as a Missionary & as a Man. I think while he was connected with the Mission, he was regarded by all the members, as one of our best & most valued missionaries. True he is not so flexible as some; he cannot adapt himself to circumstances so readily as some: he has not the push & drive wheel has; but then, he is reliable as the day is long; of sound judgment, accurate, thorough, prudent, indefatigable. He makes no show or boast, but whatever Bro. Perkins undertakes, be it sermonizing, or building a house, or training scholars, or gardening, you can rest assured will be *well* & *thoroughly done*. It is not in him, to slight anything he undertakes. That noble church & that prosperous work at Marash are owing, more than most are aware, to the solid & firm foundations. Bro Perkins laid. Dr. Pratt used to say, "Mr Perkins did the work, & Mr. Beebee got the credit of it." I do feel that the sure & steady growth at Marash - has been owing - in no small degree - to the prudent plans, & the judicious untiring efforts of Bro. Perkins. at the beginning.

These views may not accord with
your own, Perhaps I am prejudic
But I have stated only my hones
convictions, the same I have hel
for years.

Praying that God may richly
bless you in your good work — &
that noble Institution — which I
can never cease to love.

I remain
Most Truly Yours
George H. White.

Rev. Geo. H. White 478
Sharon, May 18, 1871.
Rec'd June 5.

Sharon. Vermont.
May 18, 1871,

Rev. S. B. Treat, D. D.,
Secy A. B. C. F. M.

Dear Sir:

We have just had the pleasure of a delightful visit from Dr. Warren, He interested our people & especially the children, very much in the good work of Foreign Missions. He is to be in Chelsea - this afternoon Tunbridge tomorrow, & in Norwich Saty.

We were very happy to hear through him, that the question of Mr. Perkins return to Turkey was now being considered; and he requested me to write you - stating frankly. what I thought of Mr. Perkins, as a Missionary.

It seems almost needless for me to write on this point, ~~for~~ you have known him longer than I have, & my opinion may not be worth much, but such as it is you are most welcome to it.

Bro. Perkins was at Marash when we joined the Central Mission in April 1857. And from our first ac=quaintance, I have always had the highest regard for him both as a Missy & a Man. I think, whil he was connected with the Mission he was considered by all the Memb to be one of our best & most value Missionaries. True, he is not quite so flexible as some; he cannot adap himself to circumstances so readil as some; he has not the push o drive to him, Wheeler had; but the he is reliable as the day is long of sound judgment, accurate,

thorough, indefatigable, He makes
no show or boast, but whatever
Bro Perkins undertakes, be it
sermonizing, or building a house — or
training scholars, or gardening you can rest
assured it be well & thoroughly done.
It is not in his nature to slight
anything he undertakes.
That noble church, & that prosperous
work at Marash — are owing, more
than most are aware, to the solid
& firm foundations Bro. Perkins
laid, Dr Pratt used to say. "Mr.
Perkins did the work, & Mr Beebee
got the credit of it." I do feel that
the steady & sure prosperity which
has attended the work in Marash —
has been owing — in no small degree
to the prudent plans, & the patient
untiring efforts. of Bro. Perkins
at the beginning.

These views may not accord with

your own - Perhaps I am prejud
But I have tried to state my h
convictions, & they are the sam
have entertained for years.

Praying that God may bless y
in your work. & that noble —
institution, which I can neve
cease to love.

I am

Most Truly Yours

George H. White

ro. Warren. I thought you might like to
what I wrote to Dr. Treat - so I
nd you a rough copy - Hope you are
etting along nicely - Love to Mr &
Mrs Lowell. Your Bro. G. H. W.

Miss Mary S. Williams
Rec'd Dec. 5. 1870.

479

Warsaw N.Y.
Dec 5th 1870.

Rev. N. G. Clark D.D.

Dear Sir.

I received your kind letter - with check for $100. enclosed, I feel entirely satisfied with your decision, for I believe it is all for the best. and Father & Mother seem to feel so too, I am now making my plans to be ready whenever you wish me to go - and there are so many kind friends who are anxious to help me in sewing &c that I shall not have any thing to do perhaps but to rest, and I mea to take a course of read which Father has arranged for me to help me in work. Dr. Bush and his wife have promised to come here when I to see them in regard out-fit - so that I shall be able to learn all that I need to from them, in what I already know from those letters that you have sent.

I shall probably wait until I go to New York for getting the furniture, Please tell me from what place I sail, New York Boston? and what rout you expect to take, I am so glad to know that you

are going at the same
time, Father & Mother say
this is a blessing they had
not expected - As I know no
one who is going with me.
I am much interested
in Marash Station, from
the different accounts in
the Herald, and there seems
great need of more help
there. Am I expected to
go into the school for
girls there?

I enclose the letters relating
to Out-fit with many
thanks to you for sending
them,

Father & Mother wish to be
remembered to you. pray
for them that this may not
be as great a trial as it
now appears to be, this is

the only sad thing to w
now, all else seems so
bright - and I thank G
more and more every
day that I may be allow
to go on this Mission.

God bless you in your
labors of love is my
earnest prayer.

Mary S. William

Rev. N. G. Clark D.D.

Warsaw N.Y.
Dec. 17th 1870.

Rev. N. G. Clark D.D.
Dear Sir.

I am obliged to trouble you a little again, I cannot find out whether I shall need to prepare for horse back riding in my out-fit, Dr. Bush says they do not need horses at all the stations, and says I may not, Will you please tell me if they are necessary in the work at Marash; Mrs. Bush says Carrie took a rubber coat and some other things especially for riding horse-back, and does

not think these things
will be needed for any
other purpose. Will you
please tell me in regar
to this?

If convenient for you I
would like to have you
send me $50. more for my
out-fit.

My health is now very
good, and I am waiti
almost impatiently to beg
my work, though these
last days at home are
very precious to me.

Father & Mother wish to
remembered to you

Respectfully yours
Mary S. Willian

Rev. N. G. Clark D.D.

Send her 50 ft —
Say horses are used.
and that she rides
and the saddle
and rubber overalls
the same as
Miss B—
Regards &c—

—

Miss Mary S. Williams

Warsaw, Dec. 17. 1870.

Rec'd Dec. 19.

a. Dec. 21/70.

Warsaw N.Y.
Dec 26th 1870

Rev. A. G. Clark D.D.

Dear Sir,

I received yours of the 20th with check nclosed on Saturday last. Did you receive the letters concerning *the* *outfit* which I *returned* to you some three weeks ago?

Yours Very truly
Mary S. Williams

Rev. Dr. Clark.

Miss Mary S. Williams
Warsaw, Dec. 26. 1870.
Rec'd Dec. 29.

482 M. S. W[illegible]

Warsaw N.Y.
Jan 31st 1871.

Rev. N. G. Clark D.D.
Ans Feb 2d
Dear Sir.

I want to ask you a little in regard to purchasing my furniture; Would it be better not to buy it until I get to New York. in order to save the transportation & time? or shall I get it here and have it all packed? then not be obliged to stay any time in N.Y. only to go in good time to leave with the party, I shall feel much better to know your will in the matter, I am nearly ready now. but will not begin packing

till I hear from you
as to when we leave.
Dr. Bush tells me you
going a little earlier tha
the others, which I was
sorry to hear as you are
the only one that I hav
seen of the party. But
I try not to let any o
these things trouble me a
all. I find I learn less
in "giving up" every day.
and am happier for it
too. I would like
tell you of the unnum
bered kindnesses of my
friends, but I will
now. All this is very
cheering, and encoura
me in my resolution
to go, May I hear
from you soon in regar
to the furniture? I hope

I may see you before many weeks then I shall know better what is expected of me. May God bless you in your work is my earnest prayer

Very sincerely
your friend
Mary S. Williams

Rev. N. G. Clark D.D.

Rev. Dr. Clarke

Dear Sir:

Your note of Sept. 24th was duly recieved.

I have filled out the blanks as you wished. In respect to the time and place of embarkation it will be all right; although I should prefer to start from Boston.

I found on my return home my sister had not sent in her name for the meetings at Brooklyn. The time is so far gone now, can I venture to take her along with me, trusting that a place can be found for us together? As regards photographs, it has ever been thought sufficient to see the original without having copies; therefore excuse my not sending one.

Yours Truly

S. L. Wood

Keene N.H.

Sept. 26th 1870

Miss S. L. Wood

Keene, Sept. 26. 1870.

Rec'd Sept. 27.

ans

Cent. Turk.

Kessab Syria
Dec. 16th 1870

Rev. Dr. Clark

Dear Sir

A letter announcing my arrival in Kessab, (not Antioch) ought to have been on its way to you ere this. But the getting accustomed to the new and strange things, with which I am surrounded, and the attempting to get a little insight into the language have made the days pass quickly, and the one half is not given. I arrived in Beirut Nov. 15th in company with Mr Porter & Miss Jackson, who were to remain there, having parted company with Mr Bliss & the rest of the party at Triest. I would say of Mr Bliss, that he is a most wonderful man to get a party of ladies across the Continent, (as of course you know ere this, that this was the with encouragement and advice would be hailed with great pleasure. Whenever a leisure half hour come to you, if ever such an event happens, may I not recieve one? at least you will remember me at the throne of grace; also my dear friends at home. Trusting that it may not be wholly in vain, that you have sent me here I remain

Yours Truly
Sarah L. Wood

S. L. Wood
Sept. 26. 1870.
Recd Sept. 27

route taken by us), never once going wrong, and ever on the lookout, not only for our comfort, but exceedingly anxious that we should see & enjoy, all that it was possible. Many thanks are due from us all, for his great kindness. Mr Powers telegraphed for me to stop at Liatikers, as he was to remain in Kessab through the winter; a place which I saw for the first time, Dec. 8th. A warm welcome awaited me, & I feel that I shall enjoy life and work here, very much. I am truly grateful to God in permitting me to come, and in having preserved me from all dangers by land & by sea. Find that I cannot receive letters from home as frequently as at Antioch, yet they will be doubly acceptable when they do come. Very kind regards to Miss Pearson, & each of the gentlemen whom I met at the Mission House. Find a very pleasant family with whom to remain, as both Mr Thayer & Mr Powers are together for the winter. Letters are to be my great comfort, and one from you, filled

Miss Sarah L. Wood.

Kessab, Dec. 16. 1870.

Rec'd Feb. 6. 1871.

Ackd. Aug. 7.

Antioch
May 1st 1872

Rev. Dr. Clark

Dear Sir

Ere this letter reaches you, the report of the Annual Meeting of Central Turkey Mission
1 will have been received by you.

One vote in it may surprise you somewhat. When I went to Marash, I had not the slightest thought that my case would come up to be acted upon.

But being taken sick there, and quite sick too, all of the good people could see and decide for themselves, in respect to the feasability of my remaining longer in the country. All the conversations and the decisions was while I was in bed. So far as I could, have tried to find reasonable reasons for staying but one way or another has failed, And now we expect to start the 17th. This is a sore disappointment, for the work never looked more inviting, or desirable to enter into; yet I can see that it is the Master's hand which has guided in all the way. Fully six months since I have been able to study at all; and it seems very doubtful if I could for six months to come; even if I could recover health & strength in this country, which all seem to think is very doubtful. The best of care has been given me, by Mr Powers & his family, greatly to the detriment of their work I fear. Shall ever have cause to remember them with great pleasure.

Antioch seems still to be a doomed city, as regards earthquake — the shocks are still felt almost daily — although no lives lost, or much damage done, since the first great one, April 3rd. "According to the Levant Herald, "not one stone is left upon another;" but this is a great mistake, Many houses are habitable, yet but

Mrs Wood
articles left
at Antioch

Keene N.H.
July 10th /73

Dr Clark
Dear Sir

I send you a list of articles, with prices paid for them, affixed, that remains in Antioch; not having been sold to my knowledge.

Bed-stead Stove & pipe, Lamps & rocking Chair were disposed of. Many smaller things were left, which I do not now recall. Hattie knows about them however.

The Installation Services

have passed off very pleasan
today.

Yours Sincerely

S. L. Wood

61 Court St.

Rec'd June 17.

1

Miss S. L. Wood

Keene, July 15, 1872

Rec'd July 17

Rev. Dr. Clark

Dear Sir,

Once more do I find myself among the dear home friends, in pleasant Keene. But it is with mingled feelings of pleasure and regret. For it was hard for me to give up all and come home. But the Lord seemed plainly to say, "this is the way, walk ye in it." Ere this doubtless, you have seen Mr. Fred Powers & his sister Hattie, and they have given you all needed information in the matter.

when I shall be able to go to Boston. As it is, I want to invite you both, most cordially, to come whenever you can give us the time.

Shall write to Mrs Bowker soon. Should have written to you before, but my head needed rest. Much love to Mrs Clark and yourself.

Yours most sincerely,

Sarah L. Wood.

Keene July 15th /72

Had I had sufficient
strength I should have
gone to Boston from N. Y.
and seen you for myself.

Now, of course my connec-
tion with the Board (save as
a warmer friend than ever
before) has ceased. On my
part, this is the source of
many sad thoughts, and a
great disappointment. My
short stay in Turkey has
increased my love & interest
many fold. Many thanks
are due from me, for the
deep interest and consider-
ation which I have ever re-
ceived from you all. It seems
the "good work" did not need
me, but others will rise up
& enter into it; may they,
and you be abundantly
prospered therein.

A word in respect to finan-
cial matters. Mr. Powers
was unable to make out my
last bill in full, so that I
did not know the amount
due me from the Board.

From time to time, on
the journey home, I drew
funds as I needed them, so
that I presume the indebtedness
is on the other side. This I will
settle with the Treasurer as
soon as I get the necessary
figures from Mr Powers.

How I wish you were a
man of leisure, so that you
& Mrs Clark could come
to Keene & give us a long
visit; for I know not

Miss Sarah L. Wood
Keene, June 27, 1873
Rec'd June 30.

Keene N.H.
June 27th/73

Dr. Clark

Dear Sir

Was glad to have the note, denoting remembrance, come to hand; but should have been more pleased, to have received a call from you. Thank you for both. Am sorry Mrs Clark is again sick. The time of weakness & suffering has been long for her. Much love to her. As respects myself, I am well now.

Had I had sufficient
strength I should have
gone to Barton from N. S.
and seen you. As for myself.

and you be abundantly
prospered therein.
A word in respect to finan-
cial matters. Mr. Powers
was unable to make out my

steady for work I trust.

The contrast in feelings from last year is very pleasant surely. One of the compensations of sickness I suppose.

Two weeks since, we fully expected you in Racine; as you were advertised to speak upon Foreign Missions, but were disappointed. When I left Boston I fully expected to return in a few days. But the pleasantness of the country will induce me to stay still longer. Central Turkey Mission seems to be "concentrating" in Armenia

Yours Truly
Sarah L. Wood

Mrs. Clark
Boston.